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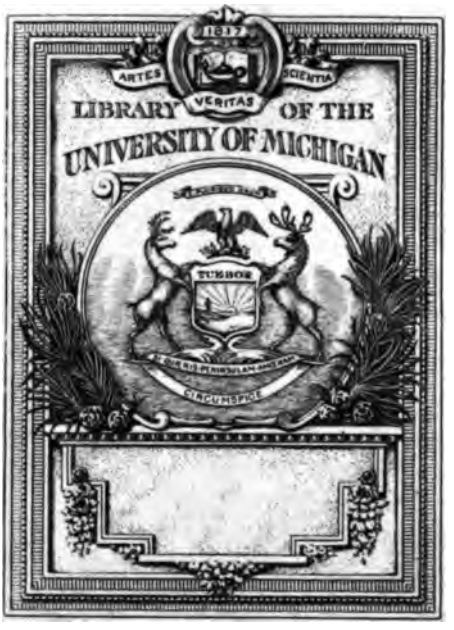
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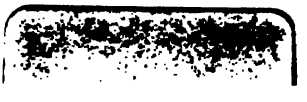

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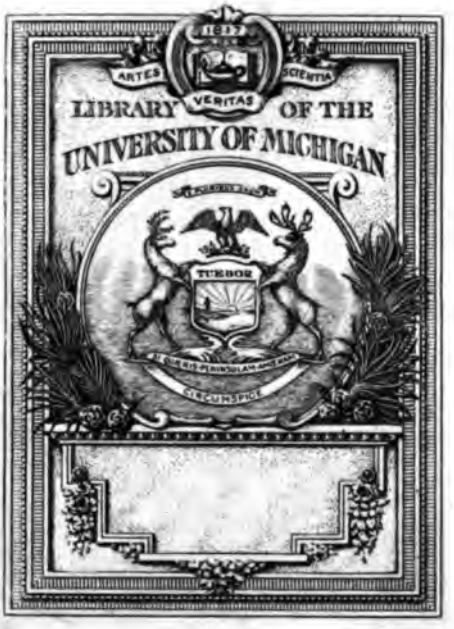
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THE

Eclectic Review,

MDCCCXXIII.

JULY——DECEMBER.

NEW SERIES.

VOL. XVIII.

Φιλοσοφιαν δε ου την Στωικην λεγω, ουδε την Πλατωνικην, η την Επικουρειον τε και Αριστοτελικην' αλλ ὁσα ειρηται παρ ἑκαστη των αἱρισεων τουτων καλως, δικαιοσυνη μετα ευσεβους επιστημης εκδιδασκουσα, τουτο συμπαν το ΕΚΛΕΚΤΙΚΟΝ φιλοσοφιαν φημι.

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purest morality. He was never the momentary apologist of vice or profligacy. An instinctive, innate horror of every thing low or corrupt, a religious devotion to public and private principle, and a rooted conviction that both were inseparably intwined together in their ethical relations, a contempt for money, the surest indication of a lively sensibility to the wants and sufferings of others, were the chief outlines of his domestic life and habits. 'His life,' says his son, (and we regret that on account of the bad taste discovered in the composition, we cannot adopt more of the biographical sketch prefixed to these volumes,) 'his life was one continued, gentle, moral lesson. It 'was impossible in his society, not to become enamoured of 'virtue.'

Thus lived, and thus died a man whom every age does not witness. Never was there an individual exposed to the stormy elements of political strife, who experienced more of the proverbial levity of the people;—of that people whose political and moral depression he deplored, and devoted his whole life to meliorate. The object of their fondest idolatry one day, he was, on the next, rejected and decried; in 1798, denounced as an enemy to his country; deified afterwards as the strenuous assertor of the constitution; traduced again, as the betrayer of the civil liberties of Ireland; in 1812, elected by the unanimous voice; and in 1818, almost stoned to death in the midst of his native city.

To the honour of England, never insensible to native or to foreign worth, his death was universally mourned, and the sighs of the great and the good attended him to his grave. The interest of the sad solemnities was deepened by the unostentatious attendance at his funeral of all that was elevated in rank, or ennobled by talent; the warmest of his political opponents joining in the procession, as if solicitous to bury in his tomb the passing animosities and contentions of the hour. The spot of earth dedicated to his mortal remains, adjoins that which encloses the dust of Pitt and of Fox. 'Atqui hæc sunt 'indicia solida et expressa; hæc signa probitatis, non fucata 'forensi specie, sed domesticis inusta notis veritatis.'*

Concerning the character of Mr. Grattan's eloquence, a greater variety of opinion may be fairly indulged, than can be entertained of the manly and undeviating rectitude of his public career. Though not liable to all the exceptions which sound criticism and correct taste may justly take to that which is called the Irish school, his mode of speaking was far from being untinctured by its vices. His best and most popular

* Cicero. Orat. pro Plancio.

the intellectual circle of the Irish metropolis. Among these wereMr. Parker Bushe, Mr. Flood, Sir Hercules Langrishe, and the Bishop of Waterford (Dr. Marlay). In concert with Mr. Flood, he wrote several *jeux d'esprit* in ridicule of Lord Townsend's administration, which were afterwards inserted in a collection called "Baratariana." But the friendship which was the purest satisfaction of his life, and afterwards the subject of its most tender and pleasing recollections, was that of the accomplished Lord Charlemont. It was at the house of that nobleman, that the patriotic band who delivered Ireland, were wont to assemble; and it was through his influence that, in 1775, Mr. Grattan was returned to Parliament for the town of Charlemont. In 1790, he was elected for the city of Dublin. In 1800, he was returned for Wicklow, to oppose the Union. In 1805, he came into the Imperial Parliament for Malton. In 1806, he was re-elected for his native city, and sat for that place in the several parliaments summoned in 1807, 1813, 1818, and 1820. Upon the accession of his present Majesty, he came over to take his seat, contrary to the advice of his physicians and the remonstrances of his friends. The project which filled his soul and animated its expiring efforts, was the Catholic question. But he had tasked his strength beyond his powers of physical endurance. Not being able to bear a journey by land, he went by water from Liverpool to London in a canal barge, emptied of its lumber, and hung round with garden mats. For six days, he sat up in a chair without moving, and continued travelling one entire night; such was his anxiety to bear with his latest breath his testimony to the cause of religious tolerance, and to perform what he considered as his last duty to his country. After much suffering, he expired a few days after his arrival in London, on the 4th of June, 1820, and thus finished, by a species of political martyrdom, a patriotic and honourable course of public service.

His private life well corresponded to the purity of his public one. There was an interesting simplicity in his character, not unlike that which was the charm and ornament of the domestic retirement of Mr. Fox. He loved to forget the statesman in the friend. Upon the subjects that incidentally arise in social converse, philosophy, politics, poetry, he was equally pleasing and instructive. Every topic was illumined with the bright, though softened rays of that powerful intellect which was alike capable of elucidating the most perplexed, and of adorning the simplest matters on which it touched. Playful or grave, he delighted the young, and age itself was improved by his experience. His private conversations were replete with the

purest morality. He was never the momentary apologist of vice or profligacy. An instinctive, innate horror of every thing low or corrupt, a religious devotion to public and private principle, and a rooted conviction that both were inseparably intwined together in their ethical relations, a contempt for money, the surest indication of a lively sensibility to the wants and sufferings of others, were the chief outlines of his domestic life and habits. 'His life,' says his son, (and we regret that on account of the bad taste discovered in the composition, we cannot adopt more of the biographical sketch prefixed to these volumes,) 'his life was one continued, gentle, moral lesson. It 'was impossible in his society, not to become enamoured of 'virtue.'

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harangues may be said to be a string of antitheses. He appeared more solicitous to produce effect by strong and pointed sentences, than by continuous and systematic reasoning. We certainly perceive, and to a great degree we feel in this extraordinary orator, a style, glowing, animated, enthusiastic. At the same time, we find it incongruous, and not in the best taste of composition, all the members of the piece being pretty equally laboured and expanded, without any due selection or subordination of parts. He is generally too epigrammatic, and his manner wants variety. There is an eloquence far beyond this, the eloquence of reason, the eloquence of Fox, which, conscious, as it were, of its native might, threw off, as it started on its gigantic course, the trappings and incumbrances of a vulgar rhetoric. He did not trust himself, like Demosthenes, to the athletic and invincible strength of argument. Infected with the prevailing taste of his countrymen, he could not resist the temptations which figurative and coloured diction holds out to ardent and impassioned minds. We have already alluded to his love of point and antithesis. It was this fault, a fault seldom redeemed by the brightest excellencies, that imparted what may be called a mannerism to his public speaking, and upon many occasions, counteracted the strength and impetuosity of his reasoning, leaving the understanding neutral and unconvinced, while it sated and tired the ear with a ceaseless jingle of sentences and epigrams.

How far the peculiar style of Mr. Grattan was influenced by the character of what is called Irish eloquence, might be curious as a matter of inquiry; but we shall not now pursue it. It would be injustice, however, to his great powers, to class him with those public speakers who best illustrate, by their vices and defects, the peculiar qualities of that school. Mr. Curran in many instances, and Mr. Charles Philipps in all his speeches, are admirable specimens of the worst deformities of that style of eloquence. They furnish us with all the diagnostics of the disease,—a perpetual affectation, the glitter of discordant imagery, common-places tricked out in the tarnished finery and ragged embroidery of that indigence which appears still more indigent from its ostentation. But their master vice is, that they sacrifice every thing to effect. The fact to be stated, the inference to be enforced, are as nothing to the diction and the manner. The decorations of the discourse are considered as holding no connexion with the matter. How completely at variance with the precepts of antiquity is a style thus constituted! '*Etenim ex rerum cognitione efflorescat et redundet oratio, quæ nisi subest res ab oratore percepta et cognita, inanem quandem habet elocutionem, et pæne puerilem.*' Every topic,

whether primary or subordinate, is clothed in the same costliness of attire. There are no under-parts,—no repose: all is effort and elevation. The result of this is, the combination of meanness and magnificence, alternate opulence and indigence,—an image of those decayed palaces which travellers have noticed as the residence of the decayed *noblesse* of Genoa,—gilding and cobwebs, frescoes and moths, arabesques and filth.

It is not easy to assign a satisfactory cause for this national peculiarity. Much may be attributed to temperament; much also to political causes. The history of Ireland is that of a national struggle. Her energies have been cradled in storms. Long and continued excitements themselves create a language. The common speech, reduced to rule, and modified by that correct and fastidious taste which discourages all beauties but those which are conventional, and recognises no graces but those which accord with the chastest propriety, is far too feeble and cold for the impassioned impulses which are generated and kept alive by an undying sense of oppression, and a ceaseless hatred of the oppressor. Hence there is a perpetual dread of doing imperfect justice to their own conceptions; and lest the thought should be too languidly expressed, the Irish orator rushes into the opposite extreme of expressing it too artificially. Hence, also, his language is studded and thick-set with figures, overwhelming the meaning which they were called in to illustrate; and taste and good sense are alike shocked by those mixed and broken metaphors which are such fatal deformities in speaking and in writing.

Yet, there are persons who, with a fond nationality, or infected with the contagion of bad example, vaunt of this style as the consummation of eloquence; and the names of Burke and Sheridan are cited as its authorities. An outrageous violation of just classification! They were born in Ireland, it is true; but the accident of birth does not constitute them Irish orators. They were nurtured to fame and greatness in England; and Irish eloquence is as remote from their style and manner, as the Latinity of Apuleius is from that of Livy, or the Achilleid of Statius from the elegance and purity of Virgil. True it is, that amid the vast and inexhaustible variety of Burke, there are insulated passages and specific sentences which may give some countenance to the notion; thrown out in those seasons in which great sublimities are driven to the verge of their contiguous deformities, and swelling and unmanageable conceptions, struggling for expression, and finding expression in its ordinary forms and established usages inadequate to their purpose, offend against the ordinances of a severe and exact taste. But this seldom happens. Burke is of no rhetorical sect or

school. His style is as unbounded in its varieties, as was his mind. Lofty and impassioned, grave and ethical, profound and philosophical, his diction is a gigantic stream, reflecting on its surface the diversified objects which it overtakes in its course. While you are criticising him in one form and modification, he starts up in another. But as for the characteristic vices of the Irish school, his philosophy was too deep, his taste too severe, to tolerate the licentious extravagance of a false rhetoric. We think also that no slight injustice has been done to the illustrious subject of the present article, by classing him among Irish orators. In early life, Mr. Grattan was uninfected with antithesis, and this is nearly the only feature of similarity which renders him liable to such a classification. It grew upon him towards the close of his career; but his earlier speeches were free from it.

It is much to be lamented that of his early speeches scarcely a memorial exists. But the true criterion of their excellence, is what they have effected for Ireland. Mr. Grattan found her in a depressed and half-civilized state: his unwearied and triumphant patriotism raised her to a place among nations. Before Mr. Grattan, Ireland had scarcely a merchant, or a manufacturer, or a name of note in literature. No conjuncture could have been more critical than that which first placed him upon the stormy theatre of her politics; none more calculated to try the genius and the resources of a public man. Power and violence were on one side; on the other, slavery and disorder. The usual result of this unhappy state of things was soon felt; and the history of Ireland continued as it began,—a series of alternations between exorbitant authority, sullen submission, secret repinings, and open rebellions.

Of these evils, no small part arose from the spirit of the Popery laws; laws, the declared object of which was, to reduce the Catholics of Ireland to a miserable populace, *pars despectissima gentis*, without property or education. They divided the nation into two distinct bodies, without common in- sympathy, or connexion. One of these bodies was to p all the franchises, all the property, all the education: the o was to be composed of drawers of water and cutters . This violence of conquest and tyranny of regu- continued without intermission for nearly a hundred years, reduced them to the condition of a mob without esti- ion themselves, and holding in no estimation the rank and uence of others. To remedy this disorder, Mr. Grattan and few who accorded in his views of p ticy, deemed it abso- lu y necessary to raise an aristocratic interest, an interest of pro y and education among them, and to give them rational

expectations of partaking in the benefits of a constitution which, as Mr. Burke has somewhere said, 'is not made for great, gene-'ral, and proscriptive exclusions.'

On the 19th of April, 1780, Mr. Grattan, who had entered on his political career, animated with the most ardent resolution to restore the independence of Ireland, introduced his celebrated Declaration of Irish Rights; the first step towards the recovery of that legislative power of which she had been arbitrarily deprived for centuries. That our readers may clearly apprehend the subject of his great speech on this occasion, we will premise a few things which must be previously understood.

The right of Ireland to make laws, was first invaded by the 10th Hen. VII. in a parliament held before the Deputy Sir Edward Poynings, which enacted, That no parliament should be held in Ireland without a certificate under the great seal, of the acts that were to be passed; that they should be affirmed in England by the King in council; and his licence to summon a parliament was to be obtained under the great seal of England. Thus the English privy-council acquired the power to alter or suppress acts of the Irish Legislature, and the Irish Parliament lost the power either to originate, to alter, or to amend. But, besides this invasion of her legislative rights, she lost also her judicial privileges. The celebrated 'Case of Ireland' which was burned by the hands of the hangman, was the protest of Molyneux, a spirited writer, against this usurpation. The English House of Lords persisted in reversing on appeal the decrees of the House of Lords in Ireland. But the disputes on this memorable subject produced the arbitrary act of the 6th George I, declaring that Ireland was a subordinate and dependent kingdom; that the King, Lords, and Commons of England had power to make laws to bind Ireland; that the House of Lords of Ireland had no jurisdiction, and that all proceedings before that court were void. The Irish nation reluctantly yielded, until the spirit of the times began to awake, and the arming of the volunteers gave weight and efficacy to their remonstrances. They had obtained a free trade from Great Britain; and many other circumstances conspired to rouse them to a sense of their condition, and a manly aspiration after their rights. These circumstances are well alluded to by Mr. Grattan.

'If this nation,' said he, 'after the death-wound given to her free-dom, had fallen on her knees in anguish, and besought the Almighty to frame an occasion in which a weak and injured people might recover their rights, prayer could not have asked, nor God have furnished, a

moment more opportune for the restoration of liberty than this, in which I have the honour to address you.

'England now smarts under the lesson of this American war; the doctrine of Imperial legislature she feels to be pernicious; the revenues and monopolies annexed to it, she has found to be untenable; she has lost the power to enforce it; her enemies are a host pouring upon her from all quarters of the earth; her armies are dispersed; the sea is not hers; she has no minister, no ally, no admiral; none in whom she long confides, and no general whom she has not disgraced. The balance of her fate is in the hands of Ireland.' You are not only her last connexion; you are the only nation in Europe that is not her enemy. Besides, there does, of late, a certain damp and spurious supineness overcast her arms and councils, miraculous as that vigour which has lately inspirited yours;—for with you, every thing is directly the reverse. Never was there a parliament in Ireland so possessed of the confidence of the country; you are the greatest political assembly now sitting in the world; you are at the head of an immense army; nor do we only possess an unconquerable force, but a certain unquenchable public fire, which has touched all ranks of men, like a visitation.

'Turn to the growth and spring of your country, and behold and admire it. Where do you find a nation who, upon whatever concerns the rights of mankind, expresses herself with more truth or force, perspicuity or justice? Not the set phrase of scholastic men, not the tame unreality of court addresses, but the genuine speech of liberty, and the unsophisticated oratory of a free nation.

'See her military ardour, expressed not only in 40,000 men, conducted by instinct, as they were raised by inspiration, but manifested in the zeal and promptitude of every young member of the growing community. Let corruption tremble. Let the enemy foreign or domestic tremble. But let the friends of liberty rejoice at these means of safety and this hour of redemption. Yes. There does exist an enlightened sense of rights, a young appetite for freedom, a solid strength and a rapid fire, which not only put a declaration of right within your power, but put it out of your power to decline one. Eighteen counties are at your bar: they stand there with the compact of Henry, with the charter of John, and with all the passions of the people.

* * * * * *

'I read Lord North's proposition. I wish to be satisfied, but I am controlled by a paper, I will not call it a law;—it is the sixth of George the 1st. (The act was read.) I ask the gentlemen of the long robe,—Is this the law? I ask them whether it is not practice? I appeal to the judges of the land, whether they are not in the course of declaring that the Parliament of Great Britain, naming Ireland, binds her? I appeal to the magistrates of justice, whether they do not, from time to time, execute certain acts of the British Parliament? I appeal to the House, whether a country so circumstanced is free? Where is the freedom of trade? Where is the security of property? Where is the liberty of the people? I here, in this Declaratory Act, see my country proclaimed a slave! I see the judges of the realm, the oracles of law, borne down

by an unauthorised foreign power,—the authority of the British Parliament against the law! I see the magistrates prostrate, and Parliament silent. I therefore say with the voice of 3,000,000 of people, that notwithstanding the export of sugar, beetle-wood, and panellas, and the export of woollens and kerseys, nothing is safe, satisfactory, or honourable, nothing except a declaration of right. What are you, with 3,000,000 of men at your back, with charters in one hand and arms in another, afraid to say you are a free people? Are the cities and the instructing counties who have breathed a spirit that would have done honour to old Rome, when Rome did honour to mankind, are they to be free by connivance? Are the military associations, those bodies whose origin, progress and deportment have transcended, equalled at least, any thing in modern or ancient story,—are they to be free by connivance? What man will settle among you? Where is the use of the Naturalization bill? Who will leave a land of liberty and a settled government for a kingdom controlled by the Parliament of another country, whose liberty is a thing by stealth, whose trade a thing by permission, whose judges deny her charters,—where the chance of freedom depends upon the hope, that the jury shall despise the judge stating a British act, or a rabble stop the magistrate who executes it, rescue your abdicated privilege, and save the constitution by trampling on the government, by anarchy and confusion?'

These are *ardentia verba*. Towards his peroration, the Orator is still more powerful.

'There is no policy left for Great Britain but to cherish the remains of her empire, and do justice to a country who is determined to do justice to herself, certain that she gives nothing equal to what she received from us when we gave her Ireland.

'With regard to this country, England must resort to the free principles of government, and forget that legislative power which she has exercised to do mischief to herself. She must go back to freedom, which, as it is the foundation of her constitution, so it is the main pillar of her empire. It is not merely the connexion of the crown, it is a constitutional annexation, an alliance of liberty, which is the true meaning and mystery of the sisterhood, and will make both countries one arm and one soul, replenishing from time to time in their immortal connexion, the vital spirit of law and liberty from the lamp of each other's light. Thus combined by the ties of common interest, equal trade and equal liberty, the constitution of both countries may become immortal, a new and milder empire may arise from the errors of the old, and the British nation assume once more her natural station, the head of mankind.

'That there are precedents against us, I allow. Acts of power I would call them, not precedents; and I answer the English pleading such precedents, as they answered their kings, when they urged precedents against the liberty of England. Such things are the weakness of the times; the tyranny of one side, the feebleness of the other, the law of neither. We will not be bound by them; or rather, in the

words of the Declaration of Right, "No doing judgement, proceeding, or any wise to the contrary shall be brought into precedent or example." Do not then tolerate a power—the power of the British Parliament over this land—which has no foundation in utility, or necessity, or empire, or the laws of England, or the laws of Ireland, or the laws of Nature, or the laws of God,—do not suffer it to have a duration in your mind.

'Do not tolerate that power which blasted you for a century; that power which shattered your loom, banished your manufactures, dishonoured your peerage, and stopped the growth of your people; do not, I say, be bribed by an export of woollen or an import of sugar, and permit that power which has thus withered the land, to remain in your country, and have existence in your pusillanimity.

'Do not suffer the arrogance of England to imagine a surviving hope in the fears of Ireland; do not send the people to their own resolves for liberty, passing by the tribunals of justice and the high court of parliament; neither imagine that, by any formation of apology, you can palliate such a commission to your hearts, still less to your children, who will sting you with their curses in your grave for having interposed between them and their Maker, robbing them of an immense occasion, and losing an opportunity which you did not create, and can never restore.

'Hereafter, when these things shall be history, your age of thraldom and poverty, your sudden resurrection, commercial redress, and miraculous armament, shall the historian stop at liberty, and observe,—that here the principal men among us fell into mimic trances of gratitude,—they were awed by a weak ministry, and bribed by an empty treasury,—and when liberty was within their grasp, and the temple opening her folding-doors, and the arms of the people clanged, and the zeal of the nation urged and encouraged them on, that they fell down, and were prostituted at the threshold?

'I might, as a constituent, come to your bar, and demand my liberty. I do call upon you, by the laws of the land and their violation, by the instruction of eighteen counties, by the arms, inspiration, and providence of the present moment, tell us the rule by which we shall go—assert the law of Ireland,—declare the liberty of the land.

'I will not be answered by a public lie in the shape of an amendment; neither, speaking for the subject's freedom, am I to hear of faction. I wish for nothing but to breathe, in this our Island, in common with my fellow-subjects, the air of liberty. I have no ambition, unless it be the ambition to break your chain, and contemplate your glory. I never will be satisfied so long as the meanest cottager in Ireland has a link of the British chain clanking to his rags: he may be naked, he shall not be in iron. And I do see the time is at hand, the spirit is gone forth, the declaration is planted and though great men should apostatize, yet the cause will live; and though the public speaker should die, yet the immortal fire shall outlast the organ which conveyed it; and the breath of liberty, like the word of the holy man, will not die with the prophet, but survive him.

'I shall move you, That the King's most excellent Majesty, and

the Lords and Commons of Ireland, are the only power competent to make laws to bind Ireland.'

It was an Herculean labour that the great Irish patriots of that day had undertaken. They proceeded in their enterprise with temper, but with firmness. While Mr. Grattan was attacking the supremacy of the British parliament, Mr. Flood and Mr. Yelverton (afterwards Lord Avonmore) selected the law of Poynings; Mr. Gervase Bushe the Perpetual Mutiny Bill; Mr. Gardiner and Sir Hercules Langrishe, the Penal Code. It was at Charlemont-house that the plans of this arduous campaign were laid.

In the mean time, a singular revolution was at hand, and various causes contributed to urge it on. The losses of Great Britain in America, and the irresolution and weakness of Lord North's administration, were greatly instrumental to this object. But it is to the volunteers, that Ireland owes the revolution of 1782. They had augmented to nearly 80,000 men. At the celebrated meeting held at Dungannon, they passed the following momentous resolutions:

'That a claim of any body of men other than the King, Lords, and Commons of Ireland, to make laws to bind this kingdom, is unconstitutional and a *grievance*.

'That the powers exercised by the Privy Council of both kingdoms under colour of the law of Poynings, are unconstitutional and illegal.

'That a mutiny bill not limited in point of duration from session to session, is unconstitutional and a *grievance*.'

Lord North's government was now dissolved, the Fox party appointed to succeed it, and the Duke of Portland sent over to Ireland. Upon an address being moved as usual to the Lord Lieutenant, Mr. Grattan moved by way of amendment, a Declaration of Right to his Majesty, which was carried unanimously.

The exordium of his speech on that occasion, is solemn and striking. It is not, indeed, secure from a minor criticism as to the antithetical abruptness of its sentences; but who can stop to take petty exceptions to a rapid and impetuous piece of eloquence, pronounced on one of the most interesting subjects that affect the dignity or the happiness of man?

'I am now to address a free people: ages have passed away, and this is the first moment in which you could be distinguished by that appellation.

'I have spoken on the subject of your liberty so often, that I have nothing to add, and have only to admire by what heaven-directed steps

you have proceeded until the whole faculty of the nation is braced up to the act of her own deliverance.

'I found Ireland on her knees. I watched over her with an eternal solicitude. I have traced her progress from injuries to arms, and from arms to liberty. Spirit of Swift! Spirit of Molyneux! Your genius has prevailed! Ireland is now a nation. In that new character I hail her, and bowing to her august presence, I say, *Esto perpetua!*

'She is no longer a wretched colony, returning thanks to her governor for his rapine, and to her king for his oppression; nor is she now a squabbling, fretful sectary, perplexing her little wits, and firing her furious statutes with bigotry, sophistry, disabilities, and death, to transmit to posterity insignificance and war.

'Look to the rest of Europe, and contemplate yourself, and be satisfied. Holland lives on the memory of past achievements; Sweden has lost her liberty; England has sullied her great name by an attempt to enslave her colonies. You are the only people,—you, of the nations in Europe, are now the only people who excite admiration; and in your present conduct, you not only exceed the present generation, but you equal the past. I am not afraid to turn back, and look antiquity in the face. The revolution,—that great event, whether you call it ancient or modern I know not,—was tarnished with bigotry. The great deliverer, (for such I must ever call the Prince of Nassau,) was blemished with oppression: he assented to, he was forced to assent to acts which deprived the Catholics of religious, and all the Irish of civil and commercial rights, though the Irish were the only subjects in these islands, who had fought in his defence. You, with difficulties innumerable, with dangers not a few, have done what your ancestors wished, but could not accomplish; you have moulded the jarring elements of your country into a nation, and have rivalled those great and ancient commonwealths whom you were taught to admire, and among whom you are now to be recorded. In this proceeding, you had not the advantages which were common to other great countries, no monuments, no trophies, none of those outward and visible signs of greatness, such as connect the ambition of the age which is coming on with that which is going off, and form the descent and concatenation of glory. No, you have not had any great act recorded in all your misfortunes, nor one public tomb, to assemble the crowd and speak to the living the language of integrity and freedom.

'Your historians did not supply the want of monuments; on the contrary, these narrators of your misfortunes, who should have felt for your wrongs, and have punished your oppressors with oppression's natural scourge, the moral indignation of history, compromised with public villany, and trembled. They described your violence, they suppressed your provocations, and wrote in the chain that entrammelled their country. I am come to break that chain, and I congratulate my country, who, without any advantages, going out as it were with nothing but a stone and a sling, and what oppression could not take away, the favour of heaven, accomplished her own redemption, and left you nothing to add, and every thing to admire.'

We wish that no record existed of the memorable dispute

between Mr. Grattan and Mr. Flood in the Irish Parliament on the question of simple repeal. We have always considered that question to be a mere controversy of words. Whether the claim of England to a legislative supremacy over Ireland, was extinguished by an act of repeal or by a course of treaty, (which, in point of fact, was the case,) was a matter unworthy of the stormy and tempestuous debates which it excited. Such language as that in which Mr. Grattan conveyed his acrimonious attack, ought not to have been tolerated in a legislative assembly.

'Thus defective in every relationship, whether to constitution, commerce, or toleration, I will suppose this gentleman to have added much private improbity to public crimes—that his probity was like his patriotism, and his honour on a level with his oath. He loves to deliver panegyrics on himself. I will interrupt him, and say, Sir, you are much mistaken if you think that your talents have been as great as your life has been reprehensible. You began your parliamentary career with an acrimony and personality which could have been justified only by a supposition of virtue. After a rank and clamorous opposition, you became on a sudden, *silent;* you were silent seven years; you were silent on the greatest questions; and you were silent for money! In 1773, when a negotiation was pending to sell your talents and your turbulence, you absconded from your duty in parliament, you forsook your law of Poynings, and all the old themes of your former declamation. You were not then to be found in the House. You were seen, like a guilty spirit, haunting the lobby, watching the moment in which the question should be put, that you might vanish;—or you were perceived coasting the upper benches of this House, like a bird of prey with an evil aspect and a sepulchral note meditating to pounce on its quarry. These ways (they were not the ways of honour) you practised pending a negotiation which was to end either in your sale or your sedition.'

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'Such has been your conduct; and at such conduct every order of your fellow citizens have a right to exclaim! The merchant may say to you—the constitutionalist may say to you—and I, I now say, and say to your beard, Sir,—you are not an honest man.'

The result of this invective may be imagined. The Speaker issued his warrant, and the parties were bound over.

Mr. Grattan's exertions in behalf of the Irish Catholics exceed all praise. Never was perseverance in effectuating a great object of public policy, more steadily, and we may add, more beautifully exhibited. The great law of Christian charity was the inexorable rule of his political life. It reflects, however, shame upon an age abounding with the lights of literature and philosophy, that down to 1782, the Catholics were deprived of the rights of property and education. The bill by which they were

enabled to acquire lands by purchase, grant, descent, devise, or otherwise, by which they were restored to the free exercise of their religion, by which their houses and private property were secured from confiscation, and their disabilities as to education removed,—was carried without a division in that year.

It awakens a train of reflections serving to show how impregnable are human prejudices to the reasoning faculties, and how strong a hold they take even on minds the most highly gifted, but illustrates at the same time the sure and irresistible, though tardy and impeded progress of better opinions,—to recur to the period when the Catholic question was first introduced into the Irish House. Upon that occasion, Mr. Grattan and Mr. Denis Browne, who supported it, could scarcely obtain a hearing. The petition of the Catholic body was even ignominiously rejected; and it is said that a Sir Henry Harstonge actually carried it down to the bar and kicked it out of the house. But these difficulties were as resting-places only to the victorious progress of Mr. Grattan's exertions. It was his uniform opinion, that the fate of Ireland as an independent nation, hung on that decision, and that the constitution could not be upheld, unless all classes and ranks were interested in its conservation. Nor were the labours of Mr. Grattan consecrated only by the justice of his cause. He succeeded in his philanthropic struggle for the rights of religion and humanity. Concessions to the Catholics went *pari passú* with the free trade and independence of the country; and never was political prophecy so literally verified as his celebrated exclamation, so frequently remembered since it was uttered, 'The day you reject the Catholic question, that day you vote the Union.'

In the Imperial Parliament, he repeatedly introduced that question, and on one occasion, nearly succeeded in carrying it. He spoke also of other questions of moment,—the Orders in Council, the Walcheren Expedition, Irish Tithes, the Irish Convention-act, and the war with Buonaparte in 1815. Mr. Grattan at these times was heard with the most respectful attention. His venerable age, his long life consecrated to the advantage and happiness of his country, and the eminence he had so early acquired and so long retained, secured to him from the urbanity of the first assembly in the world, a silent and patient audience. But the peculiar character of Mr. Grattan's eloquence suffered much in being transplanted from its native soil. It had been nurtured by local associations which no longer existed. Its habitual warmth, its tone of high moral indignation and virtuous contempt, which struck so forcibly on the chords of national sympathy, when he hurled his invectives against those venal and corrupt parasites of the Castle, by whom Ire-

and was blighted as by locusts,—had no longer the same exciting causes to call them into play. Of a settled country, secure in its recognized privileges, and having to defend those privileges rather than to struggle for their acquisition, the popular eloquence is for the most part of a sedater and more subdued description. Principles being too securely established to be called into doubt or exposed to jeopardy, the usual controversies turn upon questions which chiefly require accuracy of detail and justness of reasoning. Hence it was, that in the English House of Commons, the strong and vehement, though frequently disjointed and abrupt sententiousness of Mr. Grattan, had little effect beyond that of rareness and singularity.

It is honourable to the penetration of his understanding, that he was at variance with many of the Whig party in Parliament on the question of war with Bonaparte, after the violation of the treaty of Elba. It is gratifying also to observe one of the most powerful orators of modern times, his friend and countryman, Mr. Plunkett, fighting by his side upon this awful crisis of the fate of the civilized world. Having stated the real question to be, whether we should go to war, when our allies were assembled, or when they should be dispersed, Mr. Grattan thus proceeds in his speech on that occasion.

'Sir, the French Government is war; it is a stratocracy, elective, aggressive, and predatory; her armies live to fight, and fight to live; their constitution is essentially war, and the object of that war, the conquest of Europe. What such a person as Bonaparte at the head of such a constitution will do, you may judge by what he has done. And first, he took possession of the greater part of Europe; he made his son King of Rome; he made his son-in-law Viceroy of Italy; he made his brother King of Holland; he made his brother-in-law King of Naples; he imprisoned the King of Spain; he banished the Regent of Portugal; and formed his plan to take possession of the Crown of England. England had checked his designs; her trident had stirred up his empire from its foundation. He complained of her tyranny at sea; but it was her power at sea which arrested his tyranny at land; the navy of England saved Europe. Knowing this, he knew the conquest of England became necessary for the accomplishment of the conquest of Europe, and the destruction of her marine, necessary for the conquest of England. Accordingly, besides raising an army of 60,000 men for the conquest of England, he applied himself to the destruction of her commerce, the foundation of her naval power. In pursuit of this object, and on his plan of a western empire, he conceived, and in part executed, the design of consigning to plunder and destruction the vast regions of Russia. He quits the genial clime of the temperate zone; he bursts through the narrow limits of an immense empire; he abandons comfort and security; and he hurries to the pole, to hazard them all, and with them the companions of his victories, and the fame and

fruits of his crimes and his talents, on the speculation of leaving in Europe throughout the whole of its extent, no one free or independent nation. To oppose this huge conception of mischief and despotism, the great potentate of the North, from his gloomy recesses, advances to defend against the voracity of ambition, the sterility of his empire. *Ambition is omnivorous; it feasts on famine, and sheds tons of blood, that it may starve in ice, in order to commit a robbery or desolation.* The power of the North, I say, joins another prince whom Bonaparte had deprived of almost the whole of his authority; the King of Prussia; and then another potentate whom Bonaparte had deprived of a principal part of his dominions, the Emperor of Austria. These three powers, physical causes, final justice, the influence of your victories in Spain and Portugal, and the spirit given to Europe by the achievements and renown of your great commander, together with the precipitation of his own ambition, combine to accomplish his destruction. Bonaparte is conquered; he who said, "I will be like the Most High," he who smote the nations with a continual stroke, this short-lived son of the morning, Lucifer, falls, and the earth is at rest; the phantom of royalty passes on to nothing, and the three Kings to the gates of Paris. There they stand the late victims of his ambition, and now the disposers of his destiny, and the masters of his empire. Without provocation he had gone to their countries with fire and sword; with the greatest provocation they come to his country with life and liberty. They do an act unparalleled in the annals of history, such as nor envy, nor time, nor malice, nor prejudice, nor ingratitude can efface; they give to himself life and royalty, and to his subjects liberty. This is greater than conquest! The present race must confess their virtues, and ages to come must crown their monuments, and place them above heroes and kings in glory everlasting.

'When Bonaparte states that the conditions of the treaty of Fontainbleau are not performed, he forgets one of them, namely, the condition by which he lives. It is very true, there was a mixture of policy and prudence in this measure; but it was a great act of magnanimity notwithstanding, and it is not in Providence to turn such an act to your disadvantage. With respect to the other act, the mercy shewn to his people, I have underrated it. The allies did not give liberty to France; they enabled her to give a constitution to herself; a better constitution than that which with much laboriousness, and circumspection, and deliberation, and procrastination, the philosopher fabricated, when the Jacobins trampled down the flimsy work, murdered the vain philosophers, drove out the crazy reformers, and remained masters of the field in triumph of superior anarchy and confusion;—better than that, I say, which the Jacobin destroyed, better than that which he afterwards formed, with some method in his madness, and more madness in his method; with such a horror of power, that, in his plan of a constitution, he left out a government, and with so many wheels, that every thing was in movement, and nothing in concert, so that the machine took fire from its own velocity; in the midst of mirth and death, with images emblematic of the public disorder, goddesses of reason turned fool, and of

liberty turned fury. At length, the French found their advantages in adopting the sober and unaffected security of King, Lords, and Commons, on the idea of that form of government which your ancestors procured by their firmness, and maintained by their discretion. The people had attempted to give the French liberty, and failed. The wise men (so her philosophers called themselves) had attempted to give liberty to France, and had failed. It remained for the extraordinary destiny of the French, to receive their free constitution from Kings. This constitution Bonaparte has destroyed, together with the treaty of Fontainbleau, and having broken both, desires your confidence. Russia confided, and was deceived. Austria confided, and was deceived. Have we forgotten the treaty of Luneville, and his abominable conduct to the Swiss? Spain and other nations of Europe confided, and were all deceived. During the whole of this time, he was charging on England the continuation of the war, while he was, with uniform and universal perfidy, breaking his own treaties of peace, for the purpose of renewing the war, to end it in what was worse than war itself,—his conquest of Europe.

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'Gentlemen speak of the Bourbon family. I have already said, we should not force the Bourbon upon France. But we owe it to departed (I would rather say to interrupted) greatness, to observe, that the house of Bourbon was not tyrannical. Under her, every thing, except the administration of the country, was open to animadversion; every subject was open to discussion, philosophical, ecclesiastical, and political, so that learning, and arts, and sciences, made progress. Even England consented to borrow not a little from the temperate meridian of that government. Her court stood controlled by opinion, limited by principles of honour, and softened by the influence of manners; and on the whole, there was an amenity in the condition of France, which rendered the French an amiable, an enlightened, a gallant, and accomplished race. Over this gallant race, you see imposed an oriental despotism. Their present court (Bonaparte's court) has gotten the idiom of the East, as well as her constitution; a fantastic and barbaric expression; an unreality, which leaves in the shade the modesty of truth, and states nothing as it is, and every thing as it is not. The attitude is affected, the taste is corrupted, and the intellect perverted. Do you wish to confirm this military tyranny in the heart of Europe? A tyranny founded on the triumph of the army over the principles of civil government, tending to universalize throughout Europe the domination of the sword, and to reduce to paper and parchment, Magna Charta, and all our civil constitutions. An experiment such as no country ever made, and no good country would ever permit; to relax the moral and religious influences, *to set heaven and earth adrift from one another*, and make *God Almighty a tolerated alien in his own creation*;—an insurrectionary hope to every bad man in the community, and a frightful lesson of profit and power, vested in those who have pandered their allegiance from King to Emperor, and now found their pretensions to domination, on the merit of breaking their oaths and deposing their sovereign. Should

you do any thing so monstrous as to leave your allies in order to confirm such a system; should you forget your name, forget your ancestors, and the inheritance they have left you of morality and renown; should you astonish Europe by quitting your allies to render immortal such a composition, would not the nations exclaim, "You have very providently watched over our interests, and very generously have you contributed to our service, and do you falter now?" In vain have you stopped in your own person the flying fortunes of Europe; in vain have you taken the eagle of Napoleon, and snatched invincibility from his standard, if now, when confederated Europe is ready to march, you take the lead in the desertion, and preach the penitence of Bonaparte and the poverty of England!

'As to her poverty, you must not consider the money you spend in your defence, but the fortune you would lose if you were not defended; and further, you must recollect you will pay less to an immediate war, than to a peace with a war establishment, and a war to follow it. Recollect further, that whatever be your resources, they must outlast those of all your enemies; and further, that your empire cannot be saved by a calculation. Besides, your wealth is only a part of your situation. The name you have established, the deeds you have achieved, and the part you have sustained, preclude you from a second place among nations; and when you cease to be the first, you are nothing.'

From the sentences which we have printed in Italics, it will be seen that we are not insensible to the licentious taste of Mr. Grattan's style of eloquence. But as the whole passage exhibits in a tolerably limited compass more of its excellencies, as well as more of its defects, than any other of his orations, we have not forborne to transcribe it. We have only to remark further on the character of Mr. Grattan's oratory, that it seemed as if his imagination in the later years of his life, had thrown off every restraint and incumbrance. He rises into mysticism and extravagance, and reminds us, (so frequently do the aberrations of the human intellect resemble each other,) when he talks of 'heaven and earth being set adrift from one another,' and 'making God Almighty a tolerated alien in his own creation,' of one of the impious flights of the Della Crusca school of poetry, in which the poet makes

'——— the Creator blush to see,
How horrible his works can be.'

Mr. Grattan, in the last hour of his eventful life, was *constans sibi.* With his expiring accents, he uttered his ardent desires for the liberty and welfare of his country. The Editor of these volumes has preserved a paper, dictated a short time before his death, containing a patriotic prayer for the indissoluble connexion of Great Britain and Ireland, but breathing a strenuous protest against the wild theories of democracy,—universal suffrage, and annual parliaments. 'I have just breath,' he says,

'to enter my protest against both.' Then follow his sentiments concerning the civil and political disabilities of the Roman Catholics, briefly but energetically expressed. 'These reso-'lutions,' he adds, 'contain my sentiments. This is my 'testamentary disposition; and I die with a love of liberty in 'my heart, and this declaration in favour of my country in 'my hand.'

Art. II. *A Voyage of Discovery into the South Sea and Beering's Straits, for the Purpose of exploring a North-East Passage*, undertaken in the Years 1815—1818, at the Expense of his Highness the Chancellor of the Empire, Count Romanzoff, in the Ship Rurick, under the Command of the Lieutenant in the Russian Imperial Navy, Otto Von Kotzebue. Illustrated with numerous Plates and Maps. 3 Vols. 8vo. pp. 1240. London. 1821.

THESE volumes comprise, besides a copious Introduction, Lieut. Kotzebue's Journal of his Voyage, occupying about half the work; an Analysis of the Islands discovered by the Rurick in the great ocean; a series of Miscellaneous Remarks and Opinions by the Naturalist who accompanied the Expedition, Adelbert Von Chamisso; and an Appendix, consisting of various contributions illustrative of the Geography and Natural History of the Islands visited by the Expedition. Although the voyage failed to accomplish the immediate object of the enterprise, and has not very materially extended our knowledge of the geography and hydrography of the Polar Regions, the information collected during the voyage, is both curious and valuable. Lieutenant Kotzebue has rendered an important service, by verifying in some instances the observations of former navigators, and correcting them in others. He has discovered several new islands in the South Seas, and has made us acquainted with the true position of more belonging to the same archipelago, respecting which his claims to be considered as the first discoverer may be questioned; and he has thrown much light on the formation of the coral rocks of which they consist. The volumes contain also a variety of interesting details, relating to the manners and customs of the Islanders.

The enterprise confided to Lieutenant Kotzebue, originated in the public spirit and munificence of an exalted individual, and was undertaken purely for the purpose of scientific discovery. The merit of suggesting the voyage, as well as of bearing the whole expense of it, belongs to Count Romanzoff. The Rurick sailed from Plymouth, in October, 1815. On the 28th, they cast anchor off Santa Cruz. After encountering several heavy storms, in doubling Cape Horn, they succeeded, on the 1st of February, in passing the latitude of Cape Vittoria, and on the 11th entered Conception Bay. Here the

Rurick underwent the necessary repairs, and these being completed, set sail for Kamtschatka. They looked in vain for Davis's Land and Wareham's Rocks, in the direction marked on Arrowsmith's chart; and Lieutenant Kotzebue is of opinion that the latter do not exist at all, but have been confounded with the Island of Sales. On arriving off Easter Island, they were surprised at being received by the natives with evident distrust and some hostile demonstrations. No women appeared among the multitudes assembled on the beach, whereas, preceding voyagers have had to complain of their importunity. And although the natives were eager to deal with the strangers, swimming to the boats with banana-fruits and sugar cane, which they bartered for any bits of iron, yet, on the attempt to land, the crew of the Rurick were saluted with showers of stones, to which they were obliged to put an end by some musket shots. They were obliged to have recourse to the same mode of self-protection in making good their retreat to the boats. This change in the behaviour of these hitherto friendly savages, was explained to Lieutenant Kotzebue on his arrival at the Sandwich Islands. The captain of an American schooner, who had employed himself in the year 1805, in catching a kind of seal, valuable for its skin, which is found in the little uninhabited island of Massafuero, resolved to establish a colony there, to carry on the fishery; and as he had no hands to spare from his own crew, he bethought him of the old expedient of man-stealing. In pursuance of this nefarious design, he sailed to Easter Island, and landing at Cook's Bay, endeavoured to seize upon a number of the inhabitants.

'The combat is said to have been bloody, as the brave islanders defended themselves with intrepidity; but they were obliged to yield to the terrible arms of the Europeans: and twelve men, and ten women, fell into the merciless hands of the Americans. Upon this, the poor creatures were carried on board, fettered for the first three days, and not released till they were out of sight of land. The first use they made of their recovered liberty, was, that the men jumped overboard; and the women, who attempted to follow them, were prevented only by force. The captain made the ship lie to, in hope that they would return on board for refuge, when they were threatened by the waves. He, however, soon perceived how much he had been mistaken; for the savages, used to the water from their infancy, thought it not impossible, notwithstanding the distance of three days' voyage, to reach their native country; and at all events they preferred perishing in the waves, to leading a miserable life in captivity. After they had disputed for some time as to the direction they should take, they separated; some took the direct way to Easter Island, and the others to the North. The captain, extremely enraged at this unexpected heroism, sent a boat after them, which returned after many fruitless efforts, as they always dived at the approach of the

boat, and the sea compassionately received them into its bosom. At last the captain left the men to their fate, and brought the women to Massafuero; and is said to have afterwards made many attempts to steal some of the people from Easter Island.'

What became of the women, we are left to conjecture from the atrocious character of this worse than savage. To acts of perfidy and violence like this, but which may never have been disclosed, there is reason to attribute much of the apparently causeless distrust or wanton cruelty of savage nations.

On the 10th of April, land was descried, which proved to be a small, low island, covered with thick bushes, and surrounded with coral reefs, answering the description of the Dog Island of Schouten. As Lieut. Kotzebue could not discover the latter in the latitude assigned to it, there can be little doubt that his Doubtful Island is the same which Schouten discovered, its proper latitude being, 14°. 15′. 11″. S. On the 20th and 22nd, they discovered two other islands, to which he gave the names of Romanzoff's Island and Spiridof's Island; lat 14°. 57′. 20″, and 14°. 41′. At the former of these they landed, and found it to abound in cocoa and palm trees. No natives made their appearance, but the recent traces of visiters were every where visible. In some uninhabited huts were found several articles of savage workmanship, and some poles with fishing-nets, which confirmed the conjecture that the island was visited at a certain season of the year for the sake of the fishery. They also met with several well made reservoirs, containing some water of a good taste. On the 23d, to the North of Palliser's Islands, they fell in with a groupe of coral islands, to which Lieut. Kotzebue gave the name of Rurick's Chain. Dean's Island, which is incorrectly laid down on Arrowsmith's chart, was discovered to the West. This also is composed of a circle of small islands, joined by coral reefs. To another groupe, still further westward, thirteen miles in extent, and having in the centre 'a large lake with a thickly wooded island in it,' they gave the name of Krusenstern's Islands. Baumann's Islands they could not find and Lieut. K. considers their existence as highly improbable. Penrhyn's Islands are another circle connected by coral reefs with a central lake, and are covered with a thick wood of cocoa trees. The population, which appeared to be numerous, bear a general resemblance to the people of the Marquesas: they differ, however, from the other South Sea Islanders, in not being tattoed; they are unusually bold and savage, and for the most part quite naked. Mulgrave Islands could not be descried in the direction they have been reported to occupy. On the 21st, after having passed during the night, as they afterwards discovered, between some

other low coral chains, they arrived at two other groupes, extending twenty-five miles from North to South, the channel between them being in lat. 11°. 11′. 20″. N. To these were given the names of Kutusoff and Suwaroff. On approaching the former island, a large boat, with nine islanders in it, came off towards them under full sail, and approached within a hundred fathoms of the Rurick.

'The modest and agreeable manners of these islanders,' says Lieut. K. 'which differed so entirely from the savage behaviour of those of the Penrhyns, astonished us greatly, as we could not expect to find this in the South Sea, in an island that had never been visited. They were all unarmed, and the strictest subordination was evident. The chief sat on the left side with his legs under him, on an elevation, placed on the outrigger, which was ornamented with coloured mats, having his head adorned with flowers and shell-wreaths..... We admired the rapidity with which their boat sailed close to the wind: it had only one disproportionately large sail, of fine woven mats, which was in the shape of an acute-angled triangle, the acute angle being undermost. The skill and quickness with which they put about their boat in tacking, deserved the admiration of every seaman. These islanders were of a black colour, tall, and slender; their straight black hair was tastefully interwoven with wreaths of flowers; their neck and ears singularly ornamented. Their clothing consisted of two curiously woven coloured mats, tied to the waist, one before and the other behind, descending to the knee; the other part of the body was naked. One could read the expression of obligingness and good nature on their countenance; and yet they have some resemblance to the Malays.'

They entered Avatscha Bay on the 19th of June, and in less than a month, their repairs and other arrangements being completed, the Rurick sailed for Beering's Strait. On the 26th July, (misprinted June,) she made Beering's Island, and on the 27th stood off the south-western part of St. Lawrence's Islands. Here Lieut. Kotzebue landed with a detachment of the crew, well armed, and had a friendly interview with the natives, who are described as resembling the inhabitants of Norton Sound, their language also being similar. Their clothing, which consists of skins, is filthy to the highest degree. They appear to visit this part only in the summer, for the purpose of carrying on the whale, morse, and seal fishery, their only dwellings being small tents made of the ribs of whales, and covered with morse-skin. The land has a most dismal appearance, consisting of mountains covered with snow. Not a single tree, not even a bush adorns the gray rocks. 'Only short grass 'sprouts up here and there between the moss, and a few stinted 'plants rise above the ground; and yet, many a flower blows

'here.' On learning that Kotzebue was the commander, the natives invited him to their tent.

'A filthy piece of leather was placed on the ground for me to sit on; and then they came up to me, one after the other—each of them embraced me, rubbed his nose hard against mine, and ended his caresses by spitting in his hands and wiping them several times over my face. Though these signs of friendship were not very agreeable to me, I bore all patiently. To suppress their further tenderness, I distributed some tobacco-leaves, which they received with much pleasure, and were going to repeat all their caresses again. I hastily took some knives, scissars, and beads, and thus happily prevented a second attack. An almost still greater misery awaited me; when, in order to refresh me, they brought forth a wooden trough of whale-blubber, (a great delicacy among all the northern inhabitants of the sea-coasts), and I bravely took some of it, sickening and dangerous as this food is to an European stomach. This, and some other presents, which I afterwards made them, sealed the bond of our friendly acquaintance. My host, the proprietor of the tent, and probably the chief of his countrymen present, after our meals ordered a dance; one of them stept forwards, made the most comical motions with his whole body, without stirring from his place, making the most hideous grimaces; the others sung a song, consisting of only two notes, sometimes louder, sometimes lower, and the time was beat on a small tambourine. After I had amused myself, with my friends, in this manner, for two hours, I took a short walk into the interior of the island, but was soon obliged to return on account of the fog. As I feared that it might increase before we reached the ship, I was obliged to quit the island sooner than I should have done, had the weather been fine. The savages appeared affected at our leaving them, and promised to visit us on board.'

pp. 192, 3.

Two days after, they received a visit from a detachment of natives from the northern side of the Islands, where a low tongue of land, extending to the west, has a singular appearance, arising from the subterranean dwellings of the natives, and the number of whale ribs set up perpendicularly between them.

'As soon as they perceived us, they pushed off from shore three baydares* each containing ten men. They left off rowing, when they had approached the Rurick within ten yards: and then, with doleful voices, commenced a mournful song. Upon this, one in the middle arose, holding up a small black dog, and after speaking some words in an expressive manner, drew a knife, with which he gave the dog a mortal wound, and then threw the poor victim into the sea. After the conclusion of this ceremony, during which the deepest silence was observed in the

* A baydare is a large open boat, quite flat, made of the skin of the sea-lion. The Kamtschadales use them on shore by way of tents.

baydares, they approached the ship, but only a few ventured on board. I found no difference between these and our friends of yesterday. They call themselves, like them, Tschibocko; and the coast of Asia, opposite to them, Wemen.'

There can be little doubt, we think, that this was meant as a religious rite, either of augury or of propitiation. On the 30th of July, they were off the American shore, between Cape Prince of Wales and Guozdoff's Islands, which were discovered to be four in number, instead of three, as Captain Cook supposed. The habitations which cover this part of the coast, indicate a numerous population. On landing, the voyagers went into the *jurtes* or subterranean dwellings, which are described as cleanly and convenient.

'The entrance at the S.E. side was an opening, three feet high, supported by wood, which on the outside was prolonged on each side by mud walls. We entered, first, into an apartment ten feet long, seven broad, and seven high: the walls and the top were covered with wood. To the left hand, in a pit which extended all along the room, lay pieces of black blubber, about a foot square, and besides these lay sieves with long handles. To the right was a rather narrow pit, two feet and a half deep, and seven long, through the end of which we had to creep to get into an apartment, which was, indeed, six feet high, though not broader than the pit. Now we had a wooden partition before us, in the middle of which was a round opening one foot and a half in diameter, through which we were obliged to creep into a spacious anti-room, the four walls of which were ten feet long, and six feet high; the height increased towards the middle, and at the top was a small four cornered hole, covered with a bladder, which served for a window. On the wall opposite the entrance, broad boards, fastened one foot and a half above the floor, served for sleeping places, which only took up a third part of the room, and at the side walls they had placed some ladders quite horizontally, to set up their utensils. The walls and top, consisted of small beams, the visible sides of which were made even. All the habitations were built according to this plan, with the exception of one, where a more numerous family appeared to reside, as this had two more small side-rooms. Their floors are raised three feet above the earth, under which there are store-rooms, and perhaps dog-kennels, as they are only three feet high; the walls and floors are also made of wood: they have likewise windows, but no sleeping benches. Several utensils, and other very neat work of the inhabitants, lay scattered about in their dwellings. I particularly remarked two very neatly made sledges of morse and whale-bones, which likewise shows, that they are used to be drawn by dogs.' pp. 200, 1.

The inhabitants were supposed to have fled at the approach of the strangers, but several dogs came fawning up to them. After exploring this island, (for such it proved to be, and it re-

ceived the name of Saritscheff Island,) they were, on their return to the ship, pursued by two baydares, each containing ten men, whose savage cries and many weapons gave their haste a suspicious appearance. They overtook the boats of the Rurick, and were proceeding to board, evidently ignorant of the nature of fire-arms, when the bright sabres of the Europeans made them draw back, and assume a submissive and amicable appearance. Nothing could induce them to trust themselves on board the Rurick. These American savages were far more filthy and more ferocious than the St. Lawrence islanders. Their dress consisted of a short shirt of rein-deer or dog-skin, and they wore morse-bones under their lips, which gave them a most disgusting appearance.

The Voyagers proceeded in a northerly direction till the 1st of August; the land which had trended to the Eastward, vanished in that direction, while high mountains appeared to the North: they were at the entrance of a broad inlet, the current running strong into it,—perhaps at the entrance of the long sought North-east passage! Lieut. Kotzebue felt, he says, his heart oppressed with this idea, and, at the same time, an impatience which would not let him rest. The latitude of the ship's anchorage was 66° 42′ 30″. As they sailed up this inlet, they continued to see the open sea before them in the East; and their hopes of discovering a passage into the Frozen Ocean were wrought up to the highest pitch of expectation. The weather was delightful. Towards noon on the 3d, however, they found themselves compelled to anchor in seven fathoms, off a high rocky island which lay to their right, and which received the name of their naturalist, Chamisso. Here they landed, and obtained an extensive prospect from the high ground.

'The land to the South seemed to join every where. In the North, nothing was to be seen but the open sea. On the East, Chamisso Island is separated from the continent by a channel five miles broad in the narrowest part. The surrounding land was high and rocky. Snow was no where to be seen: the mountains were covered with moss, and the shore was clothed with luxuriant verdure. Chamisso Island was of the same nature, where we had now chosen a green spot on which we intended to drink tea. I readily confess that I have seldom felt myself happier than on this spot, to which the idea of being the first European that ever put his foot on this land, may have greatly contributed. The weather was at 12° heat, (a height which the thermometer never arrived at without the Sound,) and extremely fine. We found, on our tongue of land, under ground, several store-rooms lined with leaves, and filled with seal's flesh. Probably, therefore, the Americans in their hunting parties, have their station here; and to mark the place, have erected a small ill-built stone pyramid. The island, which has only a small landing place,

rises almost perpendicularly out of the sea. The rocks round about, and the islands to the West of it, are inhabited by numerous puffins, and the many egg-shells which we found in our way, were an indication that foxes destroyed the nests. Hares and partridges were here in plenty, and cranes, on their passage, rested on this island. On places protected against the North wind, grow willows from two to three feet high, and these are the only trees that we saw in Beering's Straits.'

Thirteen days were devoted to exploring the shores of this inlet, which received with great propriety the name of the Commander of the Expedition. Its discovery is at all events an important extension of our knowledge, and on account of the safe anchoring places which it affords, may be of service to future voyagers. No outlet could, however, be found, except a broad arm to the West, which ran into the land, but which the boats of the Rurick were prevented from exploring by shoals. According to the testimony of a native, it communicates with the sea, and is supposed to extend either to Norton's Sound or Schischmareff's Bay.

They had several encounters with the Americans, who had a healthy appearance; it should seem, therefore, that their diet agrees with them. They are said to subsist entirely on the flesh of marine animals, which they eat for the most part raw. They are excessively fond of tobacco, which they chew, snuff, and smoke. We transcribe an account of their manner of performing dinner.

'It was now their time for dinner. A seal which had just been killed, was put in the middle; they cut open its belly, and one after the other put in his head, and sucked out the blood. After they had sufficiently drunk in this manner, each cut himself off a piece of flesh, which they devoured with the greatest appetite, and it may easily be imagined how their naturally frightful countenances looked after such a repast.'

We have also a description of a social smoking party. It was, says Lieut. Kotzebue, 'a curious sight to see this savage 'horde sitting in a circle, smoking out of white stone pipes, 'with wooden tubes.' They obtain tobacco, as well as European goods, from the Tschukutskoi, who obtain them from the Russians, in exchange for skins. Their iron lances were recognised to be of Siberian manufacture, and the glass beads with which they adorn themselves, are of the same kind as those worn in Asia. Their language appeared to resemble, in the words which the voyagers could make out, that of the inhabitants of Norton Sound. Their *nasal* mode of salutation answers to the account given by Capt. Ross of the Esquimaux he fell in with. Their countenances are described as having an expression of wantonness, but not of stupidity; they have small eyes

and very high cheek bones; but their natural beauty is considerably heightened by holes on each side of the mouth, in which are worn morse-bones, ornamented with blue glass beads. Their heads and ears are also adorned with beads, in addition to which, some of the women had iron and copper rings on their arms. Their skin-dresses are of the same *cut* as those worn in Kamschatka; besides which they sport pantaloons and small half boots of seal-skin. They are expert traders, especially the women, who excel in haggling, and are exceedingly amused when they fancy they have succeeded in cheating. They are, moreover, from their military weapons, supposed to be engaged in continual wars. How many things have these poor Americans in common with the civilized world!

Lieutenant Kotzebue, a little elated perhaps with the discovery of this Sound, now that he had found a place of refuge for the next year, thought it wisest to defer any attempt to push further Northward, and therefore steered across for the Asiatic coast, wishing, he says, 'to become acquainted with 'its inhabitants, and to compare them with the Americans.' We suspect that all his reasons for this singular determination are not before the public. Possibly he was anxious not to risk the loss to science, of the discoveries he had already made, by encountering the perils of a higher latitude. His curiosity to make acquaintance with the Tschukutskoi, was certainly a very insufficient reason for departing from his instructions. These people are stated to differ little in their appearance from the Americans, their boats and their arms being similar: only the Asiatics have not adopted the graceful appendage of the morse-bone below the under lip.

'As far as I am acquainted with the Tschukutskoi, I cannot agree in the general opinion, that they have longer faces, and, in general, nothing Asiatic about them. High cheek-bones, and small Chinese-eyes, are seen in all; and if the heads of some have less of an Asiatic form, it may, perhaps, arise from their proximity to the Russians. The beard is universally wanting, as on the American coast. On the whole, I find so imperceptible a difference between these two nations, that I am inclined to believe that they are descended from one stock. The Tschukutskoi whom I saw here are of a robust make, and above the middle size, an observation which I likewise made there. The dresses in both countries are the same; only the Americans are more cleanly, and their work appeared to me to be executed with more skill and taste. Their arms consist of bows, arrows, knives, and lances. The latter are entirely made of iron, with copper ornaments. Their women tattoo their arms and faces. We observed here, as well as on the opposite coast, that diseases of the eye are very frequent; which may, perhaps, be occasioned by the long winter, as the snow dazzles their eyes in the open air, and in the jurtes they are affected by the exhalations of the oil." Vol. I. p. 252.

The 'rubbing of the nose in saluting' is not customary here; moreover, the Tschukutskoi live in eternal enmity with the Americans. One of them, on beholding a portrait of a morse-bone chief, which had been taken by the Russian artist, exclaimed, flourishing his knife, 'If I meet such a fellow with 'two bones, I shall run him through.' Except in the point of their alleged superior cultivation and more European features, Lieutenant Kotzebue confirms the account given of this people by Cook and Billing. They acknowledge the Russian supremacy. Chamisso, the Naturalist who accompanied the expedition, is of opinion, that the Tschukutskoi, the inhabitants of St. Lawrence's Island, which forms a connecting link and medium between the two continents, and all the inhabitants of the Northern coasts of America, belong to one and the same race; 'a race of a decidedly Mongol physiognomy, 'that of the Esquimaux, whose Asiatic origin is evident, and 'whose wandering may easily be followed over the East cape 'of Asia, and along the coasts of America.' The Aleutians he thinks clearly referrible to the same race; and Dr. Eschscholtz is stated to have ascertained the essential coincidence of their peculiar dialect with the common language. That language, the Greenland language of the Danish missionaries, is remarkable for its artificial construction; and what is very singular, and to us inexplicable, it is stated by Chamisso, that 'in the Aleutian as well as in the Greenland dialects, there 'is a remarkable difference in the language of the men 'and of the women.' The Kamtschadales are a distinct branch of the same great Mongol family: they, as well as the Aleutians, are rapidly sinking into extinction under a foreign yoke, which has degraded them, according to Lieut. Kotzebue's honest and indignant admission, to the level of brutes. At Oonalashka, a number of these poor creatures were assembled to dance in honour of St. Alexander's day. The scene described by Lieut. K. was, he says, any thing but diverting.

'The orchestra consisted of three Aleutians, with tambourines, with which they accompanied a simple, melancholy tune, consisting of only three notes. Only one female dancer appeared at a time, who made a few springs, without any expression, and then vanished among the spectators. The sight of these people, who, with mournful countenances, were obliged to dance before me, gave me pain; and my sailors, who also felt themselves uncomfortable, commenced, in order to cheer themselves, a joyful song, and two of them placing themselves in the middle of the circle, executed a national dance. This sudden transition pleased us all; and a ray of pleasure beamed even in the eyes of the Aleutians, who, till now, had stood with their heads bowed down. A servant of the American Company, who had left his native Russia a robust youth, and had here grown old and grey, now suddenly rushed in at the door, and

cried, with his folded hands raised to Heaven, "They are Russians! they are Russians! Oh dear, beloved, native land!" His venerable countenance expressed his delight; tears of joy ran down his pale, emaciated cheeks, and he concealed himself to indulge in his feelings. The scene deeply affected me! I placed myself in the situation of this old man, while the remembrance of his happy youth, passed in his native country, now pressed with sorrow on his soul. He had come hither, with the hope of passing a comfortable old age in the bosom of his family, and was now obliged, like so many others, to end his days in this desert. Vol. I. pp. 273, 4.

From Oonalashka, the Rurick sailed for the coast of California, and after undergoing some repairs at St. Francisco, made for the Sandwich Islands. A very interesting account is given of the 'noble-minded Tamaahmaah,' the present sovereign, who, though he had recently been very ill used by some Russians from Sitka, treated Lieut. Kotzebue and his crew in the most friendly manner. Through the medium of a white, a favourite with the king, who acted as interpreter, Tamaahmaah thus addressed him.

"I learn that you are the commander of a ship of war, and are engaged in a voyage similar to those of Cook and Vancouver, and consequently do not engage in trade; it is therefore my intention not to carry on any with you, but to provide you gratis with every thing that my islands produce. This affair is now settled, and no further mention need be made of it. I shall now beg you to inform me, whether it is with the consent of your Emperor that his subjects begin to disturb me in my old age? Since Tamaahmaah has been king of these islands, no European has had cause to complain of having suffered injustice here. I have made my islands an asylum for all nations, and honestly supplied with provisions every ship that desired them. Some time ago there came from the American settlement of Sitka some Russians, a nation with whom I never had any intercourse before; they were kindly received, and supplied with every thing necessary; but they have ill-rewarded me, for they behaved in a hostile manner to my subjects in the island of Woahoo, and threatened us with ships of war, which were to conquer these islands; but this shall not happen as long as Tamaahmaah lives! A Russian physician, of the name of Scheffer, who came here some months ago, pretended that he had been sent by the Emperor Alexander to botanize on my islands; as I had heard much good of the Emperor Alexander, and was particularly pleased with his bravery, I not only permitted M. Scheffer to botanize, but also promised him every assistance; made him a present of a piece of land, with peasants, so that he could never want for provisions; in short I tried to make his stay as agreeable as possible, and to refuse none of his demands. But what was the consequence of my hospitality? Even before he left Owhyee, he repaid my kindness with ingratitude, which I bore patiently. Upon this, according to his own desire, he travelled from one island to another; and, at last, settled in the fruitful island of Woahoo, where

he proved himself to be my most inveterate enemy; destroying our sanctuary, the Morai; and exciting against me, in the island of Atooi, King Tamary, who had submitted to my power years before. Scheffer is there at this very moment, and threatens my islands." Vol. I. pp. 302—304.

The king was much pleased on being assured that the misconduct of the Russians was wholly unsanctioned by the Emperor, and that he never intended to conquer the Islands. Tamaahmaah is fond of the bottle, though he is said not to indulge in excess, and he gave, 'after the English fashion,' the health of his Imperial Majesty, in a bumper.

'When this was done, one of his ministers presented me with a collar of coloured feathers, of admirable workmanship, which the king had worn himself on solemn days: as, for example, in time of war. He then said to me, through Cook, though he speaks tolerably good English himself, "I have heard that your monarch is a great hero; I love him for it, because I am one myself; and send him this collar as a testimony of my regard."'

Tamaahmaah afterwards conducted Lieut. Kotzebue to his morai, or royal temple. Embracing one of the hideous idols outside, which was hung round more than the others with fruits and pieces of a sacrificed hog, he said, "These are our 'gods, whom I worship: whether I do right or wrong, I do 'not know; but I follow my faith, which cannot be wicked, as 'it commands me never to do wrong.'

'This declaration,' adds our Author, 'from a savage who had raised himself by his own native strength of mind to this degree of civilization, indicated much sound sense, and inspired me with a certain emotion. While the king is gone into the morai, nobody is allowed to enter; and during that time, we admired the colossal idols cut in wood, and representing the most hideous caricatures.'

That Tamaahmaah was not quite satisfied with the senseless superstition to which, probably from political motives, he conformed, is, we think, clearly betrayed by the apology which filled Lieutenant Kotzebue with so much admiration. Yet, of the two, the poor idolater and the Christian admirer of his idols, it would be hard to say which was worse employed. Our Lieutenant's emotions, on the occasion, were any thing but those of an enlightened piety. He deprecates, indeed, the attempt to convert these amiable and peaceful islanders to Christianity; and his enmity against Missionaries breaks out on more occasions than one. After speaking of the shameful misconduct of some American captains, who have abused the king's confidence, and of the mischievous effects likely to result from it, he adds: 'The missionaries do them almost more injury, be-

'cause, by the religious hatred which they excite, they de-'stroy whole nations.' This assertion has a note attached to it, (p. 353.) in which we expected to find some fact or allegation in support of so bold and strange a charge; but, whether the reference is erroneous, or the proper note misplaced by the Translator, it contains not a word bearing on the subject. Dr. Chamisso, in his Remarks and Opinions, betrays a similar degree of ignorance and irreligion.

'No missionaries,' he says, 'had yet come to the Sandwich Islands; and in truth, they could promise themselves but little fruit among this sensual people. Christianity cannot be established in Eastern Polynesia, but on the overthrow of every thing existing. *We do not doubt the events at Otaheite*, but, at the same time, *we cannot conceive of them*; and M. Marin, who had previously visited these islands, told us, *what is very clear*, that the natives for the most part, only visited the missionaries to have the pleasure of mimicking their customs.'

M. Marin is a Spaniard, settled at Woahoo, as a farmer, who has introduced, with success, the cultivation of the vine, and of rice, and various foreign plants, and has on his estate numerous herds of cattle. The Sandwich Islands are so far under great obligations to his spirit and industry. But the 'clearness' of his assertion in the present instance, which arises entirely from its accordance with Lieut. Kotzebue's prejudices, cannot atone for its being at utter variance with notorious fact. In perfect consistency with the above misrepresentation, is the following apology for the existing religion of Owhyhee.

'The human victims, who are here killed at the death of the king, princes, and distinguished chiefs, and buried with their remains, are of the lowest class. In certain families of this cast, the fate of dying with the different members of such or such a noble family, is hereditary, so that it is known at the birth of a child, at whose death he is to be sacrificed. The victims know their destination, and their lot does not seem to have any terror for them. The progressive spirit of the times has almost made this custom antiquated, which will hardly be repeated at the death of the most sacred person. When three victims, on the death of Kahumanna's mother, offered themselves to fulfil their destination, Kareimoku would not allow it, and no human blood was shed. Human sacrifices, it is true, still take place, but it would be unjust to upbraid the Owhyeeans for them. They sacrifice culprits to their gods, as we sacrifice them in Europe to justice. Every land has its peculiar customs. What were the Christians when *autos-da-fe* were celebrated, and how long have they ceased? The custom of eating human flesh had ceased long before the death of Cook. The last historical traces of it may be found in the island of Woahoo.

Every great chief has his peculiar gods (*Akua*), the idols of which are represented in his morai. Others have different ones. The worship of these idols appears to be more for distinguished parade than religion.

The common people must do without these idols, and they make various creatures, birds, fowls, &c. for the object of their worship. Superstition prevails under many forms in the Sandwich Islands. As Kareimoku's guests, we were present at the celebration of a *Tabu pori*, which lasted from the setting of the sun to sunrise on the third day. It is already known what degree of sanctity is imparted to him who joins in this communion with the gods during the time. Should he accidentally touch a woman, she must be instantly put to death. Should he enter a woman's house, the flames must immediately consume it. We expected a certain seriousness during these sacrifices and prayers, and were astonished at the profane disposition which manifested itself; the indecorous sport that was made with the idols, and the tricks which they delighted to play us during the sacred ceremony. Children show more sedateness in playing with their dolls. pp. 247—249.

The Owhyheans are described as selfish, uncleanly, addicted to the grossest sensuality, and as having lost their natural hospitality. Old Tamaahmaah, though 'faithful to the customs of his ancestors,' and cautious of offending against the prejudices of his people, appears anxious to introduce civilization and moral improvement among his people. He 'distinguishes every European who settles in his islands, if his conduct be good;' and to those whom he receives into his service, he is very liberal in lands and in salary. His ships are manned half by Europeans and half by natives, and he is trying to procure admission for his flag into Canton. He is said to be immensely rich. 'But after the death of the old hero,' says our Doctor, 'his kingdom, founded or kept together by force, will fall to pieces, the partition of it being already decided upon.'

'It would be very important for navigation,' says Lieut. K., 'if the Sandwich Islands were on a level with Europe, in civilization; and the English, who have taken these islands under their protection, should take care that, after Tamaahmaah's death, a sensible man may succeed, and every revolution be avoided. Tamaahmaah deserves to have a monument erected to him.'

Lio-Lio, (*i. e.* dog of all dogs,) the heir apparent, or, as Chamisso has it, the *Prince of Wales* of the Island, is a weak, lazy, low-minded animal, who will certainly not be able to retain the supremacy. It is expected that the Islands of Owhyhee, Atooi, Mowee and Woahoo, will be divided among the several leading chieftains. In the mean time, as all the European settlers marry native women, a mixed race is daily springing up, who will probably acquire the ascendency; and Kotzebue gives it as his opinion, that the primitive race will eventually become extinct. Young, of whom Vancouver has given an

account, is one of the principal confidants of the king, to whom his wife is nearly allied. An Englishman, named Holmes, who has resided for nearly thirty years on the island of Woahoo, has also great influence; and the fort is commanded by another Englishman of the name of George Berkley.

Whatever political changes these islands may undergo, no part of the world seems to call more loudly for the introduction of the arts of civilized life, and, in connexion with them, for the great engines of moral improvement, education and the Bible. The importance of the station, the critical state of the islands, the ascendancy which the English have already obtained, the personal character of the monarch, and the slight hold which their superstition appears to have on the minds of the natives, all concur in strongly recommending the Sandwich Islands as the sphere of Missionary labour. A son of the King of Atooi, and some other Owyhean youths, are now under education in Connecticut. This is an important measure; but it will require to be followed up with a partial colonisation, both with teachers and artisans, in order to give permanence to any plans of melioration. Nothing else will save these Islands from falling a prey to intestine warfare, or to the tender mercies of unprincipled mercantile adventurers. England will have to protect Polynesia, as she has to protect Africa, from American buccaniers and European men-stealers. The Russian American Company require in partilar to be watched; and in the navy of that gigantic and ever-growing empire, we shall probably, at no very distant period, have to encounter a dangerous rival. It will be a great thing not to deserve to be expelled from seas where the triumph of our navies might subserve the triumph of Christianity, where our language is already sufficiently understood, to be easily rendered the medium of evangelical instruction, and where what has already been achieved for Taheite, presents the strongest encouragement to persevere in the same line of beneficent moral conquest.

From the Island of Woahoo, Lieut. Kotzebue made for the tropical Islands of the Pacific; and on the 10th of January, 1817, he fell in with a low woody island, in lat. 10° 8′, long. 189° 4′ W. to which, concluding it to be a new discovery, he gave the name of New Year's Island. The natives, who appeared in their boats, were tall and well shaped, and differed considerably in their physiognomy from the inhabitants of the other South Sea islands, having a high forehead, an aquiline nose, and sparkling brown eyes. They were tattooed, but not in the face. Their long black air, well rubbed with cocoa oil, was tied above the

forehead, and adorned with shell ornaments; they wore also a collar of red shells, and in their immense ear-holes, 'which 'measured more than three inches in diameter,' they wore a roll of green leaves or of tortoise-shell. A few days after, the Rurick arrived at a chain of low wooded islands, inhabited by the same race, whom they found a kind-hearted people. On examination, the whole groupe proved to be of coral formation; and on some of them, the layer of mould was found not more than two inches deep, so recently have they risen above the deep. Lieut. K. thus describes his feelings on first landing at one of these modern islands.

'The spot on which I stood filled me with astonishment, and I adored in silent admiration the omnipotence of God, who had given even to these minute animals the power to construct such a work. My thoughts were confounded when I considered the immense series of years that must elapse, before such an island can rise from the fathomless abyss of the ocean, and become visible on the surface. At a future period they will assume another shape; all the islands will join and form a circular slip of earth, with a pond or lake in the circle; and this form will again change, as these animals continue building till they reach the surface, and then the water will one day vanish, and only one great island be visible. It is a strange feeling to walk about on a living island, where all below is actively at work. And to what corner of the earth can we penetrate, where human beings are not already to be found? In the remotest regions of the north, amidst mountains of ice, under the burning sun of the equator, nay, even in the middle of the ocean, on islands which have been formed by animals, they are met with!'

Yet, in spite of the thinness of the superficial layer of earth, trees were already growing, in several of the islands, between the large blocks of coral, which resembled, says the Russian Navigator, 'in height and thickness, our largest oaks.' The whole chain, which bears the name of Radack, consists of ten circular groupes of islands, extending over nearly six degrees of latitude. To the west of this chain, at the distance of about a degree, there exists, according to the testimony of the natives, a second chain, consisting of nine large groupes and three single islands, which they call Ralick. The groupe which Lieut. Kotzebue first discovered, and which forms part of the Radack chain, consists of sixty-five islands, and is about thirty miles in length from West to East, and about ten miles in breadth. It received the name of Count Romanzoff. Otdia, the most eastern and largest island of the Romanzoff groupe, lies in lat. 9°. N. long. 189°. W. Whether Lieut. Kotzebue can claim to be the first discoverer of the Radack chain, or not, depends on the determination of their identity with the Chatham and Calvert's Islands of the charts; but

Captain Krusenstern is disposed to think, that what Capt. Marshall saw were the islands of the Ralick chain. Kotzebue has at all events been the first to make us acquainted with their true situation and internal character; and the narrow inspection which he was enabled to take of them, has put us in possession of much more full and satisfactory information relative to their origin. Nothing in nature is more wonderful than the process by which these islands are continually rising into existence. The foundation on which the corals build, are shoals or table mountains, rising with perpendicular walls from the depths of the ocean, near which the lead finds no bottom. The surface of the table is below water: only a broad dam or reef around the circumference of it, reaches the surface at low water. As far as this dam can be examined, it consists of horizontal layers of a limestone formed of coral sand or fragments of madrepores; a species of rock evidently of new formation, and which still continues to be produced. It is this same stone in which, on the coast of Guadaloupe, human skeletons have been found enclosed. Thus, says M. Chamisso, 'we cannot but 'believe that

'in those parts of the sea where the enormous masses of this formation rise, even in the cold and unillumined bottom of the ocean, animals are continually employed in producing, by the process of their life, the materials for its indisputably continued growth and increase. And the ocean between the tropics seems to be a great chemical laboratory of nature, where she confides an important office in the system of her economy, to these imperfectly organized animals that produce lime-stone.'

'A fine white sand of madrepore fragments covers the declivity of the dam, which is washed by the water. A few kinds of branching madrepores, or millepores, rise partially from this bottom, in which they have fixed themselves, with roots of a round form. Several others grow on the stone walls of larger clefts, the bottom of which is filled up with sand; among these also the *Tubipora musica*, which we saw in a living state, and the producers of which we recognised to be a polypus of the form of a star of eight rays. Species which cover the stone, or assume a lozenge form (*Astrea*) are always met with in the constantly-watered hollows of the bottom, next to the breakers. The red colour of the reef, under the breakers, is caused by a *Nullipora*, which covers the stone wherever the waves beat, and under favourable circumstances, assumes a stalactitical form. The colour and silky lustre, which disappear in the air, immediately decided us to ascribe to this substance an animal nature, and the treatment of the bleached skeleton, with diluted nitric acid, confirmed our opinion, which had been founded on analogy. The cursory view distinguishes, only by the colouring, and a certain velvet-like appearance, the lythophytes, with fine pores in a living state, from their dead bleached skeletons. We found only the *Millepora cærulea*, and

the *Tubipora musica*, and a yellowish, red-brown *Distichopora*, with coloured skeletons; but never saw the latter alive. The kinds with larger stars, or *Lamellæ*, have larger and more distinguishable polypuses. Thus an animal, resembling the *Actinia*, covers the end-branches of a species of *Caryophillia*, which we also found alive above low water-mark; the branches and roots seem to be bleached and dead. We often see in the lythophytes living branches, or parts existing with others that are dead; and the species, which otherwise assume a spherical form, spread out in places where sand is carried, into flat surfaces, with a raised edge, because the sand kills the upper part, and they can only live and grow on the circumference. The enormous masses of one growth, which are met with here and there on the islands, or on the reefs, as rolled pieces of rock, have been probably formed in the tranquil depths of the ocean. Above, under the influence of various agents, only masses of inferior size can be formed. A broad-limbed Corallina, in a living state, has a vegetable green colour, which it loses when dried.'

On these coral ridges form the sand-banks which the sea throws up, especially at the windward side and at the projecting angles of the circumference. These sand-banks become islands, having in their centre a basin or lagoon, communicating with the sea by narrow inlets. In some cases, where the ring is small, the lagoon is filled up, and a single island is produced; but in that case, the flat level in the centre is always lower than the outward wall of the island, and here pools of water are formed after a continued rain,—the only fresh water the inhabitants possess. No dew falls in these islands, nor do they check the course of the wind. The process of their formation is thus more particularly described in an Appendix.

'As soon as the outer edge of the reef has reached such a height, that it remains almost dry at low water, at the time of ebb, the corals leave off building higher; sea-shells, fragments of coral, sea-hedgehog shells, and their broken off prickles are united by the burning sun, through the medium of the cementing calcareous sand, which has arisen from the pulverisation of the above-mentioned shells, into one whole, or solid stone, which, strengthened by the continual throwing up of new materials, gradually increases in thickness, till it at last becomes so high, that it is covered only during some seasons of the year by the high tides. The heat of the sun so penetrates the mass of stone when it is dry, that it splits in many places, and breaks off in flakes. These flakes, so separated, are raised one upon another by the waves at the time of high water. The always active surf throws blocks of coral (frequently of a fathom in length, and three or four feet thick) and shells of marine animals between and upon the foundation stones; after this the calcareous sand lies undisturbed, and offers to the seeds of trees and plants cast upon it by the waves, a soil upon which they rapidly grow to overshadow its dazzling white surface. Entire trunks of trees, which are carried by the rivers from

other countries and islands, find here, at length, a resting place, after their long wanderings: with these, come some small animals, such as lizards and insects, as the first inhabitants. Even before the trees form a wood, the real sea-birds nestle here; strayed land-birds take refuge in the bushes; and at a much later period, when the work has been long since completed, man also appears, builds his hut on the fruitful soil formed by the corruption of the leaves of the trees, and calls himself lord and proprietor of this new creation.' Vol. III. pp. 332, 3.

The view of these coral groupes is described as presenting a tiresome uniformity. Looking from the outer sea, where the cocoa-tree is not seen above the rest of the wood, it would hardly be supposed that they had any inhabitants. The most useful plant is the common pandanus of the South-Sea Islands, which grows wild on the sterile sand where vegetation commences: its fruit is the principal food of the inhabitants, the spicy juice obtained from it is their wine, and its leaves furnish them with aprons, mats, sails, and mattresses. The cocoa-tree, besides affording them drink and food, oil, and utensils, supplies them with the materials of their cordage. The sea brings them timber, and in the wrecks of ships, the iron which they so highly prize. The Radackers are described as slender in their make, well-built, and healthy. 'Their bones,' Lieut. K. informs us, 'are as delicate as those of women; their hands 'and feet uncommonly small.' They are darker than the people of Owhyhee, but are distinguished by greater clearness of skin. They are mild and timid, but cheerful and hospitable; and what is highly remarkable, the women uniformly conducted themselves with modesty and reserve. 'No woman of Radack,' says M. Chamisso, 'ever came on board our ship;' and both sexes are represented as free from the vices which disgrace the people of the more Eastern Polynesia. Yet, they have their wars, and in Prince Lamary all the Northern groupes had submitted to a conqueror. As to religion, they are stated to adore an invisible God, and to offer him a simple tribute of fruits, without temples and without priests; but we receive with some suspicion, the details of M. Chamisso on this subject. It is plain, that a species of polytheism prevails, together with a belief in conjuration and omens. Infanticide is the law of Radack: no mother is allowed to bring up more than three children; the fourth she is obliged to bury alive, and any more that she may have. Yet, with a singular mixture of refinement and barbarity, 'a staff fixed in the ground, with annular in-'cisions, marks the grave of the children who were not allowed 'to live.' The bodies of the chiefs are buried on the islands, under rude monumental heaps of stones: those of the

people are committed to the sea. Altogether, these 'uncorrupted children of nature,' must be allowed to exhibit a very extraordinary and favourable specimen of uncivilized life. Notwithstanding the barbarous custom above stated, their character is decidedly amiable; they discover a taste in their dress, a cleanliness, and a modesty very strikingly in contrast with the manners of savages in general; and their difference from the inhabitants of other chains of islands, who appear to belong to the same great family, is a circumstance at present inexplicable. The inhabitants of a not very distant groupe were reported to be cannibals.

The most extraordinary personage whom they met with in Radack, was, however, a foreigner named Kadu, who had been driven by a storm out of his course, and after drifting about the sea for eight months, had at length fortunately been cast on the groupe of Aur. He was a native of the island of Ulle, one of the Carolinas. This highly intelligent and amiable savage attached himself to Kotzebue, and at his own urgent request, was received into his service. He appears to have acted with great decision and firmness, and during the subsequent voyage to the North, behaved with singular propriety. On arriving at Oonalashka, he was much astonished at the sight of some large oxen, and considerably relieved at ascertaining that the meat which the crew ate, was the flesh of these animals. It seems that he had imagined they ate men, and had thought it might one day be his turn to serve as ship-provision; for soon after their departure from Radack, he had been present at the opening of a barrel of salt meat, and the sight of the ribs brought to his recollection the warning of his friends, not to go with the white strangers, because they ate the blacks.

Lieut. Kotzebue had proceeded on the 10th of July as far as the St. Lawrence Islands, when the sight of ice extending to N. E. and then to N. over the whole surface of the ocean, concurred with a serious inflammation on his lungs, to decide him on returning to Oonalashka. 'The moment I signed the paper '(announcing this determination), was,' he says, 'the most 'painful in my life, for with this stroke of my pen, I gave up 'the ardent and most cherished wish of my heart.' Kadu on their return was left at Otdia: he had left behind in Aur a little child whose lamentations during his absence, as reported to him by the islanders, shook his determination to proceed to Europe. On the departure of the Rurick, he cried like a child, and implored '*Totabu*' to come again. Men, women, and children accompanied their benefactors to the boats with loud and unaffected lamentations. 'After we had put off,' says our Author,

'they all sat on the shore, and joined in a song, in which our 'names were frequently repeated.'

This article has already extended beyond its due limits, and we must therefore waive all further remark. There are some coloured plates, consisting of portraits of Rarick, Kadu, and other islanders, and two or three views, of indifferent execution, but answering the purpose of illustration.

Art. III. *Travels in Syria and the Holy Land.* By the late John Lewis Burckhardt. Published by the Association for promoting the Discovery of the Interior Parts of Africa. 4to. Price 2l. 8s. London. 1822.

WE have so long been accustomed to contemplate the character of Burckhardt with affectionate esteem, that we were highly gratified when the present volume, a part only of the posthumous manuscripts of that amiable and intelligent traveller, made its appearance. It contains his observations in Syria and Arabia Petræa, and his tour in the Peninsula of Mount Sinai, though in point of date the latest of his expeditions, has been added to it, because it is connected by its subject with his journey through the adjacent districts of the Holy Land. There still remain, as we are told by the Editor, manuscripts sufficient to fill two volumes, one of which will consist of his travels in Arabia, which were confined to the Hedjas or Holy Land of the Mussulmans, the part least accessible to Christians; and the other will contain copious remarks on the Arabs of the Desert, with a particular account of the singular tribes of the Wahabys.

It is fortunate for the posthumous fame of the lamented Sheikh Ibraim, and fortunate also for the general interests of science, that the work has been published under the inspection of an Editor so well qualified for the task, as the present acting secretary of the African Association. Mr. Leake has given ample security for the able performance of the duty, by his Researches in Greece, and the masterly disquisitions upon the geography of the East, with which he enriched Mr. Walpole's collection. His preface moreover to the volume before us, bears additional attestation to the extent and variety of his erudition, and contributes to the solution of several interesting geographical problems, which have hitherto been matters of inextricable doubt and perplexity.

But as it may seem singular, that a volume of travels in *Asia* should have been published by a Society whose professed object is the promotion of discoveries in Africa, it will be right to present our readers with a passage or two in the preface, accounting for the circumstance.

'The Association having had the good fortune to obtain the services of a man of Mr. Burckhardt's education and talents, resolved to spare neither time nor expense in enabling him to acquire the language and manners of an Arabian Mussulman in such a degree of perfection, as should render the detection of his real character in the interior of Africa extremely difficult.

'It was thought that a residence in Aleppo would afford him the most convenient means of study, while his intercourse with the natives of that city, together with his occasional tours in Syria, would supply him with a view of Arabian life and manners in every degree, from the Bedouin camp to the populous city. While thus preparing himself for the ultimate object of his mission, he was careful to direct his journeys through those parts of Syria which had been the least frequented by European travellers, and thus he had the opportunity of making some important additions to our knowledge of one of those countries, of which the geography is not less interesting by its connexion with ancient history, than it is imperfect in consequence of the impediments which modern barbarism has opposed to scientific researches. After consuming near three years in Syria, Mr. Burckhardt, on his arrival in Egypt, found himself prevented from pursuing the execution of his instructions, by a suspension of the usual commercial intercourse with the interior of Africa, and was thus during the ensuing five years, placed under the necessity of employing his time in Egypt, and the adjacent countries, in the same manner as he had done in Syria. After the journeys to Egypt, Arabia, and Mount Sinai, which have been briefly described in the Memoir prefixed to the former volume of his travels, his death at Cairo, at the moment when he was preparing for immediate departure to Fezzan, left the Association in possession of a large collection of Manuscripts, concerning the countries visited by their Traveller in these preparatory journeys, but of nothing more than oral information as to those to which he had been particularly sent.'

We remarked upon our first glance at the map prefixed to the volume, that the Editor, under whose inspection it was constructed from Burckhardt's materials, has inserted in it the ancient names of places; and in justification of this part of his plan, we are judiciously referred to the celebrated work of Reland upon Sacred Geography. Much indeed is still wanting to elucidate this most interesting subject. Burckhardt, though abounding in every species of general information, was not qualified by ancient learning to illustrate the antiquities of the countries through which he travelled. But those countries have been lately visited under more favourable circumstances, by a gentleman peculiarly qualified for an examination of ancient inscriptions, the most faithful of geographical evidences, and for elucidating the ancient geography of the Decapolis, and its adjacent districts; a branch of investigation attended with singular difficulties, many of which arise from the ambiguity of the ancient authorities. We refer to Mr. W.

Banks. But we must not render imperfect justice to Burckhardt. He deserves well of science, for having adjusted the sites of many places in the Haouran, such as Scythopolis, Hippus, Abila, Gerasa, and Amathus; and sacred geography owes him much for having ascertained the situation of many Hebrew cities in the once populous but now deserted region, formerly known by the names of Edom, Moab, Ammon, and the country of the Amorites.

Our Traveller's chief geographical discoveries may be thus summed up: the country between the Dead Sea and the gulf of Elana; the extent, conformation, and detailed topography of the Haouran; the site of Apameia on the Orontes, a flourishing city under the Macedonian Greeks; the site of Petra, which gave the name of Arabia Petræa to the surrounding territory; and the general structure of the peninsula of Mount Sinai, with many new facts in its geography,—one of the most important of which is, the extent and form of the Atlantic gulf, hitherto omitted, or erroneously delineated in maps. Before Burckhardt, the existence of the long valley known by the names of El Ghor and El Araba, was scarcely suspected. This prolongation of the valley of the Jordan, which completes a longitudinal separation of Syria for 300 miles, from the sources of that river to the eastern branch of the Red Sea, is an important feature in sacred geography; for it indicates that the Jordan once discharged itself into the Red Sea, and confirms the truth of that great convulsion, described in Genesis, which converted into a lake the fertile plain occupied by the cities of Adma, Zeboin, Sodom and Gomorrah, and changed all the valley southward of that district into a sandy desert. The sites also of the Greek cities of Larissa and Apameia, have been now for the first time scientifically examined; and the large lake, together with the modern name of Famia, which for so long a time have occupied a place in the maps of Syria, may henceforth be erased.

'Although,' says the Editor, 'Mount Sinai, and the deserts lying between that peninsula and Judæa, have not, like the latter country, preserved many of the names of Holy Scripture, the new information of Burckhardt contains many facts in regard to their geography and natural history, which may be useful in tracing the progress of the Israelites from Egypt into Syria.

'The bitter well of Howara, fifteen hours southward of Ayoun Moussa, corresponds as well in situation as in the quality of its water, with the well of Marah, at which the Israelites arrived after passing through a desert of three days from the place near Suez where they had crossed the Red Sea.

'The Wady Gharendel, two hours beyond Howara, where are

wells among date-trees, seems evidently to be the station named Elim, which was next to Marah, and at which the Israelites found "twelve wells of water, and threescore and ten palm trees."* And it is remarkable that the Wady el Sheikh, and the upper part of the Wady Feiran, the only places in the peninsula where manna is gathered from below the tamarisk trees, accord exactly with that part of the desert of Sin, in which Moses first gave his followers the sweet substance gathered in the morning, which was to serve them for bread during their long wandering;† for the route through Wady Taybe, Wady Feiran, and Wady el Sheikh, is the only open and easy passage to Mount Sinai from Wady Gharendel; and it requires the traveller to pass for some distance along the sea-shore after leaving Gharendel, as we are informed the Israelites actually did on leaving Elim‡.

'The upper region of Sinai, which forms an irregular circle of thirty or forty miles in diameter, possessing numerous sources of water, a temperate climate, and a soil capable of supporting animal and vegetable nature, was the part of the peninsula best adapted to the residence of near a year, during which the Israelites were numbered, and received their laws.

'About the beginning of May, in the fourteenth month from the time of their departure from Egypt, the children of Israel quitted the vicinity of Mount Horeb, and under the guidance of Hobab, the Midianite, brother in law of Moses, marched to Kadesh, a place on the frontiers of Canaan, of Edom, and of the Desert of Paran or Zin!‖ Not long after their arrival, "at the time of the first ripe grapes," or about the beginning of August, spies were sent into every part of the cultivated country, as far north as Hamah.§ The report which they brought back was no less favourable to the fertility of the land, than it was discouraging by its description of the warlike spirit and preparation of the inhabitants, and of the strength of the fortified places: and the Israelites having in consequence refused to follow their leaders into Canaan, were punished by that long wandering in the deserts lying between Egypt, Judæa, and Mount Sinai, of which the sacred historian has not left us any details, but the tradition of which is still preserved in the name of El Tyh, annexed to the whole country; both to the desert plains, and to the mountains lying between them and Mount Sinai.

'In the course of their residence in the neighbourhood of Kadesh, the Israelites obtained some advantages over the neighbouring Canaanites,¶ but giving up at length all hope of penetrating by the frontier which lies between Gaza and the Dead Sea, they turned to the eastward,

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* Exodus Chap. 15, Numbers C. 33.

† Exod. Chap. 16. ‡ Numbers Chap. 10 et seq. and C. 33, Deut. C. 1.

‖ Numbers Chap. 33, v. 10, 11. § Numbers C. 13. Deut. C. 1.

¶ Numbers C. 21.

with the view of making a circuit through the countries on the southern and eastern sides of the lake. Here, however, they found the difficulty still greater. Mount Seir of Edom, which under the modern names of Djebal, Shera, and Hesma, forms a ridge of mountains, extending from the sourthern extremity of the Dead Sea to the Gulf of Akaba, rises abruptly from the valleys El Ghor and El Araba, and is traversed from west to east by a few narrow Wadys only, among which the Ghoeyr alone furnishes an entrance that would not be extremely difficult to a hostile force. This perhaps was the "high way," by which Moses, aware of the difficulty of forcing a passage, and endeavouring to obtain his object by negotiation, requested the Edomites to let him pass, on the condition of his leaving the fields and vineyards untouched, and of purchasing provisions and water from the inhabitants.* But Edom "refused to give Israel passage through his border," and "came out against him with much people, and with a strong hand."† The situation of the Israelites was therefore very critical. Unable to force their way in either direction, and having enemies on three sides, (the Edomites in front, and the Canaanites and Amalekites on their left flank and rear,) no alternative remained for them but to follow the valley El Araba southwards, towards the head of the Red Sea. At Mount Hor, which rises abruptly from that valley, "by the coast of the land of Edom,"‡ Aaron died, and was buried in the conspicuous situation which tradition has preserved as the site of his tomb to the present day. Israel then "journeyed from Mount Hor, by the way of the Red Sea, to compass the land of Edom,"§ "through the way of the plain from Elath, and from Eziongeber," until "they turned and passed by the way of the wilderness of Moab, and arrived at the brook Zered."‖ It may be supposed that they crossed the ridge to the southward of Eziongeber, about the place where Burckhardt remarked, from the opposite coast, that the mountains were lower than to the northward; and it was in this part of their wandering that they suffered from the serpents, of which our traveller observed the traces of great numbers on the opposite shore of the Ælanitic gulf. The Israelites then issued into the great elevated plains which are traversed by the Egyptian and Syrian pilgrims, on the way to Mekka, after they have passed the two Akabas. Having entered these plains, Moses received the Divine command, "You have compassed this mountain long enough, turn you northward."—"Ye are to pass through the coast of your brethren the children of Esau, which dwell in Seir, and they shall be afraid of you."¶ The same people who had successfully repelled the approach of the Israelites from the strong western frontier, was alarmed now that they had come round upon the weak side of the country. But Israel was ordered "not to meddle" with the children of Esau, but "to pass through their coast" and to "buy meat and water from them for money," in the same manner as the caravan of Mekka is now supplied by the people of the same moun-

* Numbers C. 20. Deuter. C. 1. † Numbers C. 20. ‡ Ibid.
§ Numbers C. 21. ‖ Deuter. C. 2. ¶ Ibid.

tains, who meet the pilgrims on the Hadj route. After traversing the wilderness on the eastern side of Moab, the Israelites at length entered that country, crossing the brook Zered in the thirty-eighth year from their first arrival at Kadesh Barnea, "when all the generation of the men of war were wasted out from among the host."* After passing through the centre of Moab, they crossed the Arnon, entered Ammon, and were at length permitted to begin the overthrow of the possessors of the promised Land, by the destruction of Sihon the Amorite, who dwelt at Heshbon.† The preservation of the latter name, and of those of Diban, Medaba, Aroer, Amman, together with the other geographical facts derived from the journey of Burckhardt through the countries beyond the Dead Sea, furnishes a most satisfactory illustration of the sacred historians.' Preface, pp. 12—16.

After an interesting tour from Damascus into the countries of the Libanus and Anti-Libanus, having been detained at that city on his return for more than a fortnight by indisposition, Mr. Burckhardt, in November 1810, began to prepare for a journey into the Haouran, as soon as he had recovered his health. Having obtained the requisite passports, he assumed the dress of the Haouran people with a keffic and a large sheep-skin over his shoulders, put a spare shirt into his saddle-bag, a pound of coffee-beans, two pounds of tobacco, and a day's provender of barley for his horse.

'I then joined,' says this enterprizing Traveller, 'a few Fellahs of Ezra, of one of whom I hired an ass, though I had nothing to load it with, but my small saddle-bag; but I knew this to be the best method of recommending myself to the protection of my fellow travellers; as the owner of the ass necessarily becomes the protector and companion of him who hires it. Had I offered to pay him before setting out merely for his company on the way, he would have asked triple the sum I gave him, without my deriving the smallest advantage from this increase, while he would have considered my conduct as extraordinary and suspicious. In my girdle I had eighty piastres (about £4. sterling) together with a watch, a compass, a journal book, a pencil, a knife, and a tobacco purse.' p. 52.

Ezra is one of the principal villages of the Haouran: it contains about 150 Turkish and Druse families, and about 50 of Greek Christians. It was once a flourishing city, its ruins being between three and four miles in circumference. The inhabitants live in the ancient buildings, which are in complete preservation, and built of stone, as are all the houses in the Haouran from Ghavarib to Boszra. This substantial mode of building prevails not only in the ancient public edifices which Mr. Burckhardt observed in those districts, but in their private

* Deuter C. 2. † Numbers. C. 21. Deuter. C. 2.

dwellings. The interior of the rooms is constructed of large stones; across the centre, is a single arch two or three feet in breadth, which supports the roof, consisting of stone slabs a foot broad, two inches thick, and about half the length of the room, one end resting on short projecting stones, and the other upon the top of the arch. The rooms are seldom higher than nine or ten feet. To complete the durability of this singular species of domestic architecture, most of the doors were anciently of stone, and turned upon hinges of the same material, being about four inches thick, though rarely higher than four feet. From many of the public edifices, our Traveller copied various Greek inscriptions, but not without interruption. For it is a general opinion with these ignorant people, that inscriptions indicate hidden treasure, and that by reading or copying them, a knowledge is obtained where the treasure lies. 'I often,' says he, 'combated this opinion by simply 'asking them, whether, if they chose to hide their money, 'they would be so imprudent as to inform strangers where it 'lay.'

There is somewhat of a heavy uniformity in the details of ruined cities; and in truth, the greater part of the work is subservient chiefly to scientific geography—a useful, but not a popular or pleasing study. We must therefore refer our readers who have an appetite for this species of research, to the book itself for further information concerning the Haouran. Mr. Burckhardt on his return from this expedition resolved, if possible, to enter the Ledja, and took with him two Druses to conduct him into the interior of those unfrequented districts.

'The Ledja, which is from two to three days journey in length, by one in breadth, is inhabited by several tribes of Arabs; viz. Selman, Medledj, Szolout, Dhouhere, and Siale; of these the Szolout may have about one hundred tents, the Medledj one hundred and twenty, and the others fifty or sixty. They breed a vast number of goats, which easily find pasturage amongst the rocks; a few of them also keep sheep and cows, and cultivate the soil in some parts of the Ledja, where they sow wheat and barley. They possess few horses; the Medledj have about twenty, and the Szolout and Dhouhere each a dozen. But I shall have occasion to speak of these Arabs again in describing the people of the country.

'The tent in which we slept was remarkably large, although it could not easily be perceived amidst the labyrinth of rocks where it was pitched: yet our host was kept awake the whole night by the fear of robbers, and the dogs barked incessantly. He told me next morning that the Szolout had lately been very successful in their nightly depredations upon the Medledj. Our host having no barley,

gave my horse a part of some wheat which he had just brought from the plain, to bake into bread for his family.

'December 1st.—We departed at sunrise, the night having been so cold that none of us was able to sleep. We found our way with great difficulty out of the labyrinth of rocks which form the inner Ledja, and through which the Arabs alone have the clue. Some of the rocks are twenty feet high, and the country is full of hills and Wadys. In the outer Ledja trees are less frequent than here, where they grow in great numbers among the rocks; the most common are the oak, the Malloula, and the Bouttan; the latter is the bitter almond, from the fruit of which an oil is extracted used by the people of the country to anoint their temples and forehead, as a cure for colds; its branches are in great demand for pipe tubes. There are no springs in any part of this stony district, but water collects, in winter time, in great quantities in the Wadys, and in the cisterns and Birkets which are every where met with; in some of these it is kept the whole summer; when they are dried up the Arabs approach the borders of the Ledja, called the Loehf, to water their cattle at the springs in that district. The camel is met with throughout the Ledja, and walks with a firm step over the surface. In summer he feeds on the flowers or dry grass of the pasturing places. In the interior parts of the Ledja the rocks are in many places cleft asunder, so that the whole hill appears shivered and in the act of falling down: the layers are generally horizontal, from six to eight feet, or more, in thickness, sometimes covering the hills, and inclining to their curve, as appears from the fissures which often traverse the rock from top to bottom. In many places are ruined walls; from whence it may be conjectured that a stratum of soil of sufficient depth for cultivation, had in ancient times covered the rock.

'We had lost our road, when we met with a travelling encampment of Medledj, who guided us into a more open place, where their companions were pitching their tents. We breakfasted with them, and I was present during an interesting conversation between one of my Druse companions and an Arab. The wife of the latter, it appeared, had been carried off by another Arab, who fearing the vengeance of the injured husband, had gone to the Druse Sheikh of Khabeb, and having secured his Dakhil, or protection, returned to the woman in the Ledja. The Sheikh sent word to the husband, cautioning him against taking any violent measures against his enemy. The husband, whom we here met with, wished to persuade the Druses that the Dakhil of the Sheikh was unjust, and that the adulterer ought to be left to his punishment. The Druse not agreeing with him, he swore that nothing should prevent him from shedding the blood of the man who had bereft him of his own blood; but I was persuaded that he would not venture to carry his threat into effect; for should he kill his enemy, the Druses would not fail to be revenged upon the slayer or his family.

'The outer Ledja is to be distinguished from the inner, on this side as well as on that by which we entered it, the former being much less rocky, and more fit for pasturage than the latter. On the bor-

ders of the inner Ledja we passed several places where the mill-stones are made, which I have mentioned in a former part of my journal. The stones are cut horizontally out of the rocks, leaving holes of four or five feet in depth, and as many in circumference; fifty or sixty of these excavations are often met with in the circumference of a mile. The stones are carried to be finished at Ezra, Mehadje, Asib, Khebeb, and Shaara.' pp. 111—113.

On the 14th of February, 1812, Mr. Burckhardt left Aleppo on a tour from that place to Damascus through the valley of the Orontes and Mount Libanus. Nothing remarkable enough for selection occurs till he reached Maszyad.

'Maszyad,' he observes, 'is remarkable from being the chief seat of the religious sect called Ismayly. Enquiries have often been made concerning the religious doctrines of this sect, as well as those of the Anzeyrys and Druses. Not only European travellers, and Europeans resident in Syria, but many natives of influence, have endeavoured to penetrate the mysteries of these idolaters, without success, and several causes combine to make it probable, that their doctrines will long remain unknown. The principal reason is, that few individuals among them become acquainted with the most important and secret tenets of their faith; the generality contenting themselves with the observance of some exterior practices, while the arcana are possessed by the select few. It will be asked, perhaps, whether their religious books would not unveil the mystery? It is true that all the different sects possess books, which they regard as sacred, but they are intelligible only to the initiated. A sacred book of the Anzeyrys fell into the hands of a chief of the army of Youssef Pasha, which plundered the castles of that sect in 1808; it came afterwards into the possession of my friend Selym of Hamah, who had destined it as a present to me; but he was prevailed upon to part with it to a travelling physician, and the book is now in the possession of M. Rousseau, the French Consul at Aleppo, who has had it translated into French, and means to publish it; but it will probably throw little light upon the question. Another difficulty arises from the extreme caution of the Ismaylys upon this subject; whenever they are obliged to visit any part of the country under the Turkish government, they assume the character of Mussulmans: being well aware that if they should be detected in the practice of any rite contrary to the Turkish religion, their hypocrisy, in affecting to follow the latter, would no longer be tolerated; and their being once clearly known to be pagans, which they are only suspected to be at present, would expose them to the heaviest exactions, and might even be followed by their total expulsion or extirpation. Christians and Jews are tolerated because Mohammed and his immediate successors granted them protection, and because the Turks acknowledge Christ and the Prophets; but there is no instance whatever of pagans being tolerated.

'The Ismalys are generally reported to observe some infamous rites, and to mix on certain days of the year in promiscuous debauchery. When they go to Hamah they pray in the mosque, which

they never do at Kalaat Maszyad. This castle has been from ancient times their chief seat. One of them asserted that his religion descended from Ismayl, the son of Abraham, and that the Ismaylys have been possessed of the castle since the time of El Melek el Dhaher, as acknowledged by the Firmahns of the Porte. A few years since they were driven out of it by the Anzeyrys, in consequence of a most daring act of treachery. The Anzeyrys and Ismaylys have always been at enmity, the consequence, perhaps, of some religious differences. In 1807, a tribe of the former having quarrelled with their chief, quitted their abode in the mountains, and applied to the Emir of Maszyad for an asylum. The latter, glad of an opportunity to divide the strength of his enemies, readily granted the request, and about three hundred, with their Sheikh Mahmoud, settled at Maszyad, the Emir carrying his hospitality so far as to order several families to quit the place, for the purpose of affording room for the new settlers. For several months all was tranquil, till one day, when the greater part of the people were at work in the fields, the Anzeyrys, at a given signal, killed the Emir and his son in the castle, and then fell upon the Ismaylys who had remained in their houses, sparing no one they could find, and plundering at the same time the whole town. On the following day the Anzeyrys were joined by great numbers of their countrymen, which proved that their pretended emigration had been a deep-laid plot; and the circumstance of its being kept secret for three months by so great a number of them, serves to shew the character of the people. About three hundred Ismaylys perished on this occasion; the families who had escaped in the sack of the town, fled to Hamah, Homs, and Tripoli, and their treacherous enemies successfully attacked three other Ismayly castles in the mountain. The Ismaylys then implored the protection of Youssef Pasha, at that time governor of Damascus, who marched with four or five thousand men against the Anzeyrys, retook the castles which had belonged to the Ismaylys, but kept the whole of the plunder of the Anzeyrys to himself. This castle of Maszyad, with a garrison of forty men, resisted his whole army for three months.

'In 1810, after Youssef Pasha had been exiled by the Porte, the Ismaylys who had fled to Hamah, Homs, and Tripoli returned, and Maszyad is now inhabited by about two hundred and fifty Ismayly families, and by thirty of Christians. The chief, who resides in the castle, is styled Emir; his name is Zogheby, of the family of Soleiman; he informed me that his family had been possessors of the Emirship from remote times, and that they are recognised as such by express Firmahns from the Porte; Zogherby is a nephew of Mustapha, the Emir who was slain by the Anzeyrys. Some of his relations command in the Ismayly castles of El Kadmous, El Kohf, El Aleyka, and El Merkab, in the mountains towards Ladakie. After what has taken place, it may be presumed that the hatred between the two nations is extreme: they are, apparently, at peace, but many secret murders are committed. "Do you suppose," said a handsome young man to me, while his eyes flashed with anger, "that these whiskers shall turn gray before I shall have taken my revenge for a slaughtered

wife and two infant children." But the Ismaylys are weak; I do not think they can muster eight hundred firelocks, while the Anzeyrys are triple that number.

'The principal produce of the neighbourhood of Maszyad is silk. They have large plantations of mulberry trees, which are watered by numerous rivulets descending on all sides from the mountain into the valley, and as few of them dry up in the summer, this must be a delightful residence during the hot season. There are three or four Ismayly villages in the neighbourhood of Maszyad.' pp. 151—154.

Tripoli, called by the Arabs Tarabolos, stands on the declivity of the lowest hills of the Libanus. The city bears marks of the crusades, having several Gothic structures. It is built upon one of the most favoured spots in Syria, as every variety of clime is, by means of the sea-coast and the mountains, within a short distance. Mr. Burckhardt estimates the inhabitants at about 15,000, of which a third are Greek Christians. The harbour is formed by a line of low rocks, stretching from the point of the Myna about two miles into the sea towards the north. The commerce of Tripoli has decreased of late relatively to the entire commerce of Syria. There are a few Franks there, who are in extreme misery. But its principal traffic is in silk produced upon the mountain, of which it exports annually about 800 quintals, at 80*l.* sterling per quintal. Formerly the French took silk in exchange for their goods, which was afterwards bought up at Marseilles by the Barbary merchants. This trade, however, has ceased in consequence of the decay of French commerce. Another article of exportation is sponges, which are found on the sea-shore and at a little depth in the sea. Their price is from 25 to 40 piasters per thousand. It is a curious fact, that soap should be imported into Tripoli from Candia. The reason is, that the Cretan soap has very little alkali; but on its arrival at Tripoli, one fourth of its weight of alkali is added, and it is then sold to advantage. The government is a Pashalik divided into different districts of Mount Libanus.

At Beteddein, Mr. Burckhardt was received with great courtesy by the Emir Beshir, a most important personage in this mountainous region. He is at present master of the whole mountain from Belad Akkar to near Akka (Acre) including the valley of Bekaa and part of the Anti-Libanus and Djebel Essheikh. He pays for the whole country 530 purses, of which 130 go to Tripoli, and 400 to Saida or Acre; but the extraordinary demands of the Pashas amount to at least 300 more. The power of the Emir, however, is a mere shadow. The government is actually in the hands of the Druse chief Beshir. The policy of governing by division obtains in these devoted countries. The Druses being divided into two parties, it has been

deemed inexpedient to have the governor chosen from that sect; for he would in all probability involve the country in the quarrels of his own party, and endeavour from time to time to exterminate his adversaries. A Turk, on the other hand, maintains the balance between them, chiefly by means of opposing the Christians to the Druses. Such has been for many years the policy of the Porte towards these remote dependencies. Recently three sects have arisen, Djonbelat, Yezbeky, and Neked, but the Djonbelat have now the decided ascendancy. They carry every thing with a high hand. Their chief El Sheikh Beshir is a great and wealthy potentate, his income being about 2000 purses, or 50,000*l.* sterling; and the Emir Beshir can do nothing without his consent; he is moreover obliged to share with him the contributions he extorts from the mountaineers. But the Christians, who are a warlike people, detest the name of Druse too much to submit to a chief of that community. It is said, that to attach the Christians more closely to him, the Emir Beshir and his family have secretly embraced the Christian religion. Mr. Burckhardt has collected several important facts relative to the political cabals and intrigues of this unfrequented region of the world, which our limits compel us to pass over; but it would be injustice to the work, to omit the valuable notices of the Druses, which carry with them every appearance of authenticity and fidelity.

'With respect to the true religion of the Druses, none but a learned Druse can satisfy the enquirer's curiosity. What I have already said of the Anzeyrys is equally applicable to the Druses; their religious opinions will for ever remain a secret, unless revealed by a Druse. Their customs, however, may be described; and, as far as they can tend to elucidate the mystery, the veil may be drawn aside by the researches of the traveller. It seems to be a maxim with them to adopt the religious practices of the countries in which they reside, and to profess the creed of the strongest. Hence, they all profess Islamism in Syria; and even those who have been baptised on account of their alliance with the Shehab family, still practise the exterior forms of the Mohammedan faith. There is no truth in the assertion that the Druses go one day to the mosque, and the next to the church. They all profess Islamism, and whenever they mix with Mohammedans they perform the rites prescribed by their religion. In private, however, they break the fast of Ramadhan, curse Mohammed, indulge in wine, and eat food forbidden by the Koran. They bear an inveterate hatred to all religions except their own, but more particularly the Franks, chiefly in consequence of a tradition current among them that the Europeans will one day overthrow their commonwealth: this hatred has been increased since the invasion of the French, and the most unpardonable offence which one Druse can offer to another, is to say to him, "May God put a hat on you!"

'Nothing is more sacred with a Druse than his public reputation: he will overlook an insult if known only to him who has offered it; and will put up with blows where his interest is concerned, provided nobody is a witness; but the slightest abuse given in public he revenges with the greatest fury. This is the most remarkable feature of the national character: in public a Druse may appear honourable; but he is easily tempted to a contrary behaviour when he has reason to think that his conduct will remain undiscovered. The ties of blood and friendship have no power amongst them; the son no sooner attains the years of maturity than he begins to plot against his father. Examples are not wanting of their assailing the chastity of their mothers, and towards their sisters such conduct is so frequent, that a father never allows a full-grown son to remain alone with any of the females of his family. Their own religion allows them to take their sisters in marriage; but they are restrained from indulging in this connexion, on account of its repugnance to the Mahommedan laws. A Druse has seldom more than one wife, but he divorces her under the slightest pretext; and it is a custom among them, that if a wife asks her husband's permission to go out, and he says to her "Go," without adding, "and come back," she is thereby divorced; nor can her husband recover her, even though it should be their mutual wish, till she is married again according to the Turkish forms, and divorced from her second husband. It is known, that the Druses, like all Levantines, are very jealous of their wives; adultery, however, is rarely punished with death: if a wife is detected in it, she is divorced; but the husband is afraid to kill her seducer, because his death would be revenged, for the Druses are inexorable with respect to the law of retaliation of blood; they know too that if the affair were to become public, the governor would ruin both parties by his extortions. Unnatural propensities are very common amongst them.

'The Akal are those who are supposed to know the doctrines of the Druse religion; they superintend divine worship in the chapels, or, as they are called, Khaloue, and they instruct the children in a kind of catechism. They are obliged to abstain from swearing, and all abusive language, and dare not wear any article of gold or silver in their dress. Many of them make it a rule never to eat of any food, nor to receive any money, which they suspect to have been improperly acquired. For this reason, whenever they have to receive considerable sums of money, they take care it shall be first exchanged for other coin. The Sheikh El Nedjem, who generally accompanies the Sheikh Beshir, in his visits to the Emir, never tastes food in the palace of the latter, nor even smokes a pipe there, always asserting that whatever the Emir possesses has been unlawfully obtained. There are different degrees of Akal, and women are also admitted into the order, a privilege which many avail themselves of, from parsimony, as they are thus exempted from wearing the expensive headdress and rich silks fashionable among them.

'A father cannot entirely disinherit his son, in that case his will would be set aside; but he may leave him a single mulberry tree for his portion. There is a Druse Kadhi at Deir el Kammar, who judges

according to the Turkish laws, and the customs of the Druses; his office is hereditary in a Druse family; but he is held in little repute, as all causes of importance are carried before the Emir or the Sheikh Beshir.

'The Druses do not circumcise their children; circumcision is practised only in the mountain by those members of the Shehab family who continue to be Mahommedans.

'The best feature in the Druse character is that peculiar law of hospitality, which forbids them ever to betray a guest. I made particular enquiries on this subject, and I am satisfied that no consideration of interest or dread of power will induce a Druse to give up a person who has once placed himself under his protection. Persons from all parts of Syria are in the constant practice of taking refuge in the mountain, where they are in perfect security from the moment they enter upon the Emir's territory; should the prince ever be tempted by large offers to consent to give up a refugee, the whole country would rise to prevent such a stain on their national reputation. The mighty Djezzar, who had invested his own creatures with the government of the mountain, never could force them to give up a single individual of all those who fled thither from his tyranny. Whenever he became very urgent in his demands, the Emir informed the fugitive of his danger, and advised him to conceal himself for a time in some more distant part of his territory; an answer was then returned to Djezzar that the object of his resentment had fled. The asylum which is thus afforded by the mountain is one of the greatest advantages that the inhabitants of Syria enjoy over those in the other parts of the Turkish dominions.

'The Druses are extremely fond of raw meat; whenever a sheep is killed, the raw liver, heart, &c. are considered dainties; the Christians follow their example, but with the addition of a glass of brandy with every slice of meat. In many parts of Syria, I have seen the common people eat raw meat in their favourite dish, the Kobbes; the women especially indulge in this luxury.

'Mr. Barker told me that during his two year's residence at Harissa and in the mountain, he never heard any kind of music. The Christians are too devout to occupy themselves with such worldly pleasures, and the Druses have no sort of musical instruments.

'The Druses have a few historical books which mention their nation; Ibn Shebat, for instance, as I was told, gives in his history of the Califes, that of the Druses also, and of the family of Shehab. Emir Haidar, a relation of the Emir Beshir, has lately begun to compile a history of the Shehabs, which already forms a thick quarto volume.

'I believe that the greatest amount of the military forces of the Druses is between ten and fifteen thousand firelocks; the Christians of the mountain may, perhaps, be double that number; but I conceive that the most potent Pasha or Emir would never be able to collect more than twenty thousand men from the mountain.' pp. 200—4.

Mr. Burckhardt explored the ruins of Djerash, a city built

upon both sides of Wady Deir or the river of Djerash. The magnitude and extent of the ancient city are attested by the present ruins. He seems inclined to the belief that it was the ancient Gerasa, one of the principal towns of the Decapolis. But this position by no means agrees with that given to Gerasa by D'Anville, who places it to the north-east of the lake of Tiberias, 40 miles to the north-west of this place. We cannot even abridge the long and detailed examination of these ruins. We have only room to observe, that their style of architecture seemed to belong to the best period of the Corinthian order, the capitals being uniformly ornamented with acanthus leaves; and the whole edifice of the temple, which is minutely described by our Traveller, he decidedly prefers in point of taste and magnificence to every public building of the same kind in Syria, the temple of the sun at Palmyra excepted.

The population of the Haouran is computed by Burckhardt, exclusively of the Arabs who frequent the plain, the mountain, and the Ledja, at about 50 or 60,000, of whom 6 or 7,000 are Druses, and 3,000 Christians. The Turks and Christians have the same mode of life, and in their dress, manners, &c. resemble the Arabs. They seldom quarrel, but when discords happen, the Christian fears not to strike the Turk, or to execrate his religion, a crime which in every town of Syria would expose the offender to death.

'Hospitality to strangers,' observes Mr. Burckhardt, 'is another characteristic common to the Arabs, and to the people of the Haouran. A traveller may alight at any house he pleases; a mat will immediately be spread for him, coffee made, and a breakfast or dinner set before him. It has often happened to me, that several persons presented themselves, each begging that I would lodge at his house; and this hospitality is not confined to the traveller; his horse or camel is also fed, the first with half or three quarters of a moud (about 19 lbs.) of barley, the second with straw. But I was often dissatisfied, because less than a moud is not sufficient for a horse on a journey, which, according to the customs of these countries, is fed only in the evening. As it would be an affront to buy any corn, the horse remains ill fed. On returning to the house of the Sheikh, after my tour through the desert, one of my Druse guides insisted upon my taking my horse to his stables instead of the Sheikh's; when I was about to depart, the Druse brought my horse to the door, and when I complained that he had fallen off in the few days I had remained there, the Sheikh said to me, "You are ignorant of the ways of this country; if your host does not feed your horse well, insist upon his giving him a moud of barley daily; he dares not refuse it." It is a point of honour with the host never to accept of the smallest return from a guest; I once only ventured to give a few piastres to the child of a poor family at Zahouet, by whom we had been hospitably treated, and rode off without attending to the cries of the mother, who insisted upon my taking back the money." p. 294.

In the summer of 1812, Mr. Burckhardt being desirous of obtaining further knowledge of the mountains to the east of the Jordan, and particularly of visiting the almost unknown districts to the east of the Red Sea, resolved to pursue the perilous route from Damascus to Cairo, in preference to the more beaten track through Jerusalem and Ghaza. Having assumed the most common Bedouin dress, and the most simple equipment, he mounted a mare, which he says was not likely to excite the cupidity of the Arabs, and on the 18th of June left Damascus. Our Traveller's details of this journey are well worthy of notice, but we have little space for them. But as neither Shaw, Clarke, nor any other traveller into Palestine, has minutely described Tabaria (the ancient Tiberias), we think it incumbent upon us to extract a part of his description of it.

'It stands close to the lake, upon a small plain, surrounded by mountains. It is hot and unhealthy, as the mountain impedes the free course of the westerly winds. Little rain falls in winter, and the temperature appears to be nearly the same as that of the Dead Sea. Tabaria with its district of ten or twelve villages, is a part of the Pashalik of Akka. The Christian church is dedicated to St. Peter, and is said to have been founded on the spot where St. Peter threw his net. There are about 4,000 inhabitants in Tabaria, one fourth of whom are Jews. The Christian community consists only of a few families, but they enjoy great liberty, and are on a footing of equality with the Turks. The difference of treatment which the Christians experience from the Turks in different parts of Syria, is very remarkable. In some places a Christian would be deprived of his last farthing, if not his life, were he to curse the Mahommedan religion when quarrelling with a Turk; while in others but a few hours distant, he retorts with impunity upon the Mahommedan, every invective which he may utter against the Christian religion. At Szaffad, where is a small religious community, the Turks are extremely intolerant; at Tiberias, on the contrary, I have seen Christians beating Turks in the public Bazar. This difference seems chiefly to depend upon the character of the local government. That of Soleiman Pasha of Akka, the successor of Djezzar, is distinguished for its religious tolerance; while Damascus still continues to be the seat of fanaticism, and will remain so as long as there are no Frank establishments or European agents in that city.

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'The pilgrim Jews, who repair to Tiberias, are of all ages from twelve to sixty. If they bring a little money with them, the cunning of their brethren here soon deprives them of it; for as they arrive with the most extravagant ideas of the holy cities, they are easily imposed upon before their enthusiasm begins to cool. To rent a house in which some learned Rabbin or saint died, to visit the tombs of the most renowned devotees, to have the sacred books opened in their presence, and public prayers read for the salvation of the new comers, all these inestimable advantages, together with various other

minor religious tricks, soon strip the stranger of his last farthing; he then becomes dependent upon the charity of his nation, upon foreign subsidies, or upon the fervour of some inexperienced pilgrim. Those who go abroad as missionaries generally realise some property, as they are allowed ten per cent. upon all alms collected, besides their travelling expenses. The Jewish devotees pass the whole day in the schools or the synagogue, reciting the Old Testament and the Talmud, both of which many of them know entirely by heart. They all write Hebrew; but I did not see any fine hand-writing among them; their learning seems to be on the same level as that of the Turks, among whom an Olema thinks he has attained the pinnacle of knowledge, if he can recite all the Koran together with some thousand of Hadeath, or sentences of the Prophet, and traditions concerning him; but neither Jews, nor Turks, nor Christians in these countries, have the slightest idea of that criticism, which might guide them to a rational explanation, or emendation of their sacred books. It was in vain that I put questions to several of the first Rabbins, concerning the desert in which the children of Israel sojourned for forty years; I found that my own scanty knowledge of the geography of Palestine, and of its partition amongst the twelve tribes, was superior to theirs.

'There are some beautiful copies of the books of Moses in the Syrian synagogue, written upon a long roll of leather, not parchment, but no one could tell me when or where they were made; I suspect, however, that they came from Bagdat, where the best Hebrew scribes live, and of whose writings I had seen many fine specimens at Aleppo and Damascus. The libraries of the two schools at Tiberias are moderately stocked with Hebrew books, most of which have been printed at Vienna and Venice. Except some copies of the Old Testament and the Talmud, they have no manuscripts.

'They observe a singular custom here in praying; while the Rabbin recites the Psalms of David, or the prayers extracted from them, the congregation frequently imitate by their voice or gestures, the meaning of some remarkable passages; for example, when the Rabbin pronounces the words, "praise the Lord with the sound of the trumpet," they imitate the sound of the trumpet through their closed fists. When "a horrible tempest" occurs, they puff and blow to represent a storm; or should he mention "the cries of the righteous in distress," they all set up a loud screaming; and it not unfrequently happens that, while some are still blowing the storm, others have already begun the cries of the righteous, thus forming a concert which it is difficult for any but a zealous Hebrew to hear with gravity.' p. 322—327.

We must only indulge ourselves in a few extracts from the long and somewhat elaborate account of the convent of Mount Sinai, although we are aware that it has been visited and described by Dr. Clarke, Turner, De Miot, and other travellers.

'The convent of Mount Sinai is situated in a valley so narrow, that one part of the building stands on the side of the western mountain, while a space of twenty paces only is left between its walls and the

eastern mountain. The valley is open to the north, from whence approaches the road from Cairo; to the south, close behind the convent, it is shut up by a third mountain, less steep than the others, over which passes the road to Sherm. The convent is an irregular quadrangle of about one hundred and thirty paces, enclosed by high and solid walls built with blocks of granite, and fortified by several small towers. While the French were in Egypt, a part of the east wall which had fallen down, was completely rebuilt by order of General Kleber, who sent workmen here for that purpose. The upper part of the walls in the interior, is built of a mixtnre of granite-sand and gravel, cemented together by mud, which has acquired great hardness.

'The convent contains eight or ten small court-yards, some of which are neatly laid out in beds of flowers and vegetables; a few date-trees and cypresses also grow there, and great numbers of vines. The distribution of the interior is very irregular, and could not be otherwise, considering the slope upon which the building stands; but the whole is very clean and neat. There are a great number of small rooms, in the lower and upper stories, most of which are at present unoccupied. The principal building in the interior is the great church, which, as well as the convent, was built by the Emperor Justinian, but it has subsequently undergone frequent repairs. The form of the church is an oblong square, the roof is supported by a double row of fine granite pillars, which have been covered with a coat of white plaster, perhaps because the natural colour of the stone was not agreeable to the monks, who saw granite on every side of them. The capitals of the columns are of different designs; several of them bear a resemblance to palm branches, while others are a close but coarse imitation of the latest period of Egyptian sculpture, such as is seen at Philœ, and in several temples in Nubia. The dome over the altar still remains as it was constructed by Justinian, whose portrait, together with that of his wife Theodora, may yet be distinguished on the dome, together with a large picture of the transfiguration, in honour of which event the convent was erected. An abundance of silver lamps, paintings, and portraits of saints adorn the walls round the altar; among the latter is a Saint Christopher, with a dog's head. The floor of the church is finely paved with slabs of marble.'

* * * * *

'The convent formerly resembled in its establishment that of the Holy Sepulchre at Jerusalem, which contains churches of various sects of Christians. Every principal sect, except the Calvinists and Protestants, had its churches in the convent of Sinai. I was shewn the chapels belonging to the Syrians, Armenians, Copts, and Latins, but they have long been abandoned by their owners; the church of the Latins fell into ruins at the close of the seventeenth century, and has not been rebuilt. But what is more remarkable than the existence of so many churches, is, that close by the great church stands a Mahometan mosque, spacious enough to contain two hundred people at prayers. The monks told me that it was built in the

sixteenth century, to prevent the destruction of the convent. Their tradition is as follows: when Selim, the Othman Emperor, conquered Egypt, he took a great fancy to a young Greek priest, who falling ill, at the time that Selim was returning to Constantinople, was sent by him to this convent to recover his health: the young man died, upon which the Emperor, enraged at what he considered to be the work of the priests, gave orders to the governor of Egypt, to destroy all the Christian establishments in the peninsula; of which there were several at that period. The priests of the great convent of Mount Sinai being informed of the preparations making in Egypt to carry these orders into execution, began immediately to build a mosque within their walls, hoping that for its sake their house would be spared; it is said their project was successful, and that ever since the mosque has been kept in repair.

* * * * *

'The discipline of these monks with regard to food and prayer, is very severe. They are obliged to attend mass twice in the day and twice in the night. The rule is that they shall taste no flesh whatever all the year round; and in their great fast they not only abstain from butter, and every kind of animal food and fish, but also from oil, and live four days in the week on bread and boiled vegetables, of which one small dish is all their dinner. They obtain their vegetables from a pleasant garden adjoining the building, into which there is a subterraneous passage; the soil is stony, but in this climate, wherever water is in plenty, the very rocks will produce vegetation. The fruit is of the finest quality; oranges, lemons, almonds, mulberries, apricots, peaches, pears, apples, olives, Nebek trees, and a few cypresses, overshade the beds in which melons, beans, lettuces, onions, cucumbers, and all sorts of culinary and sweet-scented herbs are sown. The garden, however, is very seldom visited by the monks, except by the few whose business it is to keep it in order; for although surrounded by high walls, it is not inaccessible to the Bedouins, who for the three last years have been the sole gatherers of the fruits, leaving the vegetables only for the monks, who have thus been obliged to repurchase their own fruit from the pilferers, or to buy it in other parts of the peninsula.

'The excellent air of the convent, and the simple fare of the inhabitants, render diseases rare. Many of the monks are very old men in the full possession of their mental and bodily faculties. They have all taken to some profession, a mode of rendering themselves independent of Egypt, which was practised here when the three hundred private chambers were occupied, which are now empty, though still ready for the accommodation of pious settlers. Among the twenty three monks, who now remain, there is a cook, a distiller, a baker, a shoemaker, a tailor, a carpenter, a smith, &c. &c. each of whom has his work-shop, in the worn-out and rusty utensils of which are still to be seen traces of the former riches and industry of the establishment. In the distillery they make brandy from dates, which is the only solace of these recluses, and in this they are permitted to indulge even during the fasts.

'Most of the monks are natives of the Greek islands. In general, they do not remain more than four or five years, when they return to their own country, proud of having been sufferers among Bedouins; some, however, have been here forty years. Few of them only understood Arabic; but none of them write or read it. Being of the lower orders of society, and educated only in convents, they are extremely ignorant. Few of them read the modern Greek fluently, excepting in their prayer books, and I found but one who had any notion of the ancient Greek. They have a good library, but it is always shut up; it contains about 1500 Greek, and 700 Arabic MSS; the latter, which I examined volume after volume, consist entirely of books of prayer, copies of the gospels, lives of saints, liturgies, &c.; a thick folio volume of the works of Lokman, edited, according to the Arab tradition, by Hormus, the ancient king of Egypt, was the only one worth attention. The prior would not permit it to be taken away, but he made me a present of a fine copy of the Aldine Odyssey, and an equally fine one of the Anthology. In the room anciently the residence of the Archbishop, which is elegantly paved with marble, and well-furnished, though now unoccupied, is preserved a beautiful ancient MS. of the Gospels in Greek, which I was told, was given to the convent by "an emperor called Theodosius." It is written in letters of gold on vellum, and ornamented with portraits of the apostles.

'Notwithstanding the ignorance of these monks, they are fond of seeing strangers in their wilderness; and I met with a more cordial reception among them, than I did in the convents of Libanus, which are in the possession of all the luxuries of life. The monks of Sinai are even generous; three years ago they furnished a Servian adventurer, who styled himself a Knes, and pretended to be well known to the Russian Government, with 60 dollars to pay his journey back to Alexandria, on his informing them of his destitute circumstances.'

pp. 544—552.

We have extracted these particulars concerning the convent of Mount Sinai, because it is one of the most interesting pictures in the book, and the place is now seldom visited. The regular caravans, that formerly frequented this secluded spot, from Cairo as well as Jerusalem, have nearly ceased. A few Greeks from Cairo and Suez, and the inhabitants of Tor who repair there every summer, and encamp with their families in the garden, are the only persons who venture upon so long and dangerous a journey through the desert. But we must now take our leave of this enterprising and intrepid Traveller. In the extracts which we have made from his work, we are not certain whether we have selected those parts in which the peculiar and characteristic talents of Burckhardt are the best exemplified. But the dryness of mere geographical research, and a barren nomenclature of towns and rivers, however subsidiary to the advancement of this most important science, would have been insupportably heavy in a popular journal. It is, however, our

duty to remind our readers, that it is in laborious and correct discovery, prosecuted with a zeal which no difficulty discourages, and no dangers intimidate, that the great qualities of Mr. Burckhardt are chiefly exhibited. Picturesque description, ingenious theory, and the species of delineation by which the traveller communicates to others the emotions which the changeful objects of his expedition presented to his own eye, or pictured upon his own mind,—all this must be looked for in other writers of travels. They also who are enamoured of the fastidious refinements of composition will not find them in Burckhardt. His style, though corrected by his intelligent editor, is still remote from the purity and force of the English idiom. But in exchange for these trifling and inconsiderable advantages, we have the more substantial and useful requisites of patient and minute research, and diligent and faithful observation. Every page of his volume is a mirror of the man, and he carries us along with him by a charm which we can better feel than define,—the charm of honest simplicity, and that heroic and high-minded zeal for knowledge, which does not even shrink from martyrdom itself in the pursuit of it.

Art. IV. *Lectures on the Book of Ecclesiastes.* By Ralph Wardlaw, D.D. 8vo. 2 vols. pp. 730. Price 18s. London. 1824.

'*O Curas hominum! O quantum est in rebus inane!*' The vicissitudes of human life, the instability of fortune, the vexatious disappointments, the corroding disquietudes, experienced by mankind in the commerce of the world, and the entire vanity of earthly pursuits, have ever afforded subjects of vivid description and impassioned declamation to the poet and the moralist, and are among the most impressive lessons which the instructions of history comprise. On these topics it were easy to select from the classic pages of ancient writers, passages of great beauty and force, and of no inconsiderable utility in aiding the moral culture of human beings. But those lessons of practical wisdom from which our estimate of present good may be most advantageously collected, and our minds most suitably regulated in regard to it, are not to be taken from the classic writers of antiquity, but from the superior teachers of morals, who delivered to men the oracles of heaven. In their pages, not only are the mutations of the world, and the varying discontents of mankind, represented in the most faithful manner, but there we also find the reasons which enable us to account for the insatiable cravings of the human heart, and there too the objects in which alone the mind can find its repose, are exhibited. The master question of the schools, the *summum*

bonum of philosophical inquiry, on which the strongest intellects had worked themselves even to exhaustion, leaving it still without solution, is propounded with simplicity and effect in the books of Scripture. Throughout the sacred writings, the vanity of the world, the errors and miseries of mankind in committing themselves to its fascinations and its mockeries, and the objects of a pure and permanent felicity, are subjects of description; but in no part of them are the vexatious cares of mortals and the frustration of their purposes and hopes so much within the scope of the author, as in the "Book of Ecclesiastes," which the "Lectures" of Dr. Wardlaw have brought under our present attention.

These expository Discourses, we learn from the preface, were originally delivered in the ordinary course of the Author's weekly ministrations, in the years 1810 and 1811, and were then suggested by the same circumstances to which the publication of them is now attributed—the distresses of the country. They are almost entirely of a practical character; it professedly forming no part of the preacher's design, to furnish critical or philological disquisition on the several topics that might suggest themselves to a critical expositor of the original work. Of the labour necessary to put the hearer and the reader of these "Lectures" in possession of the sense of the passages of the Book as they successively come under consideration, the Author has, however, not been sparing. He assumes with very few exceptions the correctness of the common English version, and is of opinion, correctly we apprehend, that the difficulties of the Book on which he comments, have been unnecessarily multiplied. This is no uncommon practice, we believe, with professed critics and commentators, who as much delight in the opportunity of displaying their erudition and penetration as in eliciting the meaning of their author; and who are frequently diverted into the bye-paths of remote and inapplicable elucidation, by their mistaken solicitude to surprise their readers with the novelties of interpretation. Dr. Wardlaw is an Expositor of a very different description. Intelligent, sound in judgement, and correct in feeling, he directs his labours to the sense of his author, and endeavours to ascertain its exact import and bearing. He is never frivolous; he always remembers that the office of a lecturer on the sacred writings is one of grave and interesting relation; and he is quite successful in the first appeal which every religious instructer will be desirous of having answered by the feelings of his readers;—he obtains our suffrage in favour of his solicitude to make us wiser and better. His volumes possess so much excellence, and are calculated for so much usefulness, that we

cheerfully give them every advantage which they can derive from our warmest recommendation. To furnish some brief extracts as specimens of these expository discourses, will be nearly the whole of the service which, in the discharge of our present duty, we can owe the public and the Author; and this course will best fulfil our own wishes in favour of the most extensive circulation of his work.

The character introduced in the illustration of the passage, chap. iv. vs. 7, 8, is described with great truth of representation, and with great felicity and strength of expression.

'Verses 7, 8. "Then I returned, and I saw vanity under the sun. There is one (alone) and (there is) not a second; yea, he hath neither child nor brother; yet is there no end of all his labour; neither is his eye satisfied with riches; neither (saith he) For whom do I labour and bereave my soul of good? This is also vanity; yea, it is a sore travail."

'This is a strikingly graphical, though brief description of the avaricious keenness and carefulness of a toiling, griping, hoarding, insulated miser.—"There is one, and there is not a second;" no *heir apparent*, no connexion, either by blood or by particular friendship, to succeed him; "neither child nor brother," (that is, no near relative,) to inherit his accumulated treasures:—"yet is there no end of all his labour;" he toils with unintermitting solicitude, "rising early and sitting late," nor ever can bear the thought of retiring from active business, as long as he can add a single penny by it to his store:—"neither is his eye satisfied with riches;" constantly either contemplating his acquisitions, or on the eager look-out for more; never saying, It is enough; a greedy receiver, but a reluctant and parsimonious giver. He takes no enjoyment of his wealth; but starves in the midst of abundance; not only "labouring," but "bereaving his soul of good;" living with the most pitiful penuriousness; grudging himself every morsel of meat, every rag of clothing, every common comfort of life. And the habit grows upon him; he becomes increasingly avaricious as he advances in wealth and in years; no selfish consideration can move him, nor any claim of charity touch his soul; his hollow eye contracts the timid glance of lurking suspicion; his whole countenance the marked and settled expression of anxiety and unfeeling narrowness; and his wasted frame, his antique and thread-bare clothing, and every part of his appearance, betrays the confirmed and unimpressible MISER. Those who first assigned this designation to the character were happy in their selection. *Miser* signifies *wretched*; and surely there is not on earth a more pitiable object than the man here described; the unhappy victim of one of the strangest aberrations of understanding, one of the most unaccountable contradictions to all right feeling, and to every ordinary principle of human nature, that is to be found amongst the intellectual and moral varieties of the species.

'Solomon's description shews us that these varieties have, in every age, been much the same. Many a time has it since been realized

with wonderful accuracy.—The character may be traced to various origins. In some instances, it has arisen from a fatal error in education,—from early and ill-judged lessons of excessive parsimony impressed upon the youthful mind, gradually forming in the heart an undue "love of money," an habitual desire of getting, and dread of losing, or of being necessitated to give away:—in other cases, from the apprehension and presentiment of a diseased mind,—a hypochondriachal foreboding of approaching poverty, of dying in want; an evil, to which every penny that is lost or parted with is of course conceived by the disordered imagination to contribute:—and in others still, from the weak-minded vanity of being noticed and spoken of, during life, and after death, as the possessor of so much wealth, or as the man that had left it behind him. From whatever source it may have arisen, and whatever may have promoted its growth, it is well denominated "vanity and a *sore travail.*" The poor rich fool lives in misery, and dies unlamented. Those, whosoever they may be, to whom he bequeaths his wealth, give him little thanks for it. He has only given it when he could hold it no longer. He has not parted with it; he has been obliged to leave it; and not one farthing of it, they know well, should they ever have touched, could he by any possibility have retained possession. They are glad the *useless old fellow* is out of the way; they lay him in the dust without a sigh; and with secret self-gratulation, take possession of his hoards."

Vol. I. pp. 189—192.

'—*Nocitura petuntur.*'—If the miser 'greedy of gain,' is unable to bear the thought of retiring from active business, the instances are not few in which retirement from commercial employments has proved a "*sore travail*" to men, who, having laboured to acquire "a competency," and solaced themselves under the fatigues of business by frequent anticipations of the repose and pleasure which they should enjoy on their being released from its cares, find themselves restless and wretched in their chosen retreats. Mankind are ever committing the most fatal errors in reference to their own good; they are mistaken alike in the end which they determine for themselves, and in the means which they adopt for its attainment. Every situation, and every circumstance of life, are perilous to man. Toil and care, cessation from labour, and want of internal repose, too much or too little of the world, are ever his annoyances.

In a practical expositor, no qualification is more desirable, after the higher demands of religious principle have been satisfied, than that union of correct taste with the exercise of a sound judgement, which preserves him from the hazard of becoming tedious and uninstructive by the discussion of particulars, when the design of his author and the improvement of his readers may best be consulted in the illustration of the general sentiment of the text. We may quote the following passage, from

the seventh Lecture, on chap. iv. 4—16, as evidence of the just claims of Dr. Wardlaw to this kind of excellence.

'Verses 9—12. "Two (are) better than one, because they have a good reward for their labour. For if they fall, the one will lift up his fellow: but woe to him (that is) alone when he falleth; for (he hath) not another to help him up. Again, if two lie together, then they have heat: but how can one be warm (alone)? And if one prevail against him, two shall withstand him; and a threefold cord is not easily broken."

'The figures which are employed in these verses are in themselves so plain as to require no explanation. They are all intended to illustrate the same general sentiment,—the advantages of union and co-operation; and the sentiment may be applied to every description of faithful and well-principled alliance,—to marriage, to friendship, to Christian communion. Many and valuable are the benefits of such associations amidst the changes of this uncertain world; some common to all the varieties of union, and some peculiar to each. It affords to the parties mutual counsel and direction, especially in seasons of perplexity and embarrassment; mutual sympathy, consolation, and care in the hour of calamity and distress; mutual encouragement in anxiety and depression; mutual aid, by the joint application of bodily or mental energy to difficult and laborious tasks; mutual relief amidst the fluctuations of worldly circumstances, the abundance of the one reciprocally supplying the deficiencies of the other; mutual defence and vindication, when the character of either is injuriously attacked and defamed; and (what may be considered as particularly appropriate to the phraseology of the tenth verse) mutual reproof and affectionate expostulation when either has, through the power of temptation, fallen into sin:—"Wo to him that is alone when he" so "falleth, and hath not another to help him up!" no one to care for his soul, and to restore him to the paths of righteousness.

'In all cases, union,—affectionate, principled, faithful union,—the connexion and intercourse of kindred souls,—must be eminently productive of reciprocal satisfaction and delight.' Vol. I. p. 192.

The explication of the passage, chap. iv. vs. 14. "Out of "prison he cometh to reign," interpreted, not of the wise and poor child, but of the old and foolish King, which is suggested by the Lecturer, p. 197., is, we think, rather more fanciful than just; and the following view of the 16th verse, "(There is) no end of all the people, &c." is evidently inadmissible.

'——"*No end*" seems here to mean *no fixed point* in which the people can rest with any settled satisfaction; they have no stability; they never reach an object in which their gratification is permanent,—a goal of their capricious and fluctuating desires. They are ever fickle, ever fond of novelty and change.—"There is no end *to* all the people." They have all, in this respect, the same generic character; in having no terminating point and settled resting-place to their views and wishes. So

it was with "all the people," forming the generation of Solomon's contemporaries; so it had been with "all who were before them;" and "they also who were to come after" would discover the same tendency.' Vol. I. p. 290.

The word translated *end* is clearly not 'susceptible of 'the signification thus assigned to it.' The Author expresses a doubt of the propriety of his interpretation, and subjoins the correct explanation of the phrase.

As a specimen of the Author's serious and urgent manner in the improvement of his subjects, we might copy from any part of his closing addresses: we give the following from the conclusion of the tenth Lecture.

'Human life, considered in itself, apart from its connexion with eternity, is vanity; a fleeting shadow; a fading flower; a vapour that endureth for a moment, and then vanisheth away. Man, contemplated merely as the possessor of such a life, is vanity; a creature formed of the dust, and soon to return to the dust again:—all his pursuits, be they what they may, that are confined to this transitory and precarious existence, are vanity; and all will be found in the end, as they have many a time been found in present experience, to be "vexation of spirit." If this lesson is not learned, with salutary effect, in this world, it will be learned in all the everlasting anguish and unavailing desperation of the next. Oh! if the soul, when trembling on the verge of eternity, when the last fibre of the thread of life is parting, can only look backward with tormenting regret, and forward with more tormenting doubt and despair!—what a state for an immortal and accountable creature!—to feel the torturing conviction, that he has been trifling, or worse than trifling, all his days, that he has thrown his life away on "vanity," and has nothing left as the result but "vexation of spirit;" that it is too late to make provision for the world to come, and which is just opening to him in all its darkness, and all its unknown terrors; that he has finished and sealed the "senseless bargain" (oh, how bitterly does he feel it to be so!) of "Eternity for bubbles;" that he has bartered and damned his soul for the "pleasures of sin" and the worthless nothings of a world that has passed away from him!—It is not necessary that a man should have "seen no good," or should have had "no power to enjoy" his "riches, and wealth, and honour," and family, in order to his feeling their emptiness in his latter end, when his soul is absorbed in one grand concern, and longs for a peace and a hope which they are incapable of imparting. Even though he had derived from them through life the whole amount of pleasure which, without the influence of true religion, it is in their power to bestow; still it is pleasure that is gone with each passing moment; and leaves the soul at last drearily desolate, and unprovided for the boundless prospect that lies before it.' Vol. I. p. 297.

The following explanation of a very difficult passage will probably be satisfactory to many of our readers: it is certainly

entitled to particular consideration, and possesses great advantages over many interpretations that have been given of the obscure phrases in question; it is consistent in its several parts, and is perhaps liable to no weightier objection than the ironical character which it assumes as being the quality of the advice. The passage to which we refer is chap. vii. verses 16th and 17th.—"Be not righteous over much; neither make thyself overwise: why shouldest thou destroy thyself? Be not overmuch wicked, neither be thou foolish: why shouldest thou die before thy time?"

'Th whole passage seems to be an instance of serious and impressive irony; of which the subject is, the line of conduct most prudent to be pursued, supposing the end in view to be the securing of favour, honour, and prosperity in the world.—Thus:—"There is a just man that perisheth in his righteousness, and there is a wicked man that prongeth his life in his wickedness." If, therefore, you wish to avoid the enmity of the world, with its mischievous and sometimes deadly consequences, and to ensure favour, success, honour, and long life,—"be not righteous overmuch:"—remember that religion is a matter, in which men, in general, are particularly fond of moderation; and beware of assuming an appearance of sanctity greater than the world is disposed to approve of, or to bear with. "Neither make thyself overwise; why shouldest thou destroy thyself?" Recollect, that the same feelings of envy and malignant jealousy may be excited, as they very often have been, by high degrees of superior intelligence and wisdom. Be not obtrusive, therefore, with your eminent endowments. Deal prudently. Be cautious of exasperating the jealous pride of others. Besides the risks that arise from envy, such qualities may bring you often into the critical situation of an arbitrator; in which you must unavoidably expose yourself to the resentment of one or other of the parties, and possibly even of both. And from various other sources, danger may arise to you.—But, at the same time, beware. Similar effects may be produced by opposite causes. Although men do not like overmuch religion, you must be on your guard, on the other hand, against the extreme of wickedness:—"Be not overmuch wicked." You will expose yourself to suspicion and hatred, as a dangerous member of society: men will become your enemies from fear, and will think they confer a benefit on the community, by making riddance of you: nay, in the excess of riotous and unbridled profligacy, you may be betrayed into deeds which may awaken the vengeance of human laws, and bring you to an untimely end. Let prudent consideration, then, set bounds to your licentiousness:—"Neither be thou foolish, why shouldest thou die before thy time?" As there are hazards attending high pretensions to wisdom, so are there risks peculiar to folly. The absolute fool becomes the object of contempt. His life is hardly thought worth an effort, far less a sacrifice, for its preservation. The fool is easily made the tool and the dupe of a party; exposing himself to be the prey of virulent enemies, or of selfish pretended friends. Folly leads a man into innume-

rable scrapes. It may induce him heedlessly to mix with wicked associates, and may thus, as has many a time happened, occasion his suffering for crimes, in the perpetration of which he had no active hand, and which, fool as he is, he would shrink from committing. And in numberless ways he may come, by his folly, to "die before his time." If, therefore, I repeat, your object be to shun the world's enmity, with its possible and probable effects, and to secure the world's favour, with its desirable accompaniments and consequences, take care of these extremes:—as "there is a just (man) that perisheth in his righteousness,—be not righteous overmuch, neither make thyself overwise; why shouldst thou destroy thyself?"—and though "a wicked (man)" may, and sometimes does, "prolong (his life) in his wickedness," yet "be not overmuch wicked, neither be thou foolish; why shouldst thou die before thy time?" Vol. II. pp. 7—10.

All moral description should be a mirror into which men might look for the exact resemblance of themselves. In the representation of the counterpart of the "wise man," (Lecture xx.) many might detect their own likeness.

'We cannot wonder that the fool's words should be represented as thus hazardous to himself as well as to others, when we consider the description of them in the thirteenth verse (chap. x.):—"The beginning of the words of his mouth (is) foolishness; and the end of his talk is mischievous madness."—When he speaks at all he speaks foolishly; and commencing in folly, he concludes in madness: he either works himself up to a pitch of frenzy by the very power of eager and continued vociferation, fretting and fuming with ridiculous and extravagant passion, at phantoms possibly of his own creation, which his wild and incoherent mind has embodied into reality, and, by dwelling upon them and talking of them, has aggravated to a hideous magnitude:—or, if he happens to meet with the smallest check or contradiction,—if he is not listened to with the attention to which he deems such an oracle entitled,—if his hearer does not appear to feel along with him to the full extent to which he absurdly feels himself;—he is instantly on fire, all blaze, and smoke, and noise; he is thrown more and more off his guard; till his passion becomes "mischievous madness," perilous to all within his reach, and whom he has power to injure, and not less perilous to himself. Were it not for the harm which such a combustible talker, in his moments of inflammation, may occasion, along with the pain produced by the humiliating spectacle of a fellow-man exposing himself as the wretched dupe of his own imbecility and senseless passion, he might well be laughed at for the ludicrous incongruity between his feelings and their exciting causes, between his endless and overpowering talk, and the subjects of his voluble vehemence.—The character is in this verse shortly but strikingly touched. It is far from being uncommon. And there are few more dangerous, or more difficult to manage.'

Vol. II. pp. 201—202.

We entirely agree with Dr. Wardlaw, that the common inter-

pretation of chap. xii. 3—7, is the most probable; and we have perused with much interest and pleasure his explanation of those striking and highly figurative passages. They have never before been so naturally and excellently elucidated, and so admirably harmonised. We should not be doing any service by extracting for the use of our readers detached portions of this connected explanatory lecture, which they can peruse with advantage only in the Author's pages. One paragraph, however, we may transfer from the concluding remarks of the Lecturer.

'Of all the periods and events of life, the concluding scene is the one of deepest interest to the person himself, and to surviving spectators. Various are the ways in which it comes, and various the aspects it presents; but in all it is solemn. What can be more so, than the approach of that moment, which, to the dying man, is the boundary between time and eternity! which concludes the one, and commences the other; which terminates all his interests in this world, and fixes his condition for a never-ending existence in the world unknown!—What can be more so, than those moments of silent and indescribable anxiety, when the last sands of the numbered hour are running; when the beat of the heart has become too languid to be felt at the extremities of the frame; when the cold hand returns not the gentle pressure; when the restless limbs lie still and motionless; when the eye is fixed, and the ear turns no more toward the voice of consoling kindness; when the breath, before oppressive and laborious, becomes feebler and feebler, till it dies slowly away, and to the listening ear there is no sound amidst the breathless silence, nor to the arrested eye, that watches with the unmoving look of thrilling solicitude for the last symptom of remaining life, is motion longer perceptible;—when surrounding friends continue to speak in whispers, and to step through the chamber on the tiptoe of cautious quietness, as if still fearful of disturbing him—whom the noise of a thousand thunders could not now startle,—who has fallen on that last sleep, from which nothing shall rouse but "the voice of the archangel, and the trump of God."'

Such a passage as this should not have been repeated, as we find it is in the discourse appended to this volume, which was preached on the occasion of the decease of the Author's father.

To the merits of these volumes no further testimony can be necessary.

Art. V. *Memoirs and Select Remains of an Only Son,* who died Nov. 27, 1821, in his nineteenth Year. By Thomas Durant, Poole, Dorset. 2 vols. 12mo. pp. x, 554. Price 10s. 6d. Poole. 1822.

THERE can be, we think, but one opinion respecting the very brilliant promise of intellectual and moral excellence

gaining boldness, at every stage, more and more arduous and repulsive. A system of management may be resorted to by the parent as self-defence against the growing troublesomeness of the child; but a system of education, to be conducted on any enlightened principle, must begin with the earliest development of the will—must be preventive rather than remedial. And since every legitimate motive as much enforces a watchful and self-denying attention to the formation of the infant mind, as can in any subsequent period impel to the discharge of parental duty, if these motives are not found to influence the conduct of the parent from the very first, there is little probability that their force will ever be duly felt, so as to ensure a regular and invariable adherence on the part of the parent, to the dictates of a sound discretion. The great secret in education is *self-denial*: from first to last, the wise and competent management of a child involves one continued act of self-denial and self-sacrifice. And if the parent cannot exercise this towards his infant, so as to withstand its seductive importunities, to withhold injurious gratifications, and fairly to conquer its will, it is not likely that he will ever, from the right motive, assert the parental authority when the infant has insensibly expanded into the youth. If the mismanaged child of two years old becomes the docile, well trained boy of five or seven, it is not his parents to whom the transformation will be owing. At what period, indeed, will the ever ready plea of the fond, self-indulgent parent be laid aside, if once admitted as a principle of action, *It is of no consequence?* In education, every thing is of consequence, because every thing leads to some consequence, and is the cause of something future in the character.

Young Durant was an only child; an immense disadvantage, in general, not only as there is greater danger of over-indulgence, but as it is a much more difficult task to bring up one child at home, than several, without its suffering either in the simplicity of its mind or in some other respect, from the want of class-mates and playmates. He was the child of a Dissenting minister; and we hope we shall not be misunderstood when we say that this is, for the most part, an additional disadvantage. The multifarious engagements of the conscientious pastor leave comparatively little leisure for the regular, constant superintendence of a son's education. Too often the popular minister is a stranger at home. A round of official engagements, a pressure of invitations, interruptions of every kind, and the solitary work of the study, abstract him from
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a responsibility which he finds himself unable to discharge. But Mr. Durant could not bring himself to sacrifice his duties as a father to any other claims; and he undertook the education of his son, fully aware of the nature of the task. The success of the experiment, however, we should not err, perhaps, in attributing chiefly to the way in which he was seconded by that parent on whom the principal share of early education must devolve. There has scarcely been an instance of early virtue or eminence, in which the individual has not left on record his obligations to the pious counsels and tuition of an accomplished mother. Herbert, Gray, Cowper, Doddridge, Dwight, Kirke White, will immediately occur to our readers. And we believe the remark will be found to be all but universally true, that maternal instruction has laid the foundation of almost all that is excellent or illustrious in the characters of the most eminent exemplars. Mrs. Durant is no more, and there can be no impropriety, therefore, in speaking of her as admirably qualified to take upon herself a principal share in her son's literary, as well as moral education. A trifling incident will shew how superior she was to a mother's weakness. When about *two years of age*, William obstinately refused for *two hours* to comply with her demand to beg pardon for some offence.

'She was inflexible; and at length, he modestly turned round, submissively fell on his knees at her feet, and in the most penitent accents said, "I beg your pardon, mamma, and will never be so naughty again." The consequence of this patient decision was permanent. I am confident, that from that moment to the hour of his death, he never meditated opposition to our will, nor said or did a thing of which he feared we might seriously disapprove. In the merest trifles, no less really than in the most momentous engagements of his life, he was ever studious of our happiness, and he felt that in consulting this, he was securing his own.'

To the entire confidence he had in his parents, owing to their having never deceived him, together with his deep sense of the Divine presence and inspection, may be ascribed William's invariable regard to truth. No vice, perhaps, is so difficult of eradication, not to say incurable, as that common vice of children, *petty lying;* and none is more blighting to the character:

'When he was about three years old, an aged female, at whose house he was staying for a day, informed me that William had told a falsehood. As deception of any kind was so perfectly foreign from all his habits, I expressed a doubt on the subject; but she stated such particulars as caused me to fear that he had trangressed. I was thunderstruck and almost distracted; for the information seemed to blast my most cherished hopes. This might, I thought, be the commencement of a

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series of evils for ever ruinous to our peace. I am not—I never was—naturally of a temper to augur the worst; but the first grand moral delinquency, even at such an age, must commit a breach on the noblest sensibilities of the heart, which cannot but threaten a catastrophe at which a parent may well shudder. *Principiis obsta*, had ever been our motto; and our child lived long enough to feel its importance, and to bless God that his parents had never departed from it. I am not sure that my agony, on hearing of his death, was much more intense than that which I then endured, from an apprehension of his guilt. Instantly, but without betraying my emotions, I asked him what he had said. He answered, at once, in so artless and unembarrassed a manner, as to convince me that he was unconscious of falsehood,—that there must have been some misconception in the case, and that my boy was yet innocent. I pursued the inquiry, and in a few moments found, to my inexpressible joy, that he was perfectly correct in all he had stated.

'This was the only time in his life in which I had even a passing suspicion of his disregard to truth. On one memorable and most important occasion, in 1820, to which I need not more explicitly refer, and which Glasgow College, with its late and present Lord Rectors, will not readily forget; he received from a distinguished professor a testimony to his integrity which his own heart felt he merited, but which that gentleman conveyed in language and with a manner so peculiarly delicate as to make upon the mind of my son a deeply favourable impression, which nothing but death could erase. In a confidential interview with that professor, he said, "Sir, I was not present on that occasion; and I can prove an *alibi*." Mr. ——— laying his hand upon his heart, said, "Mr. D., you have removed from my mind a heavy load: I was sure you could not have been in that procession: but you need not, Sir, *prove* an *alibi*, for no gentleman in the University can require a proof beyond your own assertion."'

At the age of seven, the habit of regular application was completely formed in his mind, and mental exertion became henceforth his delight. His parents were fully persuaded that 'order and steadiness of application are the grand secrets on 'which excellency depends.'

'Having formed our plan, and determined on a strictly domestic education, we came to the resolution that nothing over which we had control, should interfere with the execution of our intentions. The friends who occasionally visited us, were always given to understand that our plan was unalterable; and that they must, therefore, consent to our devoting the accustomed hours to the instruction of our beloved pupil. His mother would say, "If any can be offended with this, they will of course cease to visit us; and we may well dispense with their visits; for the welfare of the child shall not be sacrificed to propitiate the favour of such unreasonable guests." Yet, however rigid in our adherence to system, we did not assign him too many hours of labour—but our language ever was, "Work while you work; play when you play." We

never kept him very long at any one thing, knowing that variety of pursuits would operate almost as relaxation.'

Towards the close of 1818, William, now in his sixteenth year, was placed under the roof of the Rev. Dr. Wardlaw of Glasgow, for the purpose of completing his studies in the university of that city. He returned home once every year, to spend the vacation with his widowed father and beloved aunt. On the 17th of October 1821, he left them for the last time, to commence those studies which would have completed his literary and philosophical course at the University. He entered at the same time the public class of Dr. Meiklesham, the extra class of Professor Mylne, and that of the Hebrew professor. But an insidious disease was already undermining his health; and the shock produced by the intelligence of his aunt's death, shortly after his arrival at Glasgow, gave a dreadful activity to the seeds of the disorder. His father arrived too late to see more than the corpse of that cherished and accomplished son. He had not quite completed his nineteenth year.

We shall now only lay before our readers a few specimens of the Remains, which testify the vigorous understanding and great proficiency of this excellent young man. Criticism would be wholly misapplied in reference to these productions; but we are much mistaken if they will fail to interest and to surprise our readers. He commenced the practice of writing themes at the age of eleven. The following bears the date of March 1815, when he had just entered his thirteenth year.

'ON POLYTHEISM.

'Wickedness produces negligence; and negligence fosters ignorance. Mankind, who had received the knowledge of the only living and true God from their father, Noah, lost it by degrees from among them: and gave themselves "to believe a lie." But reason; tradition; the testimony of the earth, with its flowers, its fruits and its verdure; the testimony of the heavens, with their wonders—all—all—concurred to prove a God. Thus far went reason, but no farther: for, unilluminated by the lamp of revelation, und unenlightened by the torch of truth, she wandered in endless mazes of error and folly. 'The Sun enlightens us, and He shall be our God. The Earth nourishes us, and we will adore Her. But who formed the earth? We know not. Who created the sun? We are ignorant. Who "spake and it was done, commanded and it stood fast?" We know of no such Being.'

'But even this was too refined for them. They considered their gods only as more exalted men. They no longer worshipped the sun; but the god of the sun—a god cursed with all the passions of a very bad man. The number of gods was multiplied; and almost every tree, every fountain had its divinity. Not content with this, they proceeded a step farther; and deified men were placed among the gods, and stood

next to the throne of Jupiter. These marvellous and incongruous tales, these numerous and jarring divinities, were adorned by the pens of an Ovid, a Homer, and a Virgil: and their ridiculous and impure rites were sanctioned by the examples of a Numa, a Cato, and a Pompey.

'As for the philosophers—what they disbelieved we know—what they believed, we can hardly tell. Although they contemned the rabble of divinities worshipped by the vulgar, they had too much timidity or too much policy to publish their opinions:—for, if they had destroyed, could they have re-edified? if they had pulled down the fabric of superstition, could they have built a more noble structure on its ruins? Had they "cast their idols to the moles and to the bats," would they have instituted a religion more agreeable to truth? What could they have done? Would they have reformed polytheism? Alas! the efforts of the best of idolaters manifest the impracticability of this. Would they have philosophized the world? It is impossible: or, had it been possible, they would have reasoned thus:—"If the world is philosophized, I am no longer a wonder, no longer a sage, no longer a demigod." Would they have established a belief in pantheism? If every thing is God, nothing can be God: for He is the ruler of the universe. But if the earth is a part of the universal God-head, it has no superior; and (unless you suppose it to possess an intelligent spirit) it is, according to this system, governed by chance. This would indeed have been to take away all the restraints which the hope and fear of future rewards or punishments might have inspired.

'But, amidst this universal darkness, a taper had long burnt in the sanctuary, and had illuminated the narrow land of Judea—and there "the sun of righteousness" arose, with healing in his beams;—and his peaceful soldiers, animated by the example of their divine master, and following the footsteps of their general; carried his standard and his victorious arms, where the Roman legions had never penetrated, and the Roman eagles were unknown. They displayed the bright light of the gospel, in the most distant regions; and idolatry and ignorance fled before them. And although the wicked persecuted the church of Jesus, they could not destroy her. She sits on a mountain, and while the lightnings play and the thunder roars below her, she may smile at their rage, knowing that she has an Almighty friend; and confident that in "fulness of time" his glory, whom she adores, "shall cover the earth."'

Among the Essays written in the Moral Philosophy class, is one on the Immateriality of the Soul, which does the highest credit to the acuteness of the Author. It is too long to extract entire; but a few paragraphs will bear us out in asserting it to be a very extraordinary production from a youth of eighteen.

'The only idea we affix to the term *mind* is that of a variety of feelings or succession of states, which follow each other according to fixed laws, and which we, therefore, consider as reciprocally causes and effects. The materialist, therefore, before he can carry the point at which he is aiming, must shew these feelings or states to be possessed of solidity and extension. The materialist, therefore, *must* be understood to assert, *that ideas and emotions* have parts, and are ca-

able of resisting our efforts to compress them. If the man, who rofesses materialism, only intend that ideas and emotions *arise* from aterial changes, he in fact gives up the very point for which he af-cts to be contending. If our only notion of mind be that of a suc-ession of states,—in other words, of ideas and emotions; and if ese ideas and emotions, though, in some way, dependent on a ma-rial process, be themselves entirely distinct from the matter em-loyed in that process, and from any other matter whatsoever;—then *ind* has nothing in common with matter—*the soul is immaterial.*

'The materialist is, therefore, I think, reduced to this alternative: e either believes that the material process produces something else aterial; and that this something is an idea or emotion;—or he be-leves that the process—that is, the movement of organised matter—s *itself* an idea or emotion. In the first case, he must have per-uaded himself that when, for instance, he receives a blow, the pain e feels is an extended and solid substance, which, however subtle a luid it may be, might, if we had instruments sufficiently fine for the urpose, be detected, measured and divided. In the second, that he arrangement of the parts of a nerve is pain, or pleasure, fancy, or easoning, emotion or thought—that sensation is nothing more than n alteration produced in the relative position of certain particles, in certain situations; and not that all the phenomena of mind are the esults of bodily organization; but that they form a part of the bodily rganization itself.'

* * * * *

'It will be, I presume, admitted, that we have no ideas, except those which we acquire by means of sensation or reflection. It will also, I presume, be admitted, that all our knowledge of the qualities of matter is gained in the former way; and all our acquaintance with the states of mind, in the latter. The only correct idea we can attach to solidity, to extension, or to any quality whatever, is that which regards it as a power possessed by matter, in consequence of which it is able to produce a certain change in the state of our mind—or, more correctly, perhaps, as a law of reciprocal influence, in consequence of which the percipient being is affected in certain ways, when it is placed in certain relative situations with regard to material substances. Now, if thought be not an object of sensation, and, therefore, have not the power of producing those feelings which *are* produced by the qualities called *solidity* and *extension*; then, surely, thought is neither solid nor extended; since to be solid and extended, is nothing more than to be fitted to produce these sensations. Whoever, then, asserts, that thought is solid and extended, in fact asserts, that it is *merely* a power of producing, in a percipient being, the sensations of solidity and extension. Such sensations would, on this hypothesis, be only the same power communicated to another being; and so on, *in infinitum*. As this is absurd, and more than the wildest materialist would assert, we conclude, that thought is something entirely distinct from such power or capability; and, therefore, perfectly distinct from solidity, extension, or any quality of matter. If thought be not something more than a solid,

extended substance, then follows the absurdity to which we have alluded—if it be something more than the power of producing sensations in a percipient being, then it is a something totally different from any quality of matter; because a quality of matter, *is only that very power from which thought is affirmed to be so completely distinct.* The moderate materialist will, therefore, perhaps, content himself with a modified statement—only asserting, that thought is a property of an organized substance, which organized substance has also the qualities of solidity and extension belonging to it; and not that thought is itself solid or extended;—an opinion formed, I imagine, on some analogy, falsely supposed to exist, between thought, and what a logician would call a secondary, or rather, perhaps, an accidental, quality of matter. With this concession we ought, perhaps, to rest satisfied: for if we have shewn thought to be neither solid nor extended, we have proved exactly that which we intended to establish. If those successive states, to which we give the denomination, mind, be not themselves solid nor extended, then mind is not material.

'Let us, however, for a moment, consider the modified materialism, if indeed it be materialism at all. I remarked, in the early part of this essay, that we know nothing of substance; and that the only information we possess, relates to qualities, whether of mind or matter. Still, although the poverty of language obliges us to have recourse to the phraseology—let it never be forgotten, that quality or property of mind is, in its nature, essentially distinct from a quality or property of matter. A quality of matter is—as has been before remarked—nothing more than a law, in consequence of which, matter produces, under certain circumstances, certain changes in a percipient being. But what is a quality, a property, a state, or whatever you choose to denominate it, of this percipient himself? It is not surely, a power of producing a change in another percipient being; since such a supposition would, as we have already seen, involve us in endless absurdity. And, therefore, the properties of mind have no analogy whatever to the qualities of matter. The only notions we affix to the term matter are, we have seen, those of certain qualities in a state of union. Therefore thought can in no way answer to our idea of matter. Thought is not material. The same reasoning will apply to emotion, and all the other phenomena of mind. Our notion of mind extends no farther than our acquaintance with these phenomena. Therefore, we may safely pronounce the human soul IMMATERIAL.'

The Poems contained in these volumes are for the most part exercises of skill, rather than the spontaneous efflorescence of fancy. His father admits, that William first attempted to write poetry, 'not because the numbers came, but because he wished 'to see what he could do.' Yet are the poetical compositions highly respectable. There is considerable vigour in some of

them, and marks of a strong mind in almost all. We select the following as one of the more unstudied effusions.

MIDNIGHT.

'All the world are sleeping,
Save the broken-hearted weeping,
And the power eternal keeping
This universal frame.
The silent stars are glowing
O'er a world where tears are flowing,
And the mourner only knowing
How beauteous shines their flame.
The world are slumbering lightly,
And dreams are flitting brightly,
While God above us nightly
The universe unveils:
But they, whose tears are streaming,
View the pure starlight gleaming
Through darkness clearly beaming,
With light that never fails.'

The following lines were suggested by the affecting anecdote in M'Crie's Life of Melville, which we gave in our review of that work. (Dec. 1821.)

'Thy race was run—too quickly run—
As clouds before the morning sun,
A moment gilded by his rays,
Are lost amid the solar blaze:
So life, the vapour life, from thee
A moment hid eternity;
Then, mist-like, melted quite away,
And left thee in immortal day.
Soon did thy star in shades decline;
'Twas but to rise in happier spheres,
Where fields of cloudless ether shine;
And heaven's unveiled light appears:
As if the sun should just arise,
And cast a gleam of golden light,
Then hasten from our turbid skies,
And leave us in eternal night;
Nor on a world of sin and wo
His pure celestial radiance throw.

'Melville! affection such as thine,
Round meaner objects would not twine:
But once embraced—not death could part
The close attachments of thy heart,
Resembling, in their strong control,
The giant firmness of thy soul.

Then—the last glance!—that spoke to thee
When scarce the dying lip could move,
And that one word, Difficile,
Which told his reverence and his love!
And in the last, the parting hour,
When death exerts his dreaded power,
Called back the fleeting moments past—
Your mutual studies, mutual care—
And, though that minute was the last,
Shewed that nor time nor pain should wear
A single cruel trophy won
From such a mind as his oppressed;
But that as sets the tropic sun,
In more than rising glory dressed;
So the warm feelings of his soul
Would beam with unremitted flame,
Till life's faint current ceased to roll,
Till life's last crimson drop should flow,
In health and sickness, weal and wo,
Remaining still the same.

'Memory will sometimes cast a shade
Of sadness o'er the brightest day;
And gloom is sometimes gloomier made,
When from the past there comes no ray
To pierce the deep obscure, and throw
A tint of lustre over wo:
And yet her darker scenes possess,
Sometimes, a passing loveliness.
Thus oft doth evening's yellow light
Gleam thro' the clouds, more mildly bright
Than when the glorious day declining,
Through pure unsullied azure shining,
Diffuses radiance o'er the skies,
And in its own effulgence dies:—
And so when years had brought relief,
Or stolen the sharpest sting of grief,
Remembrance, Melville, then to thee
Was melancholy's luxury.
As through the parting cloud we view
A little spot of heavenly blue,
And almost dream that we can see
The splendours of eternity—
How, amid azure fields of light,
The choral song may ever rise,
While with unearthly splendours bright,
Soar the fair children of the skies:—
So when we think of those we love,
Who since have left their earthly home,
We see them crowned with joy above,

And trace them, as their spirits roam,
Now free as light, from star to star,
Amid unfathomed space afar.
And while the fine illusion stays,
A beam of passing brilliance plays,
Pierces the clouds that roll below,
And spreads around a brighter glow;
Till smiles the king, in terror drest,
An angel in a darker vest;
And gleaming on his ebon gate,
And on his shade-encircled throne,
Where all the ministers of fate
The monarch of destruction own,
Gilds the clouds that round him rise;
While faint and dim the happier skies
Of life and peace are viewed between,
Just glimmering through the darker scene.'

We are quite indisposed to offer any strictures on the manner in which the Editor has discharged his very delicate and arduous task. 'Criticism,' he hopes, 'will spare the feelings of a 'disconsolate father who has nothing left of a family he ar-'dently loved, but the fond remembrance of warm attachments 'and Christian virtues, which, amidst many sighs and tears, he 'has honestly, however inadequately, attempted to display.' The public are, we think, much indebted to Mr. Durant, for this affecting and instructive memorial; and it is not from criticism that he has any thing to fear. In a second edition, however, some slight alterations will suggest themselves to his own mind, with a view to the permanent interest of the work with general readers. Some of the familiar letters contain passages which it might be better to suppress. We like the writer none the worse for them, and admire him not at all the less for not being a letter-writer; but we should have hesitated to place these simple, boyish effusions in a permanent record. There are some other parts of the work which a severe revision will perhaps lead Mr. Durant to abridge or to exclude; and if by means of these trifling excisions, he can introduce a larger portion of his Son's more finished compositions, the volumes will acquire additional value and interest.

Art. VI. *Lectures on some important Branches of Practical Religion.* By Thomas Raffles, A.M. 12mo. pp. 329. Price 7s. Liverpool. 1820.

MR. RAFFLES is well known as a popular preacher, and as a writer whose productions have been well received by the public. Gifted with a ready and somewhat exuberant imagi-

the lawful owner, but invite Him to take actual possession of the temple which he reared at first, and which, when alienated from Him by rebellion, He hath purchased by the blood of Christ. Surrender to Him the key of every apartment. Lay open to Him every chamber of your heart. Bid Him welcome to his new abode. Let your spirit bow before Him, as he enters in, and hail Him Lord of all that it contains. That ruined building he can well repair. Beneath his wonder-working hand its pristine beauty shall revive, its primeval grandeur shall return, and the bosom that was once so dark and desolate, the haunt of every brutal appetite and hateful passion, shall become the rest and residence of Deity. Such must be the spirit of the surrender, or every avowal of self-dedication to God, is but a solemn mockery, and an impious effort to impose upon the Divine omniscience. To acknowledge his right to you, and yet refuse to yield yourselves to Him, is to insult Him to his face. The Atheist, who denies the being of a God, and therefore lives to himself, is a character far more consistent with his avowed principles, than he, who, confessing the being and the claims of God, lives as though there were no God,—devoting the members of his frame to the service of sin, and polluting his body by the indulgence of appetite and lust. This is to be like the heathen, *who when they knew God, glorified him not as God.* Alas! it is to be feared,—appalling as the suggestion is, we are compelled to make it,—that there are not a few, who bear the Christian name, who are involved in that condemnation. They know God, but they do not glorify him as God, by the surrender of their persons to him, the employment of their members in his service, and the subjection of their passions to his control. They *know their Master's will, and do it not;* they make professions which they never perform. They say, *I go, sir,* and *go not.* With their tongues they acknowledge him, but *in works they deny him. They are clouds without water, trees without fruit, trees whose fruit withereth, wandering stars, for whom is reserved the blackness of darkness for ever.*'

After these specimens in illustration of our preceding remarks, we may safely recommend this volume to the favourable attention of our readers. To younger persons especially it will be highly acceptable; the practical instructions which it enforces with a constant and explicit reference to evangelical principle, are peculiarly suited to their moral and spiritual exigences. At the same time it addresses itself to all ages and all classes, and its admonitions may be universally beneficial.

Art. VII. *The Greek Terminations,* (including the Dialects and Poetic Licences) alphabetically arranged, and grammatically explained, on the plan of the 'Latin Terminations,' or 'Clue for Young 'Latinists.' By John Carey, LL.D. 12mo. pp. 160 London. 1821.

WE are happy to find Dr. Carey proceeding in his system of facilitating the labours of classical acquisition His plans

:e in general extremely judicious, and they are executed with l the care and skill which might be expected from his exten- ve and acurate knowledge. The present convenient manual framed precisely on the same model as his similar work on ıe Latin Terminations, and will be found equally useful in the ısiness of education. To that very numerous class of indivi- ıals who, from imperfect grammatical institution, or from long terruption of their classical studies, have grown rather inex- ırt in their terminal references, this little volume will be a luable companion.

As far as our inspection has gone, we have found it compre- ensive and correct; and we have quite sufficient reliance on the dgement and precision of Dr. Carey, to trust him in these spects without that extremely minute examination which ight in some cases be expedient.

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rt. VIII. *Memoirs of the Mexican Revolution;* including a Narrative of the Expedition of General Xavier Mina. To which are annexed some Observations on the Practicability of opening a Commerce between the Pacific and Atlantic Oceans, through the Mexican Isthmus. By William Davis Robinson. In 2 Vols. 8vo. pp. 768. Price 11. 4s. London. 1821.

F ever the history of the Spanish settlements in South America for the last fifteen years shall be fully and fairly ven to the world, it will unfold a tale of the deepest interest, ll of fierce and treacherous deeds, of undiscriminating mas- cre and sanguinary reprisal. It will however be long before ch a narrative can be completed. The transactions in question tend over so large a surface of country, the actors in these palling scenes have so many motives for concealment and isrepresentation, and so much of passion and partiality must mingled with the feelings of those who have had the best eans of information, that for the present it were idle to pect any thing in the way of candid and comprehensive tail. All the publications on the subject that we have seen, e little more than records of the prejudices and disappoint- ents of the writers; nor can we altogether exempt from this nsure the interesting volumes before us.

Mr. Robinson is an American merchant, and from the rious statements of these volumes, he appears to be a man ability and enterprise. In 1799, during the war between ngland and Spain, he visited the city of Caraccas in quest of ercantile speculation, and entered into engagements with e agents of the Spanish government, which were attended th ruinous consequences to himself. He complains that

contracts fairly made and completed on his part, were scandalously violated by the Venezuelan authorities, and that his efforts to obtain redress were rendered ineffectual by gross injustice, and ultimately by forcible expulsion.

In 1816, he accepted an agency from certain merchants of the United States, and landed on the coast of Vera Cruz, for the purpose of communicating with the Revolutionary chiefs, on whom his employers had pecuniary claims to a large amount. After an unsuccessful application to Don Guadalupe Victoria, then commanding the patriots in that quarter, he ventured into the interior in search of general Teran, who, he had been given to understand, was just then in cash. Teran paid a part of his demand, and accepted his bills. Satisfied with this result of his application, Mr. Robinson was anxious to return; but the Royalists had regained possession of Vera Cruz, and the communication with the coast was no longer open. Thus circumstanced, he determined to accompany Teran, simply as a matter of necessity, on an expedition against Guasacualco, a port at the bottom of the Mexican Gulf. Teran met with no opposition during the early part of the march, and anticipating nothing more than he had hitherto encountered, entered, at the head of only fifteen men, a village which was in possession of the Royalists, where he was instantly attacked and only escaped by swimming a river amid a shower of balls. Mr. Robinson, who, though, as he affirms, a non-combatant, had very imprudently joined this advanced guard, was unable to effect his retreat, and concealed himself in the woods, whence, after five days' hunger and privation, he was compelled to come forth and surrender himself to the Spanish Commander. By that officer he was forwarded to the city of Oaxaca, whence he was conveyed to the fortress of St. Juan de Ulua, and after a confinement of eleven months in an unwholesome dungeon, he was sent to Spain. At Cadiz he was suffered to remain at large on his parole, but, receiving information that it was intended to confine him in the citadel of Ceuta, he took refuge on board an American vessel.

On this narrative it is only necessary to observe, that, admiting the whole of it to be strictly accurate, and supposing that the Writer's feelings have not been permitted to interfere with the most strict impartiality, it will still be sufficiently evident that the Spanish Government was perfectly justifiable in considering Mr. Robinson as a combatant; the proof of the contrary resting only on his own evidence, which, in such a case, was perfectly worthless.

With these opportunities of personal observation, and with the advantages of information derived from native Creoles,

from the surviving officers of Mina's army, and from Mr. Brush, who accompanied that enterprising individual from England to Mexico, Mr. Robinson has compiled these memoirs, which, after making every deduction on the score of *ex parte* statement, will be read with gratification.

'Don Xavier Mina was born in the month of December, 1789. He was the eldest son of a well-born and respected proprietary, whose domains lay near the town of Monreal, in the kingdom of Navarre. Brought up among the mountains of his native province, he was accustomed to wander through their rich valleys, and to pursue the chase amidst the grandeur of the Pyrenees. His faculties, thus nurtured and exercised, expanded themselves at an early period, while his mind imbibed all the energy of an unconquerable boldness.

'The early studies of Mina were pursued at Pampeluna and at Zaragoza. In 1808, at the commencement of the resistance of the Spaniards to the French invasion, he was a student in the university of Zaragoza. At that period, between eighteen and nineteen years of age, he felt the strong enthusiasm of the times. When the massacre at Madrid, of the 2d of May, shook all Spain, and the cry of vengeance was heard from the Ebro to the Guadiana, he abandoned his studies, joined the army of the north of Spain as a volunteer, and was present at the battles of Alcornes, Maria, and Belchite.'

When the guerrilla system was adopted as the only efficient mode of opposition to the arms of Napoleon, Mina was the foremost in that species of harassing warfare; but after having distinguished himself by a series of spirited enterprises, he was taken prisoner in the winter of 1810-11. He was succeeded in his command by his uncle, the celebrated Espoz y Mina. When the return of Ferdinand, and the downfal of Napoleon, had restored the old tyrannical *regime* in Spain, Xavier was released, and the two relatives, dissatisfied with the existing order of things, made an attempt to seize Pampeluna as the *point d'appui* of insurrectionary movements intended to secure for the Spanish nation the blessings of a free government. The scheme failed, and the Minas became exiles. The nephew visiting England, is affirmed to have received a pension of £2000 from the British Government; a statement to which we do not give the smallest credit. It is far more probable that, as asserted in the present work, he met with considerable encouragement in his meditated enterprise against the colonies on the Spanish main. The conduct of the Old Spaniards in America had been such as to excite a spirit of disaffection both among the Indians and the half-casts. Supercilious and oppressive, the European treated the Creole as a being of inferior order, and claimed from him, and still more from the swarthy native, homage and obedience. Conduct so absurdly impolitic as this could

not fail to excite and to keep alive a spirit of disaffection; and this antipathy was openly manifested when the Spanish dominions in Europe were transferred to a new master, and the exhausting struggles of civil commotion prevented the supply of troops in aid of the existing authorities in the provinces of America. The first decided insurrection in Mexico took place under the command of Hidalgo, the Rector of the town of Dolores: he committed the fatal error of neglecting the Creoles, and of committing his cause to the support of the Indians who joined him in immense numbers. Dreadful excesses were committed by his undisciplined followers, though he is said to have been himself a man of humane feelings. After obtaining important advantages which were by no means adequately improved, he was defeated by Calleja at the bridge of Calderon, and having been delivered up by the treachery of one of his confidential officers, he was shot on the 27th of July, 1811. Calleja is described as a monster of cruelty, and is said to have disgraced himself by the most atrocious massacres.

Large bodies of insurgents, Creoles and Indians, still kept the field under different officers; and several of them united under the command of Morelos. This chief was, like Hidalgo, an ecclesiastic, of excellent private character, but altogether ignorant of the science of war. His army was far inferior in numbers to the mob of his predecessor, but it was of much better quality and composition. He obtained partial successes, and convened a congress, but, after sustaining repeated reverses, he was taken and shot on the 22d of December, 1815. The legislative body which had been established by Morelos, was dissolved by Don Manuel Mier y Teran, the officer whom we have before mentioned as the chief to whom Mr. Robinson had introduced himself, and in whose suite he was when taken prisoner.

It was during this disastrous state of affairs, when there was no point of union for the patriots, and no distinguished leader to whom they could look with implicit confidence, that Xavier Mina made his appearance on the scene of action. After visiting Baltimore, Philadelphia, and New York, and having been joined by a number of enterprising citizens of the United States, he sailed for Galvezton, where he communicated with Commodore Aury. At length the arrangements were completed, and the expedition got under weigh for its ultimate destination. The town of Soto la Marina, at the mouth of the river Santander, was the point of debarkation. The small force which Mina commanded, and the distance at which he found himself from any effective co-operation, rendered it necessary that he should enter on a series of rapid and daring

movements, as substitutes for regular military calculations and manœuvres. Previously, however, to his adoption of this course, he sustained a heavy blow in the desertion of fifty-one of his best soldiers, natives of the United States, under the orders of Colonel Perry. The transports which conveyed the expedition, had been destroyed by some Spanish armed vessels; and Perry, despairing of Mina's success, determined on forcing his way along the coast, to a point where he expected to have found the means of embarkation. Mr. Robinson affects to consider his conduct as 'very mysterious;' to us it seems quite the reverse: we have not the smallest doubt that he felt extreme disgust at the want of conduct displayed by Mina in a *camisade* which had failed a few days before, and which, had Perry been properly supported, would in all probability have terminated differently.

'It was subsequently ascertained from the best Mexican authorities, that the colonel did actually penetrate to within a short distance of his destined point, after several skirmishes with the royal troops, in which success attended him. Flushed with these victories, he determined on attacking a fortified position near Matagorda, which might have been left in his rear, as the garrison did not evince the least disposition to annoy him. He had summoned the commandant to surrender, who was deliberating on the propriety of so doing, at the moment when a party of two hundred cavalry made its appearance. A refusal to the summons was the consequence. The garrison sallied out, and a severe action commenced, in which Perry and his men displayed the most determined valour. They continued combating against this superiority of force till every man was killed, except Perry. Finding himself the only survivor, and determined not to be made a prisoner, he presented a pistol to his head, and terminated his existence. Thus perished a brave but rash man; and with him fell some valuable officers and men.'

Mina, however, had no option with respect to the line of conduct which it became necessary to pursue. His ships were destroyed, and his only prospect of success, or even of safety, lay in forcing his way through the enemy's posts, till he could unite his force with some of the insurgents of the interior. After gaining the battle of Peotillos against tremendous odds, he pushed on to Pinos, which he carried by storm, and at length formed a junction with a body of patriots under Don Christoval Naba, whose costume and equipments are thus described.

'The grotesque figure of the colonel surprised the division. He wore a threadbare roundabout brown jacket, decorated with a quantity of tarnished silver lace, and a red waistcoat; his shirt collar, fancifully cut and embroidered, was flying open, and a black silk handkerchief was hanging loosely round his neck. He also wore a pair of short, loose,

rusty, olive-coloured velveteen breeches, also decorated with lace; and round his legs were wrapped a pair of dressed deer-skins, tied under the knee by a garter. He had on a pair of country-made shoes; and on each heel was a tremendous iron spur, inlaid with silver, weighing near a pound, with rowels four inches in diameter. On his head was placed a country-made hat, with an eight-inch brim, ornamented with a broad silver band, in the front of which was stuck a large picture of the Virgin of Guadalupe, inclosed in a frame, and protected by a glass. He was mounted on a fine horse, and armed with a brace of pistols, a Spanish Toledo, and an immensely long lance. His men were equipped much in the same style; but were principally clad and armed with the spoils taken from the enemy. Though these Mexican Cossacks were thus singularly and rudely equipped, they were robust-looking fellows, accustomed to hardships and severe privations, and full of courage.'

The muster rolls of the division on its arrival at Sombrero, a fortress in possession of the patriots, presented a total of 269 combatants; a number which, though too small for any effective purpose, would have served admirably as a nucleus for the formation of a disciplined native army. Unfortunately for Mina, the principal chiefs of the insurrection were not disposed to join him, and the spirit of disunion which actuated them, prevented any co-operation among themselves. Still he was not discouraged; with about 330 men he encountered and defeated at San Juan de los Llanos, 700 royalists under Castanon, who was mortally wounded; and he obtained pecuniary means by seizing the fortified *hacienda* of Jaral. In the mean time, the Spaniards were besieging the fort of Soto la Marina, where Mina had imprudently shut up more than a hundred of his men, who might have rendered good service had they accompanied him, instead of being left to occupy an untenable fortification. After a spirited defence, they were compelled to surrender. Elated with this advantage, and aware of the danger which still threatened the province from the activity and intrepidity of Mina, the Viceroy of Mexico made extraordinary efforts, and placing a strong division under the orders of general Linan, who is described as a sanguinary ruffian, sent it to lay siege to Sombrero, which was garrisoned by the whole of Xavier's force. Nearly without food, and slenderly provided with ammunition, the besieged soon found their position untenable, and the entire destitution of water compelled them to evacuate the fortress, which had been previously left by their leader. This step completed their destruction. They were pursued, cut up by the royalist cavalry, and, ultimately, only fifty escaped out of two hundred and sixty-nine. Mina had proceeded to the strong hill-fort of los Remedios, held by Torres, a patriot chief, who is blamed by Mr.

Robinson as the chief cause of the previous and subsequent disasters. Here he succeeded in obtaining a body of nine hundred irregular cavalry, and immediately took the field. On his march

'he met Ortiz, with nineteen of the division, who had escaped from Sombrero. There were six officers among these nineteen men. The moment the general saw them, he put spurs to his horse, and flew to receive them. He cordially gave them a soldier's embrace, and with great eagerness asked, "Where are the rest?" He was answered, "We are all that are left." The blow was severe: his countenance depicted the anguish of his heart; and placing his leg across the pummel of his saddle, he reclined his head on his hand. His fine eye glistened with the warrior's tear of sensibility; but quickly recovering himself, his countenance resumed its accustomed serenity. The general retained four officers and six soldiers of the nineteen, and ordered the rest to take commands under Ortiz.'

Linan now laid seige to los Remedios, while Mina kept the field, and by way of diversion engaged in enterprises which led to no specific result. He stormed Biscocho, and, in reprisal for the massacre of Sombrero, ordered the garrison to be shot. But the term of his career was now approaching. After repeated disappointments in minor enterprises, he attempted to seize by a *coup de main*, the large and important city of Guanaxuato, and failing, occupied a post where he was surprised and taken prisoner by the Spaniards under the command of Arrantia. He was not suffered to remain long in suspense; on the 11th of November, 1817,

He was conducted under a military escort to the fatal ground, attended by a file of the Caçadores of the regiment of Zaragoza. In this last scene of his life was the hero of Navarre not unmindful of his character; with a firm step he advanced to the fatal spot, and with his usual serenity told the soldiers to take good aim, "*Y no me hagais sufrir*," (and don't let me suffer.) The officer commanding gave the accustomed signal; the soldiers fired; and that spirit fled from earth, which, for all the qualities which constitute the hero and the patriot, seemed to have been born for the good of mankind.

'So anxious was the government that his death should be confirmed, that Linan was instructed to detach a surgeon from each European regiment, and the captain of each company, to attend the execution, who should certify that Mina was dead, and moreover describe the manner in which the balls entered his body, and note the one that caused his death. This was done, and the singular document was afterwards published in the Gazette of Mexico.

'Thus perished this gallant youth, in the twenty-eighth year of his age. His short but brilliant career entitles him to a distinguished place in the list of those heroes who have shed their blood in bold and gene-

rous exertions to break the tyrant's sceptre, and to extend the blessings of freedom among the human race.

'No man was ever better calculated to execute an enterprise of hazard than Xavier Mina. His person was slight, but well formed, and about five feet seven inches in height. His physical structure was well adapted for action. His moral qualities were great; and personal valour he possessed in an eminent degree. Serene in the hour of danger, he was always prepared to seize upon any advantages that were offered by the conjuncture of events. At the head of his men, he infused into them his own spirit. In his diet, he was frugal in the extreme; no privations nor hardships seemed to affect him. He always preferred the simplest beverage. His cloak and saddle were his usual bed; even in the worst of weather, when every accommodation could have been afforded him, he encamped with his troops. He was affable, generous, and candid; his moderation and humanity were alike conspicuous; and to all the qualities of the soldier he united the manners and accomplishments of the gentleman.'

We must refer to the work itself for the subsequent events; the details of a guerrilla warfare are not easily reduced into a narrow compass, and they can be read with interest only in their original form. Los Remedios fell, and with the exception of a body of determined men under Guerrero, all the patriotic bands were destroyed or dispersed.

The concluding chapter contains a variety of speculations on the subject of trade, and on the practicability of effecting a communication between the Atlantic and Pacific oceans, through the isthmus of Darien, and other parts of the long and narrow tract which connects North and South America. That the project is feasible, we suppose there can be no question; Mr. Robinson even affirms that it has been so far realized as to allow, until the interference of the government closed the passage, the transit of goods in canoes. Whether the different points of section marked in the map are the best chosen for this important operation, can be determined only by scientific survey.

Art IX. *Advice to the young Mother in the Management of Herself and Infant.* By a Member of the Royal College of Surgeons. 12mo. pp. 112. London. 1821.

WE regret that we cannot recommend this well-meant work. We can give no better reason for our objections to it, than is supplied by a remark in the Preface.

'It is utterly impossible that any one not educated for our arduous profession, can be capable of understanding domestic medicine in all its branches: indeed, the mischief daily witnessed upon the constitution of

numerous individuals, who seize with avidity a remedy before they have ascertained the disease, sufficiently proves the accuracy of the statement. It is better, and deserves deep impression upon the parent's mind, never to trifle with a disease, nor attempt prescribing, when the attack is of a formidable nature.'

After this remark, we hardly expected to find among the Contents, 'On Croup, on Hooping Cough, on Measles, on 'Scarlet Fever,' and 'on Small Pox.' These are, it is true, infantile diseases respecting which it is highly desirable that a young mother should have right notions; and had the Author contented himself with pointing out the nature and the incipient symptoms of these complaints, we could not have objected to his including them in his directions. But really, when he proceeds to lecture on their proper treatment at the successive stages of the complaint, and to prescribe an almost *ad libitum*, or at least indefinite exhibition of powerful medicines; as for instance, Epsom salts and senna, with *previous doses of calomel*, in scarlet fever;—we must pause before we give our sanction to such indiscreet advice. Scarlet fever, indeed, our Author does not rank among formidable attacks. He says:

'The scarlet fever, when joined with sore throat, is attended sometimes with fatal consequences; therefore, if the patient complains, and deglutition appears difficult, the *medical man should be called in.*'

This is very disinterested advice on the part of our Member of the College of Surgeons; but ours, more especially to a young mother, would be, to call in the medical man in the first instance, and not to tamper with her child's constitution.

In treating of Croup, the Author does advise that 'immediate recourse should be had to the medical man, when the 'disease is suspected or ascertained.' Any other advice would be madness. But having given this useful direction, it was quite unnecessary to perplex the young mother with distinctions between chronic croup, and inflammatory croup; distinctions which, we take leave to say, are by no means sound in themselves, and are likely only to mislead in practice. The name of croup is often misapplied, and its supposed cure has frequently brought no small credit to the practitioner. But croup, properly speaking, is in all cases inflammatory; and as depletion affords the only chance of subduing it, the parent, as she values her own peace of mind, ought not to lose a moment in calling in the aid of the medical practitioner.

We are surprized at meeting with a continual reference to the treatment of *Adults*. Surely, a young mother has little to do with them. Thus, speaking of measles, our Author says, 'when attacking adults, general bleeding is the very best

'remedy.' And again, we have graduated doses of various medicines for adults. The cough in measles is, says the Author,

'best relieved by nauseating doses of ipecacuana, from half a grain to a grain or two, every third or fourth hour, combined with two or three grains of powdered nitre. *Or* by the following, *if that be unpleasant:* Take equal parts of milk of almonds, and syrup of white poppies, add a spoonful of paragoric to every ounce of the mixture, and give a little every now and then, as the cough is troublesome.'

Now, a young mother would be misled by this *or* into the notion, that between these two prescriptions there was little to choose. She would, therefore, naturally decide on the least '*unpleasant*' to the child. In point of fact, the former is an excellent prescription; the latter is to be deprecated: the one is an expectorant; the other sedative and astringent.

'Exercise is, beyond dispute, the best promoter of digestion, 'and should be taken as often as possible.' Here, again, we are under the necessity of differing from this Practitioner. Exercise is found to *suspend* the process of digestion: it is rather the promoter of appetite. As to the importance of exercise, there can be but one opinion; and there is not much danger of its being taken too often: but it may be resorted to too soon after a full meal. As to 'individuals obliged to write 'much,' we could furnish our Author with some experimental hints, but they would be of little use to a young mother.

Our most serious objection to this work, respects the Author's list of Domestic Medicines, and his rules for exhibiting them. And first, admitting the general correctness of his gradation of dose, what has a young mother to do with doses for an adult up to 21 years of age? If nothing more powerful than magnesia were entrusted to her, it might be of service that she should know what dose to take herself. But first on the list of opening medicines, stands

'Adult dose large.
Calomel—from ij grains to 10 grains.'

Scammony, Epsom salts, jalap, &c., follow, and the most useful of all domestic medicines, castor oil, closes the list. Now, of this adult dose, an infant of twelve months is directed to take one twelfth; but whether, in the instance of calomel, it is to be a twelfth of two grains, or a twelfth of ten grains, the mother is to guess. It is a chance if she does not miscalculate. Why not at once prescribe a proper dose for an infant, or older child, of the more simple and unobjectionable medicines? Calomel and

several other medicines enumerated by our Author, are indispensable articles in a medicine chest, especially when the family reside at a distance from any medical practitioner; but they should be kept under lock and key. 'When the liver becomes affected by a residence in hot climates, or by the unhappy fondness for spirituous liquors,' we agree with our Surgeon, that calomel is 'prodigiously effective.' But as our present business is with young mothers and their infants, in whom the liver is not likely to be affected by such causes, we have only to recommend most earnestly, that calomel be never taken from the medicine-chest, but under specific medical directions. As to wine of antimony, given by our Author under the head of *Emetics*, we must protest against its use for any such purpose. On this point, we are directly at issue with our Author, who prefers it to the far more innocent and wholly unobjectionable medicine, the powder or wine of ipecacuanha. He gives a curious reason for preferring the wine to the powder —'as they' (the wines) 'are *less nauseous*, and produce vomiting' (i. e. nausea) 'sooner.' We prefer the powder.

We should throw some other medicines out of his domestic catalogue, as either superfluous, or proper only to be kept in reserve for medical directions. But we have, we hope, said enough to induce our Author to reconsider his advice, and to caution our readers against the best intentioned anonymous general directions.

Art. X. SELECT LITERARY INFORMATION.

*** *Gentlemen and Publishers who have works in the Press, will oblige the Conductors of the* Eclectic Review, *by sending information (post paid) of the subject, extent, and probable price of such works; which they may depend upon being communicated to the public, if consistent with its plan.*

Napoleon in Exile. This interesting work is expected to appear in the ensuing month. It consists almost entirely of Napoleon's own remarks, in his own words, written down at the moment, during three years of the most unrestrained communication, and furnishes, in a way that could probably never have been anticipated, details of all the remarkable events of his life, public and private; characters of his Ministers and Generals; state secrets of the various Courts of Europe; the development of his foreign and domestic policy; anecdotes of his campaigns, and illustrations of most of the extraordinary occurrences and persons which have astonished the world, during the last half century, in a style which carries with it its own evidence, and is sustained by facts known only to the distinguished individual by whom they were related. His death has removed the delicacy which naturally restrained the publisher during his lifetime.

The third Part of Mr. Rhodes, "Peak Scenery, or Excursions in Derbyshire," will be published in the course of the ensuing month. These Excursions are illustrated with a series of beautiful Engravings by W. Cooke, from Drawings recently made by R. Chantrey, R.A. (60s. 34s. and 24s. each part).

Preparing for publication, Scholastica Doctrina: or Lectures to Young Gentlemen at Boarding School, on the various branches of a liberal education; with a characteristic view of the most approved elementary books of instruction; also on the Conduct and Duties of Life. By J. K. Kent, Royston Seminary, Herts.

A new edition of The Jesuit's Newton may be expected in a few days, printed at the Glasgow University Press, and corrected by a Gentleman of Trinity College, Cambridge.

Preparing for publication, Bibliotheca Biblica: a Select Descriptive Catalogue of the most important British and Foreign Works in the departments of Biblical Criticism and Interpretation; with brief notices of their Authors, and remarks on their theological and critical merits. By William Orme, Author of Memoirs of the life, writings, and religious connexions of John Owen, D.D.

Shortly will be published, Cumnor, and other Plays and Poems. By E. B. Impey, M.A. Student of Christ Church, Oxford.

Speedily will be published, in the same size as the Introduction to Geology by the Rev. D. Coneybeare, and W. Phillips, An Introduction to the Study of Fossils, in a compilation of such information as may assist the Student in obtaining the necessary knowledge respecting these substances and their connexion with the formation of the earth. By James Parkinson, Author of the Organic Remains of a former World.

Professor Dunbar is preparing for publication, the Second Volume of Dalzel's Collectanea Græca Majora: the Text of Homer, Hesiod, and Apollonius Rhodius, will be corrected according to the principles stated in the Essay upon the Versification of Homer in the 2d. part of the Professor's Prosodia Græca. The whole of the Text will undergo the most careful revision, and will be augmented by one of the Nemean Odes of Pindar: and a very considerable number of additional notes, explanatory of different passages, &c. will be given.

Speedily will be published, beautifully printed in one volume, 8vo. The Morning and Evening Sacrific. This work is divided into the four following parts: —1. Prayers for Private Persons, adapted to the different days of the week, and to Sacramental Sabbaths and Days of Humiliation —2. Family Prayers for the Sabbath-Day.—3. Prayers for Persons who are in peculiar Circumstances.—4. A copious Selection of Prayers entirely in the Language of Scripture.—The work is introduced by two Discourses explanatory of the Lord's Prayer. It has been the object of the Author, by combining

simplicity of language with elevation and Christian fervour of sentiment, to render this volume a suitable Manual of Devotion for persons of all ranks.

Enthanasia; or the State of Man after Death; by the Rev. Luke Booker, L.L.D. Vicar of Dudley; will be published in the course of the next month.

In the press, a new edition of Thomas Coles on Regeneration, Faith, and Repentance; to which will be prefixed, his two Sermons on imputed righteousness: edited by the Rev. John Rees of Rodborough. 1 Vol. 12mo.

In the press, Plain Dialogues, designed to relieve from various difficulties connected with the Doctrines of Election, the Inability of Sinners to perform Spiritual Acts, Christian Perseverance, and the Law of God in its relation to the Believer, and to correct some popular abuses of the same subjects.

The eighth Edition of "Female Scripture Characters," by the late Mrs. King; with a Sketch of the Life of the Author prefixed, will shortly be published.

Art. XI. LIST OF WORKS RECENTLY PUBLISHED.

ASTRONOMY.

Star Tables for 1823, (No. II.) for more readily ascertaining the Latitude and Longitude at Sea, in the Twilight, and during the Night; with perpetual, and other useful Tables, which, with those of 1822, will be serviceable for many years. By Capt. Thomas Lynn. Royal 8vo. 10s. sewed.

Solar Tables; being the Logarithms of Half-Elapsed Time, Middle Time, and Rising, for every Second, to six places of Figures, useful in determining the Latitude by Double Altitudes, &c. and working the Longitude by chronometers. By Capt. Thomas Lynn. Royal 8vo. 10s. sewed.

EDUCATION.

The Teacher's Farewell; intended as a Parting Gift to the Elder Scholars, leaving Sunday Schools; comprising Hints for their future Conduct in Life, adapted to both sexes. By a Sunday School Teacher. 18mo.

English Grammar in Verse; with Scripture Examples. By the Rev. T. Searle, 1s. 6d.

HISTORY.

A View of the History, Literature, and Mythology of the Hindoos; including a minute description of their Manners and Customs, and Translations from their principal Works. By William Ward of Serampore. A new edition, arranged according to the original Work printed at Serampore. 3 vols. 8vo. 1l. 16s. bds.

MISCELLANEOUS.

Hints towards the right Improvement of the present Crisis. By Joseph Jones. M.A. 8vo. 5s.

An Account of a Plan, which has been successfully pursued for three years, in the conducting of a Penny Savings' Bank for Children, with the addition of a working Fund for Females; including Directions and Patterns for cutting out every sort of wearing apparel for Girls, Shirts and Pinafores for Boys, and Linen usually lent to the Poor; together with the price allowed for making each Article. 5s.

POETRY.

Sir Andrew Halliday: a Dramatic Sketch. By Sir Walter Scott, Bart. 8vo. 6s.

Songs of Zion, or Imitations of the Psalms. By James Montgomery. 12mo. 4s.

The Poetical Monitor, consisting of Pieces, original and selected, for the improvement of the young in virtue and piety. 3s. bound.

The Remains of Henry Kirke White. With an account of his life, by Robert Southey. Vol. III. 8vo. 9s.

THEOLOGY.

The Works of James Arminius. D.D. Translated from the Latin. With an Account of his Life and Character. 8vo. Parts 1 and 2. 4s. each.

Christian Fellowship, or the Church Member's Guide. By the Rev. J. A. James. 12mo.

An Examination of the Remonstrance addressed to the Bishop of St. David's, with Answers to the Questions addressed to Trinitarians generally, by Captain James Gifford, R. N. By a Trinitarian. 8vo. 8s.

The Clerical Guide or Ecclesiastical Di-

rectory; containing a complete Register of the present Prelates and other Dignitaries of the Church of England; of the Heads of Houses, Professors, &c. of the Universities, and other Colleges and Public Schools; a List of all the Benefices and Chapelries in England and Wales, arranged alphabetically in their several Counties, Dioceses, Archdeaconries, &c. The Names of their respective Incumbents, with the Date of their Institution, the Names of the Patrons, &c. &c. And an Appendix, containing Alphabetical Lists of those Benefices which are in the Patronage of the Crown, the Bishops, Deans, and Chapters, and other Public Bodies. Second Edition, corrected. Royal 8vo. 1l. 2s.

Eighteen Sermons intended to establish the inseparable connexion between the doctrines and the practice of Christianity. 12mo. 5s.

Discourses chiefly doctrinal, delivered in the chapel of Trinity College, Dublin. By Bartholomew Lloyd, D.D. S.F.T.C.D. M. R. I. A. Professor of Mathematics in the University, and Chaplain to his Excellency the Lord Lieutenant of Ireland. 10s. 6d.

Proofs of Inspiration; or the Grounds of Distinction between the New Testament and the Apocryphal volume, occasioned by the recent publication of the Apocryphal New Testament, by Hone. By the Rev. Thomas Rennell, B. D. F. R. S. 6s.

A Defence of the Clergy of the Church of England, stating their services, their rights, and their revenues from the earliest ages to the present times, and shewing the relation in which they stand to the community and to the agriculturist. By the Rev. Francis Thackeray, 8vo. 5s. 6d.

Part. II. of Lectures on the Doctrine of the Holy Trinity. By Edward Andrews, LL D. minister of Beresford Chapel, Walworth. 8vo. 7s.

An Address from a Christian Pastor to his Church and Congregation upon Baptism; containing a statement of some essential points in which the systems both of Pædobaptists and Anti-Pædobaptists appear to differ from that of the New Testament. By James Bass, 8vo. 2s. 6d.

Directions and Encouragements for Travellers to Zion. By the late Rev. Jos. Freeston, 3d edition. 8vo. 7s. 12mo. 3s.

Sketches of Sermons. Vol. III. Part 2. 12mo. 2s.

A Funeral Sermon for Mrs. Gouity of Henley. By Robert Winter, DD. 1s. 6d.

The Duty and Importance of Free Communion among Real Christians of every Denomination, especially at the present Period. With some notices of the writings of Messrs. Booth, Fuller, Hall, &c. on this Subject. 1s. 6d.

The Duties of Churchwardens explained and enforced. A Charge delivered to the Clergy and Churchwardens of the Archdeaconry of Colchester, in the Diocese of London, in the year 1821. By the Rev. J. Jefferson, A. M. and F.A.S. late Archdeacon. 2s.

*** *The Title-page, Contents, and Index to Vol. XVII. will be given in the Number for August.*

THE

ECLECTIC REVIEW,

FOR AUGUST, 1822.

Art. I. *Memoirs of the Court of King James the First.* By Lucy Aikin. 2 vols. 8vo. pp. 858. Price 1l. 4s. London. 1822.

WORKS of this description, if executed with tolerable ability and fairness, deserve well of the public. Occupying a middle rank between works of dry information and works of amusement, they answer a very useful purpose, in this busy but unlearned age, by making general readers better acquainted with what they ought to be ashamed to be ignorant of,—the history of their own country. On this ground, indeed, the Author of Waverley has some claims to the gratitude of his readers; for, although as an expositor of history, he is a most delusive guide, still, we are certainly indebted to him for a personal introduction to some of the most illustrious characters of former days. After reading the Abbot, and Kenilworth, and the Heart of Mid Lothian, we feel that we have not merely read of—we have seen Mary, Queen of Scots, have seen Queen Elizabeth, and Queen Caroline. Were the historical portraits executed with even less fidelity than they are, they would still be valuable as giving an impulse to curiosity respecting the events in which those personages were implicated. In the same manner as the Lady of the Lake sent all our tourists in search of the picturesque amid the scenery of the Trosachs, and Rokeby recalled them to the milder beauties of the Greta, the Tales of my Landlord put its readers upon looking into Scottish history; and the subsequent works of the same inexhaustible pen have tended to create a strong interest in the history of our own country. This interest, the more substantial productions of the memoir-writer are well adapted to gratify. The Memoirs of the Court of Elizabeth form an acceptable supplement to Kenilworth; and the present work will, we doubt not, succeed all the better for the Fortunes of Nigel.

Miss Aikin's object has apparently been, to impart to history the interest, yet not the precise form of biography. In her Memoirs of Queen Elizabeth, she succeeded in doing this. But what power of poet or of novelist could render the real character of James the First, or even his court, interesting? To save him from appearing alternately ridiculous and despicable, is all his biographer can do. His is a reign, indeed, with which it required some courage in a female writer to meddle; and Miss Aikin has evidently felt embarrassed by her task. She hopes 'that the indulgence which has attended her former labours, will not be found to have deserted her on the present occasion, when many circumstances, *some of them connected with the subject of these pages*, others of a personal nature, conspire to increase her anxiety and her diffidence.' Yet, the subject has one advantage. The reader brings to the perusal of the history of the reign of James I., fewer prepossessions and less unreasonable expectations. He does not require in the Writer a warmth of imagination which should give to history the colours of poetry, nor does he expect to find in its details the interest of romance. The reign which followed the merry days of good Queen Bess, has never been mistaken for a golden age. It was neither the age of chivalry, nor of gallantry, nor of martial achievements, nor of literary taste. It neither commenced with reformation, nor continued in honour, nor ended with glory. As regards foreign relations, the reign of James is one long disgrace upon our annals. At home, it was the triumph of favouritism, intrigue, ecclesiastical oppression, and profligacy of manners. And yet, this is the reign of which the apologist of the Stuarts says, 'Could human nature ever reach happiness, the condition of the English gentry under so mild and benign a prince, might merit that appellation.'* Rapin closes his history of this period with an opposite remark, that 'whatever may be said for and against King James's person, it is certain that England never flourished less than in his reign.' And he gives the following epigram as a proof of the little esteem in which she was held by her neighbours.

'Tandis qu' Elizabeth fut roy,
L'Anglois fut d'Espagne l'effroy.
Maintenant, devise et caquette,
Régi par la reine Jaquette.'†

* Hume's Hist. Appendix to the Reign of James I.

† England, in King Bess's reign,
Once the dread and scourge of Spain,
Has the Don's derision been,
Under Jaqueline her Queen.

'The great figure,' remarks Bishop Burnet in his homely anguage, 'which the Crown of England had made in Queen Elizabeth's time, who had rendered herself the arbiter of Christendom, and was the wonder of the age, was so much eclipsed, if not quite darkened during this reign, that King James was become the scorn of the age; and while hungry writers flattered him out of measure at home, he was despised by all abroad as a pedant without true judgement, courage, or steadiness, subject to his favourites, and delivered up to the counsels or rather the corruption of Spain.' James was a striking exception to the general rule, "Train up a child in the way he should go, and when he is old, he will not depart from it." The royal pupil of Buchanan retained nothing of the lessons of his master, but his Latin and is pedantry. The young Presbyterian became the zealous and nexorable prelatist. But the events of his early life sufficiently xplain the change in his sentiments. James was through life he creature of the most debasing of influences, that exercised y a favourite minion; and if the character of a sovereign may e known from that of his favourites, there needs no other proof f the worthlessness of him who could surrender himself to he guidance successively of such miscreants as Arran, Carr, nd Villiers. The Duke of Lenox alone, of all his favourites, bore character respectable in private life; and he was a Papist. he history of James's Scottish reign, is marked by the most eplorable imbecility and misrule. It is clear, that during the hole period, he was acting with profound dissimulation, and ooking to the bright reversion of the English monarchy as the vent which was to make him his own master. His hypocritical rotestation is well known, when, standing up in the General ssembly with his bonnet off and his eyes raised to heaven, he raised God for being king of such a kirk, the sincerest in the orld, adding: 'As for our neighbouring kirk of England, their service is an evil said mass in English; they want nothing of the mass but the liftings.' And yet, in the "Basilicon Doron," e urges upon his son the restoration of the bishops, and their e-admission into parliament, as the only remedy against that ational pest, the Puritans, whom he vituperates as men 'whom no deserts can oblige, neither oaths nor promises bind, breathing nothing but sedition and calumnies, aspiring without measure, railing without reason, and making their own imaginations, without any warrant of the word, the square of their conscience.' At the head of the party thus intempetely denounced, was Andrew Melville!

'It was in vain,' remarks Miss Aikin, 'that James had declared his speech to parliament in 1598, that "he minded not to bring in

papistical or Anglicane bishops;" a decided hostility to the presbyterian discipline marked all his projects and all his actions; and his earnestness in procuring from the general assembly the absolution of the catholic earls from their sentence of excommunication, assisted in reviving the suspicion of his cherishing a secret partiality for the religion of his mother. These suspicions, however, appear to have been in one sense ill-founded: James, as a polemic, was probably sincere in maintaining the doctrine of the reformers; but as a prince, he dreaded and abhorred the republican spirit of presbyterianism; and as expectant of the English crown, he was at this time politically bent on conciliating the favor of the church of Rome at whatever expense of protestant consistency. With a view to this object, he had restored the temporalities of the see of Glasgow to Beaton the catholic archbishop, who had fled his country at the Reformation; and appointed him his ambassador to France. What was much more flagrant, he addressed a courtly letter to the pope himself, in which, after many professions of regard, and even of gratitude, to the holy father, he declared himself firmly resolved to treat the catholics with indulgence; and, for the sake of promoting a more frequent and intimate intercourse between Scotland and Rome, solicited the pope to confer the rank of cardinal on Drummond bishop of Vaison. This letter was discovered and copied by the master of Gray, who now resided at Rome in the character of an English spy, and conveyed with all speed to queen Elizabeth. Shocked at the sight, she immediately dispatched Bowes privately to remonstrate on this subject with James; but, happily for this prince, who would otherwise have had every thing to dread from popular fury, the letter was never made public till some years after James had quitted Scotland. It was then printed by cardinal Bellarmine, in the controversy respecting the oath of allegiance, and was never disavowed by its royal author.' pp. 32, 33.

James's leaning to popery might have been pardonable: it was the religion of his mother. But, in nothing consistent, he wrote, before he was twenty, a Latin commentary on the Apocalypse to prove that the Pope is antichrist, and then favoured the Catholics and courted the Pope. He appointed one of his father's murderers his ambassador to England; and yet, in his Basilicon Doron, he tells his son: 'Besides the judgements of 'God that with my eyes I have seen fall upon all them that 'were chief traitors to my parents, I may justly affirm, I never 'found yet a constant biding by me in all my straits, by any 'that were of perfite age in my parents' days, but only by such 'as constantly bode by them; I mean specially by them that 'served the queen my mother.' That is to say, the Roman Catholics of Scotland. The murder of the Earl of Murray, there can be no doubt, was favoured, if not instigated by James. Burnet says, that the King, 'on a secret jealousy of 'the Earl of Murray, then esteemed the handsomest man of 'Scotland, set on the Marquis of Huntley, who was his mortal

'enemy, to murder him; and by a writing all in his own hand, 'he promised to save him harmless for it. He set the house in 'which he was on fire; and the Earl flying away, was followed 'and murdered; and Huntley sent Gordon of Buckey with the 'news to the King. Soon after, all who were concerned in that 'vile fact were pardoned, which laid the King open to much 'censure. *And this made the matter of Gowry to be the less be-* '*lieved.*' A dirge exists, composed for 'the bonny earl of 'Murray,' in which he is expressly styled 'the queen's love.' A similar explanation is assigned as the key to the inexplicable story of the Gowry conspiracy. 'Out of Scotland,' writes Sir Henry Neville to Sir Ralph Winwood, 'we hear that there is 'no good agreement, but rather an open diffidence, between 'the King of Scots and his wife; and many are of opinion, that 'the discovery of some affection between her and the Earl of 'Gowrie's brother, who was killed with him, was the truest 'cause and motive of all that tragedy.' Certain it is, that James's conduct is unsusceptible of any explanation consistent with his entire innocence in the affair; and the best that can be said for him, is, that if his jealousy was well founded, it was not without provocation or precedent, that he stooped to assassination.* He who pardoned the murderer of Overbury, cannot at all events be wronged by the suspicion.

'The Gowrie conspiracy,' remarks the present Writer, 'if so it merits to be entitled, was the last event of James's reign in Scotland; every thing was now hushed into tranquillity around him; and he had only to await, with as little impatience as possible, the moment destined to bring within his grasp the sceptre on which his hopes and expectations had so long been fixed.

'Five and thirty years of royalty had now fully accomplished James VI. in what he called "king-craft;" but they had left him deplorably ignorant of the only true art of government,—the best mode of securing the honor and happiness of a civilized nation. Amid the turbulence and lawlessness of the contending factions who had alternately seized the custody of his person and protected themselves by the authority of his name, self-preservation had become the first object of the monarch's solicitude; and destitute of all higher and better resources, he had learned to avail himself of the natural weapons of the feeble,—deceit and artifice. A temporising policy, which flattered and disappointed every party by turns, which exposed all his professions to contempt, and all his principles to suspicion, thus became habitual to him, and passed upon himself for the perfection of civil wisdom. Two classes of men indeed, he regarded with undisguised aversion; the jesuits, who preached up the right of the pope to free

* At a later period, when James was intent on cultivating the friendship of the young King of France, 'on occasion of the assassination of the Marshal D'Ancre by order of Louis, he did not 'scruple to assure him of his approbation of the act.'

subjects from their allegiance to heretical sovereigns; and the presbyterian clergy, who claimed the privilege of controlling the actions of their prince, and of excommunicating him if he refused to obey their admonitions. Against these enemies he exerted himself with all the energy of which he was capable; combating the jesuits with his pen, and the Scotch church not with this instrument alone, but with acts of parliament, and acts of power and prerogative, which in any other cause he would have feared to hazard. It seems to have been partly out of opposition to the contumacious spirit of the followers of Knox, that James adopted, and endeavoured to inculcate upon his subjects, that sublime theory of the absolute power and ineffable majesty of kings, which consoled his vanity in some degree for those practical limitations to which a haughty nobility and an intractable presbytery compelled him to submit.

'The temper of this prince, though childishly irascible, was only on great and repeated provocations susceptible of rancor and revenge; towards his courtiers and favorites he overflowed with affability and good nature, and unfortunately both for himself and his people he was able to deny them nothing. Of dignity, whether moral, intellectual, or personal, he was totally destitute; and his indifference to female society, his passion for the sports of the field, the love of ribaldry and buffoonery which he had caught from Arran and the vile crew of sycophants with which he surrounded him, added to his odious habit of profane swearing, contracted probably in the same society, gave to his manners a decided stamp of coarseness and vulgarity.' Vol. I. pp. 59—61.

Such was the successor of Queen Elizabeth, before whom, at his accession, an obsequious church and a confiding nation fell prostrate! James was then in his seven and thirtieth year. His person is thus portrayed.

'"He was of a middle stature, more corpulent through his clothes than in his body, yet fat enough; his clothes ever being made large and easy, the doublets quilted for stiletto proof; his breeches in plaits and full stuffed: he was naturally of a timorous disposition, which was the reason of his quilted doublets: his eye large, ever rolling after any stranger came in his presence; insomuch as many for shame have left the room, as being out of countenance: his beard was very thin; his tongue too large for his mouth, and made him drink very uncomely, as if eating his drink, which came out into the cup of each side his mouth; his skin was as soft as taffeta sarsenet; which felt so because he never washed his hands, only rubbed his fingers' ends slightly with the wet end of a napkin. His legs were very weak; having, as some thought, some foul play in his youth; or, rather, before he was born, that he was not able to stand at seven years of age; that weakness made him ever leaning on other men's shoulders; his walk was ever circular."

'The disagreeable impression of so uncouth an exterior was aggravated in James by a dialect scarcely intelligible to the English, and peculiarly offensive to their ears from the sentiment of national and

mosity with which it was associated; by a striking impropriety in dress; by a total absence of all dignity in demeanour; and by manners at once illiberal and ungracious. "I shall leave him dressed for posterity," says a caustic writer, "in the colors I saw him in the next progress after his inauguration; which was as green as the grass he trod on; with a feather in his cap, and a horn instead of a sword by his side. How suitable to his age, calling, or person, I leave others to judge from his pictures."

'Notwithstanding all these his eminent disqualifications for acting the part of sovereign before the eyes of a people accustomed to the unrivalled performance of queen Elizabeth, James continued to be borne along with the full tide of popularity; the charms of novelty atoning, as it appears, for every deficiency. Such, in fact, was the excess of obsequiousness every where exhibited, that an honest, plain Scotsman who attended him, surprised at a mode of reception so new both to himself and his master, could not refrain from breaking out into the "prophetical expression," as it is called by Wilson, "This people will spoil a gude king!"' Vol. I. pp. 97—9.

James's first act, on entering his newly acquired kingdom, was to commit to prison a seminary priest, who delivered him a petition from the Catholics. His second was, to hang a cut-purse taken in the fact, without the formality of a trial by jury. 'No resistance,' it is said, 'was made on any part, 'to this needless violation of the laws of England, and of the 'first principles of all civilized government; but it appears to 'have made a deep impression.' 'I hear our new king hath 'hanged one man before he was tried,' writes Sir John Harrington; 'tis strangely done; now if the wind bloweth thus, 'why may not a man be tried before he hath offended?' In the course of the royal progress to the metropolis,

'"his majesty passed in state to master Oliver Cromwell's house, where his majesty and all his followers, with all comers whatsoever, had such entertainment as the like had not been seen in any place before, since his first setting forward out of Scotland. There was such plenty and variety of meats, such diversity of wines, and those not riff-raff, but ever the best of the kind, and the cellars open at any man's pleasure. And if it were so common with wine, there is little question but the butteries for beer and ale were more common." ....."As this bounty was held back to none within the house, so, for such poor people as would not press in, there were open beer-houses erected, wherein there was no want of bread and beef for the comfort of the poorest creatures.—Neither was this provision for the little time of his majesty's stay; but it was made ready fourteen days, and after his highness' departure distributed to as many as had mind for it." The personage by whom James was received with this magnificence of hospitality, was a loyal and jovial gentleman who lived high, spent the greater part of his estate, and died the oldest knight in England, one and fifty years afterwards, during the protectorate of

his nephew and godson, of whom he never deigned to beg a favour. Besides all his good and costly cheer, master Cromwell at parting presented the king with many gifts; as, a large gold cup, fine horses, deep-mouthed hounds, and hawks of excellent wing; he likewise divided fifty pounds amongst his officers. Horses richly caparisoned were presented to James by others of his loyal entertainers.'

Vol. I. pp. 105, 106.

Little did the King dream that the godson and namesake of his host, should usurp the throne he was now proceeding to occupy, and sign the death-warrant of his unhappy son. The anecdote shews the absurdity of the calumny, adopted by Hume, which ascribes to the Protector a mean origin.

'James had been seated on the throne of England nearly a twelvemonth, ere he condescended to call a parliament. The pestilence which had raged in the metropolis was made a pretence for the delay; but that was surely a very insufficient reason, since a parliament might have been summoned to meet at a safe distance from London, as, in the reign of Henry VIII., the abbey church of St. Alban's was used for that purpose, and as Charles I. summoned the commons to meet at Oxford.

'In his proclamation for the calling of the parliament, the king took upon him to instruct the electors what kind of persons they should choose or reject for their representatives; and he even went so far as to threaten, that any notorious contravention of the meaning of this his royal edict, should be visited upon the cities or boroughs with forfeiture of their liberties, and upon the persons elected, with fine and imprisonment;—by what law, or in what court of judicature, it were superfluous to inquire. In the house of lords the cause of prerogative might be expected to triumph uncontrolled; the bench of bishops, with not more than one or two exceptions, were its devoted partisans; and amongst the temporal peers, the new creations alone would go far towards securing it from defeat; the number of these already amounting to nineteen out of eighty-eight, at this time the sum total of the baronage of England, including the two attainted lords Cobham and Grey of Wilton. The fact may be worth stating, that only nine peers of the creation of Elizabeth sat in the first parliament of her successor.'

'The King's speech to his parliament was characterised by its prolixity, its high unconstitutional pretensions, and its offensive impolicy. It stigmatised the Puritans as novelists and disaffected persons, whose impatience to suffer any superiority 'maketh their seats insufferable in any well-governed commonwealth,' while it avowed a readiness on the part of the Monarch to meet the Catholics half-way. James had already, in the Hampton-court conference, given an appalling specimen of his notions of royal prerogative in matters either civil or ecclesiastical. A petition from upwards of a thousand clergy-

men of the Puritan persuasion, praying for ' a reformation in ' the church-service, ministry, livings, and discipline,' had been ' obtruded on the reluctant notice of James in his pro- ' gress to the capital.' In Jan. 1604, the divines were summoned to Hampton-court. On the first day, a select number of the bishops and deans were admitted to a private conference with the King, none of the petitioning party being present. At the next meeting, four ministers only, nominated by the King, appeared for the Puritan divines; and the conference began in the presence of the privy council and a throng of courtiers, the King himself presiding as moderator. The following is the account of the proceedings given by an eye-witness, Sir John Harrington, who was certainly, Miss Aikin remarks, neither a Puritan himself, nor a friend of Puritans.

' " The bishops came to the king about the petition of the puritans. I was by, and heard much discourse. The king talked much Latin, and disputed with Dr. Reynolds at Hampton; but he rather used upbraidings than argument, and told the petitioners that they wanted to strip Christ again, and bid them away with their snivelling. ..... The bishops seemed much pleased, and said his majesty spoke by the power of inspiration. I wist not what they mean; but the spirit was rather foul-mouthed. I cannot be present at the next meeting, though the bishop of London said that I might be in the ante-chamber: it seemeth the king will not change the religious observances. There was much discourse about the ring in marriage and the cross in baptism; but if I guess aright, the petitioners against one *cross* will find another." '

According to Rapin, who follows chiefly Echard and Spottiswood, the Puritan ministers were over-awed at finding the King take upon himself to reply to them, sometimes with reasons, sometimes with threats. ' Seeing the King become their ad- ' versary, which they did not expect, they chose to be silent ' and feigned to be satisfied.' The points they insisted upon, were, he tells us, ' 1. That sufficient care was not taken to ' plant good and learned pastors in the churches, to the great ' prejudice of the people. 2. That subscription was required ' to the Common Prayer Book, wherein they saw several things ' which their conscience would not suffer them to receive. ' 3. That the clergy were liable to the censures of lay- ' men, *by means of the High Commission.* 4. They objected ' against the cross in baptism, the ring in marriage, the sur- ' plice, with some other things which they looked upon as super- ' stitious.' Their spokesman was Dr. Reynolds, who has the merit of having suggested the expediency of a new translation of the Scriptures, which the King promised to have carried into execution. And this, which was the only good result of the

mock-conference, forms the brightest action of the Monarch's reign. The other Puritan ministers were, Dr. Spark, Mr. Knewstubb, and Mr. Chaderton. Archbishop Whitgift was the prelate who declared that 'he verily believed the King 'spoke by the spirit of God.' Dr. Welwood says, that the conference 'was but a blind to introduce Episcopacy into 'Scotland.' All the Scotch noblemen then at court were directed to be present; and others, both noblemen and ministers, were called up from Scotland by the King's letter to assist at it. The King's pointed and angry allusions to the Scotch Presbyterians, in the course of the conference, and his subsequent measures in Scotland, afford some countenance to the supposition. They shew at least that he had already taken his resolution with regard to Episcopacy. 'If you aim at a Scotch 'presbytery,' he told the ministers, 'it agrees as well with 'monarchy as God and the devil.' And he concluded the conference by saying: 'If this be all your party hath to say, 'I will make them conform themselves, or else *harrie* them 'out of the land, or else do worse.'

'James was the first king of England to whom the inappropriate title of *sacred majesty* was applied.'

James's first English favourite was Philip Herbert, whom he created Earl of Montgomery. The comeliness of his person, and his skill and indefatigable industry in hunting, (the King's favourite amusement next to polemics,) are assigned by Clarendon as the cause of his advancement. 'He pretended to no 'other qualifications than to understand horses and dogs very 'well; which his master loved him the better for, being, at his 'first coming into England, very jealous of those who had the 'reputation of great parts.' Violence of temper and profligacy of manners were afterwards this favourite's prominent characteristics. His nuptials with the daughter of the Earl of Oxford, which were entirely managed by the King, were celebrated at court with all possible magnificence and festivity. 'The brutal 'sports of the cockpit, disused and even prohibited by Elizabeth, were revived, and served to divert the King twice a 'week in the intervals of hunting.' The manners of the court of James are more fully described in Sir John Harrington's account of an entertainment given at Theobalds by the Earl of Salisbury to the royal Dane, who in 1606 visited this country. Christian IV., we are told, 'was not less addicted to deep ca- 'rouses than his illustrious predecessor, the uncle of prince 'Hamlet.'

'"In compliance with your asking, now shall you accept my poor account of rich doings. I came here a day or two before the Danish

king came, and from the day he did come until this hour, I have been well-nigh overwhelmed with carousal and sports of all kinds. The sports began each day in such manner and such sort as had well-nigh persuaded me of Mahomet's paradise. We had women, and indeed wine too, of such plenty as would have astonished each sober beholder. Our feasts were magnificent, and the two royal guests did most lovingly embrace each other at table. I think the Dane hath strangely wrought on our good English nobles; for those whom I never could get to taste good liquor, now follow the fashion and wallow in beastly delights. The ladies abandon their sobriety, and are seen to roll about in intoxication. In good sooth, the parliament did kindly to provide his majesty so seasonably with money, for there hath been no lack of good living; shows, sights and banquetings from morn to eve.

" One day a great feast was held, and after dinner, the representation of Solomon his temple and the coming of the queen of Sheba was made, or, I may better say, was meant to have been made before their majesties, by device of the earl of Salisbury and others.—But alas! as all earthly things do fail to poor mortals in enjoyment, so did prove our presentment hereof. The lady who did play the queen's part, did carry most precious gifts to both their majesties, but, forgetting the steps arising to the canopy, overset her caskets into his Danish majesty's lap, and fell at his feet, though I rather think it was in his face. Much was the hurry and confusion; cloths and napkins were at hand to make all clean. His majesty then got up, and would dance with the queen of Sheba; but he fell down and humbled himself before her, and was carried to an inner chamber and laid on a bed of state; which was not a little defiled with the presents of the queen which had been bestowed on his garments; such as wine, cream, beverage, cakes, spices, and other good matters. The entertainment and show went forward, and most of the presenters went backward, or fell down; wine did so occupy their upper chambers. Now did appear in rich dress, Faith, Hope, and Charity: Hope did essay to speak, but wine rendered her endeavours so feeble that she withdrew, and hoped the king would excuse her brevity: Faith was then alone, for I am certain she was not joined with good works, and left the court in a staggering condition: Charity came to the king's feet, and seemed to cover the multitude of sins her sisters had committed; in some sort she made obeisance and brought gifts, but said she would return home again, as there was no gift which heaven had not already given his majesty. She then returned to Faith and Hope, who were both sick .... in the lower hall. Next came Victory in bright armour, and by a strange medley of versification did endeavour to make suit to the king. But Victory did not triumph long; for, after much lamentable utterance, she was led away like a silly captive, and laid to sleep in the outer steps of the antechamber. Now Peace did make entry, and strive to get foremost to the king; but I grieve to tell how great wrath she did discover unto those of her attendants; and much contrary to her semblance, most rudely made war with her olive branch, and laid on the pates of those who did oppose her coming.

' " I have much marvelled at these strange pageantries, and they do bring to my remembrance what passed of this sort in our queen's days; of which I was sometimes an humble presenter and assistant; but I did ne'er see such lack of good order, discretion and sobriety, as I have now done.

' " I have passed much time in seeing the royal sports of hunting and hawking, where the manners were such as made me devise the beasts were pursuing the sober creation, and not man in quest of exercise or food. I will now in good sooth declare to you, who will not blab, that the gunpowder fright is got out of all our heads, and we are going on hereabouts as if the devil was contriving every man should blow up himself, by wild riot, excess, and devastation of time and temperance.

' " The great ladies go well masked, and indeed it be the only show of their modesty to conceal their countenance; but, alack, they meet with such countenance to uphold their strange doings, that I marvel not at ought that happens. The lord of the mansion is overwhelmed in preparations at Theobalds, and doth marvellously please both kings with good meat, good drink, and good speeches. I do often say, but not aloud, that the Danes have again conquered the Britons; for I see no man, or woman either, that can now command himself or herself. I wish I was at home: " *O rus, quando te aspiciam?*"—And I will before prince Vaudemont cometh.

' " I hear the uniting the kingdoms is now at hand; when the parliament is held, more will be done in this matter. Bacon is to manage all this affair, as who can better do these state jobs..... If you would wish to see how folly doth grow, come up quickly; otherwise stay where you are, and meditate on the future mischiefs of those our posterity, who shall learn the good lessons and examples held forth in these days." ' Vol. I. pp. 278—282.

It was about the year 1606, that Robert Carr (or Ker) had the good fortune to break his leg in the presence of James. In the act of dismounting his horse, to present to the monarch the shield and device of the nobleman who had selected him as his page, the animal started and threw him. James, who had already been ' captivated by his graces,' was filled with grief at the accident; he ordered his own surgeons to attend to him, and after the tilting, visited the sufferer in person. He condescended afterwards to become not only his patron but his schoolmaster. On Christmas eve 1607, the young Scotchman was knighted and sworn a gentleman of the bedchamber. The ' royal frenzy' was at its height when Lord Thomas Howard wrote to Sir John Harrington in the following terms.

' " Robert Carr is now most likely to win the prince's affection, and doth it wonderously in a little time. The prince leaneth on his arm, pinches his cheek, smoothes his ruffled garment, and, when he looketh at Carr, directeth discourse to divers others. This young man doth much study all art and device; he hath changed his tailors and tire-

men many times, and all to please the prince, who laugheth at the long-grown fashion of our young courtiers, and wisheth for change every day.

' " You have lived to see the trim of old times, and what passed in the queen's days. These things are no more the same. Your queen did talk of her subjects' love and good affections, and in good truth she aimed well; our king talketh of his subjects' fear and subjection, and herein I think he doth well too, as long as it holdeth good. Carr hath all the favors, as I told you before; the king teacheth him Latin every morning, and I think some one should teach him English too; for as he is a Scotish lad, he hath much need of better language. The king doth much covet his presence; the ladies too are not behind hand in their admiration; for I tell you, good knight, this fellow is straight-limbed, well-favored, strong-shouldered and smooth-faced, with some sort of cunning and show of modesty; though, G— wot, he well knoweth when to show his impudence. You are not young, you are not handsome, you are not finely; and yet will you come to court and think to be well favored? Why, I say again, good knight, that your learning may somewhat prove worthy hereunto; your Latin and your Greek, your Italian and your Spanish tongues, your wit and discretion, may be well looked unto for a time, as strangers at such a place; but these are not the things men live by now-a-days. Will you say, the moon shineth all the summer? that the stars are bright jewels fit for Carr's ears? that the roan jennet surpasseth Bucephalus, and is worthy to be bestridden by Alexander? that his eyes are fire, his tale is Berenice's locks, and a few more such fancies worthy your noticing? Your lady is virtuous, and somewhat of a good housewife; has lived in a court in her time, and I believe you may venture her forth again; but I know those would not so quietly rest were Carr to leer on their wives, as some do perceive, yea, and like it well too they should be so noticed. If any mischance be to be wished, 'tis breaking a leg in the king's presence, for this fellow owes all his favor to that bout; I think he hath better reason to speak well of his own horse than the king's roan jennet. We are almost worn out in our endeavours to keep pace with this fellow in his duty and labor to gain favor, but all in vain; where it endeth I cannot guess, but honors are talked of speedily for him." '

Vol. I. pp. 327—30.

The open and notorious animosity which subsisted between this minion of the doating monarch and the heir apparent, gave strength to the prevailing supposition, that the death of Prince Henry was occasioned by poison. Colonel Titus told Bishop Burnet, that he had it from King Charles I.'s own mouth, that he was 'well assured he was poisoned by the Earl of Somer-' set's means.' Miss Aikin, however, cites, from her father's (Dr. Aikin) memoirs of the physician who attended him, the evidence of direct and authentic testimony, to prove that the disease was a putrid fever. 'From the whole course of the ' symptoms, as well as the appearances on dissection, there

'cannot,' says Dr. Aikin, 'be the least doubt that his death 'was the consequence of a natural disease, and not induced 'by any iniquitous means, as some of the enemies of that un-'happy family have affected to believe.' That the belief was at least unaffected, although it might be unfounded, is certain; nor would an official statement from the physician, nor even a certificate from the king, be sufficient to lay suspicion asleep. The examination of his body, and the pains taken to refute the opinion of his having been unfairly dealed with, prove that the suspicion had gained no slight hold on the public mind. Hume says: 'The bold and criminal malignity of men's 'tongues and pens spared not even the king on the occasion. 'But that prince's character seems rather to have failed in the 'extreme of facility and humanity, than in that of cruelty and 'violence.' Such a charge against a father, and that father a monarch, may well be styled bold and criminal; and it were far better that the crime should be judged incredible. Hume's argument drawn from King James's character, is, however, singularly weak. Not to speak of the murder of the Earl of Murray and the Gowry affair, the King's protection of the murderer of Sir Thomas Overbury, has left an indelible stain on his character; and it is not a little remarkable, that his equivocal conduct should in no fewer than four instances have laid him open to such dark suspicions. The burning of Bartholemew Legate on March 18, 1612, in pursuance of the royal writ, as a contumacious heretic, followed by that of Edward Wightman, both Arians, forms an emphatic comment on the Monarch's humanity. 'King James was the last sove-'reign of this country by whom Smithfield fires were lighted.'

James was at Theobalds when the news of his son's death was brought to him.

'He received the melancholy intelligence with great insensibility. After a very short interval, all persons were prohibited from approaching the royal presence in the garb of mourning, and special orders were given that the preparations for the Christmas festivities should proceed without interruption. *Three days only after the prince's death*, viscount Rochester, who was now regarded as minister as well as favourite, wrote to Sir Thomas Edmonds, the ambassador to France, *to recommence in the name of Prince Charles, the marriage treaty begun for his brother*; but a sense of decency withheld Edmonds from immediate compliance with these strange directions. Richard, earl of Dorset, writing to the same ambassador on Nov. 23., has the following strong passage relative to the behaviour which he witnessed on this occasion. "That our rising sun is set ere scarcely he had shone, and that with him all our glory lies buried, you know and do lament as well as we; *and better than some do*, and more truly, or else you are not a man, and sensible of this kingdom's loss."'

The welfare of the nation depends so much less on the personal character of the monarch than on his counsellors, that all speculation as to the probable consequences of Prince Henry's accession to the throne, can be no better than unauthorized conjecture. Next to the death of Edward VI., however, the loss of this noble-minded young man, would seem to rank as a national calamity.

'A strong sense of religion appears to have been early impressed on the mind of Henry; partly, it is probable, by his able and upright governor, Sir Thomas Chaloner, who lay under some suspicion of puritanism. Not content with exhibiting a pattern of perfect regularity and strict religious observance in his own conduct, his youthful zeal displayed itself by his ordering boxes to be kept at his three houses, to receive the penalties on profane swearing, which he ordered to be strictly levied on his household. The notorious culpability of the king his father in this point, rendered the contrast striking and perhaps invidious. To the same effect we have the following fine anecdote. Once when the prince was hunting the stag, it chanced the stag, being spent, crossed the road where a butcher and his dog were travelling; the dog killed the stag, which was so great that the butcher could not carry him off. When the huntsmen and the company came up, they fell at odds with the butcher, and endeavoured to incense the prince against him; to whom the prince soberly answered, "What if the butcher's dog killed the stag, what could the butcher help it?" They replied, if his father had been served so, he would have sworn so as no man could have endured it. "Away," replied the prince, "all the pleasure in the world is not worth an oath!"'

The year 1616 witnessed the fall of the insolent and rapacious Somerset, and the rise of George Villiers. To the undisguised hostilities which agitated the court between the rival factions of the rising and the sinking favourite, a contemporary writer ascribes the bringing to light of the murder of Overbury. The King is said to have expressed great indignation against Somerset and his wife, 'for having made him an agent 'in their adultery and murder;' and to have 'imprecated a 'solemn curse upon Coke and his posterity if he spared any, 'and upon himself and his if he pardoned any of them.' The subordinate accomplices in this infernal crime, suffered at Tyburn; but the earl and his equally infamous countess, being declared guilty by the unanimous verdict of the peers, were simply remanded to the Tower, where the countess soon after received the King's pardon. Somerset was reprieved from time to time, till at length, in 1621, both were liberated, and sent to live in banishment at a country seat; 'the King allowing no 'less a sum than 4000l. a year out of Somerset's forfeited es-'tate for their maintenance.' He ordered also, that the arms of the earl, notwithstanding his being condemned of felony,

should not be removed out of the chapel at Windsor, and 'that 'felony should not be reckoned among the disgraces for those 'who were to be excluded from the order of St. George; 'which,' adds Camden, 'was without precedent.' Burnet tells us, that, wearied and exasperated with the insolent contempt of the Duke of Buckingham, the King had resolved, just before his death, to bring the Earl of Somerset again into favour. 'As that lord reported it to some from whom he 'had it,' the King met him in the night in the gardens at Theobalds. 'Two bed-chamber men only were in the secret. 'The King embraced him tenderly and with many tears. The 'Earl of Somerset believed the secret was not well kept; for 'soon after the King was taken ill with some fits of an ague, 'and died of it.' 'My father,' adds the Bishop, 'was then in 'London, and did very much suspect an ill practice in the matter. But perhaps Dr. Craig, my mother's uncle, who was 'one of the King's physicians, possessed him with these apprehensions, for he was disgraced for saying he believed the 'King was poisoned.'

The year 1617 is distinguished by a royal visit to Scotland, which was followed by the publication of the Book of Sports. The circumstances which led to this obnoxious measure, are thus detailed by the Author.

'During the king's journey back from Scotland, which he converted into a hunting progress of several weeks, the observations which he had occasion to make on the temper of the people in the north of England, and particularly in Lancashire, seconded by a petition from the inhabitants of that county, suggested to him a measure pregnant with future mischiefs to the house of Stuart. This was the publication of a "declaration to encourage recreations and sports on the Lord's Day;" commonly called the *Book of Sports*. The indulgence was a large one, comprehending dancing, archery, leaping, vaulting, May-games, Whitsunales, morrice dances, and setting up of Maypoles; bull and bear baiting, interludes and bowls being alone prohibited of the diversions permitted on other days. It was however provided, that these recreations should be held at such hours as not to interfere with divine service, and that they should be allowed to such persons only as had performed the religious duties of the day at their own parish churches.

'The people of Lancashire, mostly catholics, embraced with joy the permission to return to their ancient recreations, some of which were closely connected with the observances of the old religion; and the declaration seems to have been read without scruple in the parish churches of that county. On the other hand, it was regarded with horror by the puritanical clergy, and indeed by all but a high-church party, throughout the rest of the kingdom; and Wilson states, that the king's design of causing it to be published in all the parish churches of the kingdom, was quashed by the primate's positive refusal to read it in his own church of Croydon.' Vol. II. pp. 76, 77.

One of the objections made against the puritanical observance of the Sunday, as given by Fuller, was this: 'That this 'doctrine *put an unequal lustre on the Sunday, on set purpose to* 'eclipse all other holidays, to the derogation of the authority of 'the Church.' It is remarkable how the influence of this notion still continues to operate. There are many parishes, some not twenty miles from the metropolis, where the open profanation of the Lord's Day is not more striking than the strictness with which Good Friday and Christmas day are observed. In one instance which recently came under our observation, while not a shop was open on the consecrated week-day, on the Sunday morning more business is regularly done in the town than on any other day of the seven; and this under the sanction, or at least with the connivance, of the Hon. and Rev. the Vicar and other resident magistrates, who have withstood every attempt to put a stop to the practice.—Of James himself it is stated, that

'it is difficult to say whether he more disliked the strictness of a Sabbath observance as a badge of puritanism, or as a check on the natural carelessness and festivity of his temper. Theologian as he was, his behaviour even at church was grossly irreverent; and the common decencies of the day were fearlessly violated by his household and attendants. On this head it is related, that the court being once about to remove on a Monday from Whitehall to Theobalds, the carts were sent through the city the day before in service time, with much noise and clatter. The lord-mayor caused them to be stopped, equally to the indignation and astonishment of the officers who attended them, by whom an angry representation was carried to the king of the indignity which had been put upon them. James was much enraged, and swore he thought there had been no more kings in England than himself: however, after a pause, he condescended to order a regular warrant to be sent to the lord-mayor for the release of the carts: the magistrate immediately complied, with this remark: "while it was in my power I did my duty; but that being taken away by a higher power, it is my duty to obey." The king was struck with the answer, and, on second thoughts, thanked the lord-mayor for his conduct.'

The next memorable event in the reign of James, is his base sacrifice of Sir Walter Raleigh at the instigation of the Spanish minister, of which the King had the meanness to make a merit in the pending negotiation for the marriage of the Infanta to Prince Charles. He was cut off in the sixty-sixth year of his age, leaving one son behind him, Carew Raleigh. This youth became 'an accomplished gentleman,' and was some years afterwards presented at Court. But the King took a dislike to him, saying, 'that he looked like his father's ghost;' and young Raleigh was advised to travel till the death of James.

In the midst of this negotiation with the Court of Spain, the Defender of the Faith had the compliment paid him by Prince Maurice, of a request to delegate representatives of the Churches of England and Scotland to the Protestant synod opened at the city of Dordrecht or Dort, in Nov. 1618. James had already fully committed himself on the question at issue between the Remonstrants and the Counter-remonstrants, by his busy and arrogant interference in the matter of Vorstius the Socinian. But there is reason to believe that since then, his horror of the Arminian novelties had considerably abated.

'The system of Arminius, which the king was pledged to reprobate in Holland, had in England already become that of many of the most able champions of the prelatical or high-church party, with which he had contracted so close and affectionate an alliance: on the other hand, the system of the Gomarists, whose cause he had hotly and hastily espoused, coincided exactly, both in faith and discipline, with the scheme of the Scotch presbyterians and English puritans, so much the object of his dread and detestation; and it suddenly occurred to him, that the parity of ministers in the church, which in his own kingdoms he had constantly affirmed to be essentially incompatible with monarchical principles, must be equally irreconcileable with the authority which his ally prince Maurice was endeavouring to assume in Holland. Struck with the dilemma, he hastened to convey to this leader an earnest caution against bestowing his confidence exclusively on the Gomarists. The politics of Maurice did not apparently permit him to attend to this advice; but the spirit of it was scrupulously observed by James himself in his selection of divines to attend the synod, which was evidently made on the principle of a balance, and with the purpose of promoting mutual conciliation.' Vol. II. pp. 123, 4.

The Church of England was at this period on the eve of assuming a new phasis; but its prelates were still for the most part Calvinists. Abbot, archbishop of Canterbury, is described as 'painful, stout, severe against bad manners, of a grave and 'voluble eloquence, very hospital, fervent against the Roman 'Church, and no less against the Arminians;' he was also a 'most stirring councillor for the defence of the Palatinate.' The admirable Launcelot Andrews, whose death Milton bewailed, held the see of Winchester; George Carlton was bishop of Llandaff, and Hall and Davenant were destined shortly to become, the former, bishop of Norwich, the latter, of Salisbury. Other Calvinistic divines held high preferments; and the lord keeper Williams, subsequently bishop of Lincoln, is said to have coincided with Abbot in his theological opinions, although he discountenanced, as a politician, all rigour against either Arminians or Catholics. But the hierarchy was now about to receive as one of its episcopal heads, a man destined to effect an important revolution in the theo-

logical character of the Establishment;—a man whose fierce temper, unbounded ambition, and malignant bigotry seemed to combine all the elements of combustion and mischief. He, it seems, had been selected to knit the infamous knot which united the Earl and Countess of Somerset in a guilty alliance; and he had since contrived to fasten himself on Buckingham, in whose favour he quickly supplanted the very man to whom he was indebted for his promotion. It reflects credit on James's sagacity, that when Williams importunately interceded with him to bestow on Laud the see of St. David's, the facile monarch did not yield without using 'fierce and ominous words 'too tart to be repeated;' giving his consent in these remarkable words: 'Then take him to you, but on my soul you will repent it.'

It was not long before Laud's character began to display itself in his invidious efforts to have the primate declared 'irre-'gular by the fact of involuntary homicide.' In this he was seconded by the lord-keeper, to whom a vacancy at Lambeth would have opened a brilliant prospect.

'Dr. Laud had a quarrel of twenty years standing with Abbot; who had on several occasions at Oxford opposed and censured him on account of the popish tendencies of doctrines maintained by him in his academical exercises. It was with the lord-keeper and the bishop elect of St. David's, that the suggestion of the archbishop's irregularity appears to have originated.'

For once, however, James shewed some firmness. By letters under the great seal, he assoiled the primate, to whom he continued to extend his protection; and notwithstanding the displeasure which he had occasionally entertained against him on political grounds, it was by Abbot that he chose to be attended in his last hours. During the life of the primate, the Calvinistic doctrines continued to find a powerful protector. It was not till after his decease, that Laud, in conjunction with Buckingham, was enabled to carry into execution his plans of ecclesiastical reform, and to display all the madness of his zeal and all the fierceness of his intolerance. The death of Abbot gives the era of the establishment of Arminianism as the reigning system of the Church, on the ruins of the discarded theology of its founders, whose tenets were thenceforward abandoned to the Puritans.

From this period, the history of the reign consists of James's ill-advised contests with that Parliament to which, as Lord John Russell justly remarks, 'every Englishman ought to look 'back with reverence.' The King, the subject of public mockery abroad, was now fast sinking into insignificance at home. Buckingham's unbounded ascendancy not unfrequently shewed itself in a deportment rude and audacious to the monarch him-

self; and it soon became evident that his chief concern was to conciliate the favour of the prince.

'It was in concerting measures for the journey to Spain, that Buckingham, skilfully availing himself of the facile and governable temper of Charles, first found means to possess himself of his unreserved confidence; and this, as we are told by Clarendon, "after a long time of declared jealousy and displeasure on the prince's part, and occasion enough ministered on the other."'

With how fatal an influence the hereditary favourite continued to guide, or rather to precipitate the infatuated counsels of the youthful monarch, is but too well known. His power was now little short of absolute.

'Nothing was ever denied him, and there was apparently nothing which he scrupled to ask. The doting king was even contented to live himself in absolute poverty and want, that he might shower riches with a more lavish hand on his favorite; and sublime as were his speculative notions of the majesty of a king,—of the almost Divine honours attached to the character,—he was willing in practice to submit himself to the will and pleasure of an insolent and capricious minion, who did not deign to observe towards him the common decencies of outward respect..... Such was the softness and pusillanimity of the monarch's temper, that, (after Buckingham's infamous conduct in Spain,) instead of inflicting upon him any outward mark of his displeasure, he continued towards him all his former demonstrations of confidence and affection, and suffered him to rule his court and his councils with a more imperious sway than ever. Yet the ingratitude of this creature of his love and bounty stung him deeply; he would often, in his absence, vent his feelings in bitter speeches against him, and his deep dejection was visible to every eye. "He continued at Newmarket, as in an infirmary, for he forgot his recreations of hunting and hawking; yet could not be drawn to keep the feast of All-Saints, and the Fifth of November at Whitehall, being wont to shew his presence at those solemnities. Against Christmas he drew towards the city, and no sooner."'

After this, we find Buckingham and his royal scholar Prince Charles, playing off the power of the Parliament against the old King, by zealously promoting a war with Spain, and 'a 'stinging petition' of the two houses against Popery. They next procured, in base revenge, the impeachment of the Earl of Middlesex, the lord-treasurer, for corruption; which the King passionately resented as a wound to the Crown that would not easily be healed, using, according to Clarendon, these remarkable expressions: to Buckingham he said in great choler, 'By '——, Stenny, you are a fool, and will shortly repent of this 'folly, and will find that, in a fit of popularity, you are making 'a rod with which to scourge yourself.' Then turning to his

son, he told him that he 'would live to have his belly-full of 'parliamentary impeachments; and when I shall be dead,' added the old King, 'you will have too much cause to remember how much you have contributed to the weakening of the 'Crown.' If these ominous words afterwards occurred to Charles's recollection, he had not the consolation of knowing that he had been actuated by either patriotic or honourable motives in this short-lived alliance with the Parliament against his father and sovereign. His conduct at this period reflects an indelible disgrace on his character. The feeble-minded King, now under the absolute sway of Buckingham and Charles, did not long survive these successive mortifications. He was seized, early in the Spring of 1625, with a tertian ague, and expired at Theobalds, Mar. 27, 1625, in the fifty-ninth year of his age. The supposition that his death was hastened by the drink and plaister administered by Buckingham, in defiance of the physicians, has much more probability than nine stories out of ten which attribute the death of princes to poison. Nothing could be more suspicious than the haughty favourite's officiousness at a time that he had every thing to gain, and nothing to fear, from the death of the King, whose confidence he was conscious of having justly forfeited; and the motives of his mother, an intriguing and ambitious Roman Catholic, in furnishing the nostrums, are not less liable to reasonable suspicion. Yet, if poisoned, James was more fortunate than either his ill-fated mother, or his misguided son, who both died on the scaffold.

The pity awakened by the treatment which the doting monarch received from his creature Steenie, and our indignation against the audacious favourite, insensibly soften down the impressions produced by the tenor of James's private and political conduct. But in vain do we look for any points in his character on which to found a sentiment of esteem. Hume, in marshalling his virtues, admits that his generosity bordered on profusion, his pacific disposition on pusillanimity, and his wisdom on cunning; his learning also, which he strangely classes as a virtue, bordered, he says, on pedantry. Lord John Russell has more correctly estimated his intellectual character, when he says, 'His sayings do him credit as a wit; his learning was not un- 'becoming a scholar; but his conduct made him contemptible 'as a King.' Excessive and ridiculous vanity was his leading foible; but this, though an indication of a feeble character, would not in itself have betrayed him into crime. He is said to have been good-natured; but it may well be questioned whether a good-nature that kept him neither from fits of ungovernable passion, nor from acts of tyranny, nor from deeds of blood,—a good-nature which stood only in the way of his doing

right, deserves a better name than weakness. His polemical zeal looked like religion; but it was a religion that neither restrained him from habitual profaneness, nor prompted a decent observance of the forms of godliness. Whatever was his creed, he was an antinomian in practice; and his gross dissimulation and perjury would tempt one to believe that he had embraced the Romish scheme of morals, and relied either on his kingly prerogative or on priestly absolution, in setting the vulgar obligations of truth at defiance. No name could have been more unlucky than that bestowed upon him by his courtly panegyrists, of a second Solomon, which is said to have provoked from Henry IV. the biting sarcasm, never to be forgiven, 'that 'he hoped he was not David the fiddler's son.'

In taking leave of these volumes, we cannot but express ourselves highly satisfied with their general execution. Although the subject is less captivating than that of the Author's former work, we are strongly inclined to give the preference to these Memoirs, in point of literary merit. Miss Aikin's style is, we think, not a little improved; and she has availed herself of some valuable manuscript documents, as well as of the rich variety of published materials. The work is fairly entitled to the praise of competent ability, some research, calm impartiality, and substantial correctness. It is but fair to add, that it is by no means spun out; and the Memoirs are quite free from philosophizing or sentimental digression. On the whole, it deserves at least to become equally popular with the Memoirs of the Court of Elizabeth.

Art. II. 1. *Hints on Missions.* By James Douglas, Esq. 12mo. pp. 118. Edinburgh. 1822.

2. *A Retrospect of the First Ten Years of the Protestant Mission to China.* Accompanied with Miscellaneous Remarks on the Literature, History, and Mythology of China. By William Milne. 8vo. pp. 376. Malacca. Printed at the Anglo-Chinese Press. 1820.

3. *The Influence of Protestant Missionary Establishments in developing the physical and moral Condition of Man, and elucidating the dark Regions of the Globe, briefly delineated.* With a coloured Map, exhibiting the Progress of Christianity, and the professed Religions of Mankind. By Thomas Myers, A.M. of the Royal Military Academy, Woolwich. 4to. pp. 16. Price 3s. London. 1822.

4. *The History of Greenland:* including an Account of the Mission carried on by the United Brethren in that Country. From the German of David Crantz. With a Continuation to the present Time, illustrative Notes, and an Appendix, containing a Sketch of the Mission of the Brethren in Labrador. 2 vols. 8vo. pp. xii, 684. Price 1l. 1s. London. 1820.

IF there is less of a Missionary spirit in the present day, than there was in the times of the Apostles, there is, as Mr.

Douglas remarks, 'more of a Missionary spirit than has ever 'existed since the times of the Apostles and their immediate 'successors.' And to a devout believer, this very circumstance is a presage of the most inspiriting kind. This simultaneous kindling of a zeal which has lain dormant or smouldering for ages, this new, and widely spreading, and still increasing spirit of Missionary enterprise in almost every denomination of Christians, cannot be satisfactorily accounted for on any other principle than that of an intention on the part of the Divine Governor of the world, to employ the instrumentality thus called into action, for the consummation of his revealed designs. Our confidence that this feeling will not evaporate, must rest on the persuasion which ascribes it to an out-pouring of a celestial influence. And viewed in this light, the general feeling and expectation of Christians, is an unequivocal sign that events of no ordinary character are at hand, to which, judging from the analogy of the Divine proceedings, the instrumentality employed will bear the relation of subordinate means, not of an adequate cause, so that the excellency of the power shall appear to be of God and not of man. Even now, to use the glowing language of a powerful Missionary advocate, Christians 'can descry through the gross darkness 'that covers the pagan regions, a mystical signature by the 'finger of God on every spot, to indicate its assignment by that 'covenant which has given to the Messiah the heathen for his 'inheritance, and the uttermost parts of the earth for his possession. That declared decree in heaven, that substance of the 'thing hoped for, is brought down to the earth in the confident 'anticipations of the faithful, and beheld as in the fact of a 'universal kingdom.'*

Still, there are times when the immense numerical disproportion between even the nominally Christian, and the Mahommedan and Pagan portions of the human race, occurs to damp the ardour of expectation, and to suggest the most overwhelming reflections. Six hundred millions of heathens appear a compact mass of substantial darkness, which it is hopeless to attempt to permeate by the light which is beginning partially and faintly to illuminate the wide surface. The harvest to be reaped so vastly transcends the physical powers of the labourers, that we feel convinced that we see but the feeble beginnings of a work which will require an array of means and agencies indefinitely diversified and multiplied beyond any thing that we have as yet witnessed. If nothing in the shape of a miraculous inter-

* Foster's Missionary Discourse. p. 525.

position is to be looked for, moral chan[illegible] seem to be previously necessary, which, not to req[illegible]pse of ages in their accomplishment, would be little short of miraculous.

In opposition to this dispiriting view of things, Mr. Dougla has succeeded in shewing, that the undeveloped means which lie within our power, are adequate to produce, and that within a comparatively short term, a revolution of the most important and extensive kind. If his Hints should answer no other purpose, they will, we think, have a very beneficial effect as they tend to infuse a higher degree of animation into the hopes and exertions of Christians. The comprehensive view which he has taken of the whole sphere of Missionary exertion,—of the agency actually in operation, and of the resources and means which it remains to employ, is at once highly interesting and valuable. If, while we follow him through his review, we are made to feel that the cause is as yet in its infancy; if we are led to look back on the past ages of the Church as barren in their greatest splendour, and to contemplate with shame our own apathy; if the time that has been lost appears as a most fearful account against the professors of the Christian faith; still, he shews that it will not require ages to repair that neglect. An accumulation of means, such as have never been in the possession of any former age, are placed in our hands, at a juncture the most critical. If the numerical proportion of Christians is wofully small, *the population under Christian government*, or accessible to Christian influence, is greater, perhaps, than at any former period. The simple means of evangelization are the same that they have ever been; and yet, in the application of them, they appear to possess all the freshness of a new discovery. Translation, as now applied to the Scriptures, seems almost like a new mechanical power. The art of Printing itself led not to a more rapid and extensive multiplication of written works, than the art of translation, or the wonderful extension of that art, has to that of books. Translation is not, as Printing was, a new discovery, but it is a conquest of difficulties equal to a discovery; and in its multiplying powers, or rather in the facilities of communication which it creates, it is to Printing, what Printing was to Writing. And if the means is not new, the power brought to act through that means, the impulse which has put the machinery in action, has originated in the spirit of the present times. The Bible Society has been the chief agent both in promoting and in circulating versions of the Scriptures in all the languages of Babel. It has, so to speak, created a market for translations; and the demand has created the supply. The Bible Society, however, is but one centre of impulse and exertion among many, to

which the present day has given birth. And all these operations of the various institutions which have for their object to act upon the darkness and *vis inertiæ* of heathen nations, are but preliminary to those internal movements which may confidently be anticipated to take place among the natives of those benighted countries, when once roused into moral life and action.

'Many,' says Mr. Douglas, 'deem the conversion of the world chimerical without sensible miracles; but as long as the laws of the mind remain the same, we may be of good courage as to the ultimate success: *the only miracle necessary, is, that Christians should have some concern for the souls of their fellow creatures.*

'While belief is connected with truth, we shall never want converts; and while the belief of truth impels to the communication of truth, we shall never want preachers.

'"I believed, and therefore have I spoken." Here is a measure derived from heaven to judge of the sincerity of belief. The laws of the human mind are not circumscribed within degrees and parallels. He who has no desire to proclaim the gospel abroad, has none to proclaim it at home, and has no belief in it himself; whatever professions he may make, are hollow and hypocritical. Bodies of Christians who make no efforts to Christianize others, are Christians but in name; and the ages in which no attempts are made to send the glad tidings to heathen countries, are the dark ages of Christianity, however they may suppose themselves enlightened and guided by philosophy and moderation.

'The ages of Christian purity have ever been the ages of Christian exertion. At the commencement of Christianity, he who believed in the gospel became also a preacher of the gospel. "We believe, and therefore we speak." The effort was correspondent to the belief, and the success to the effort. Christians grew and multiplied, and their very multiplication insured a fresh renewal of their increase. The primitive prolific blessing was upon them, and one became a thousand.

'But faith waxed feeble, and with faith charity, and with charity all efforts to instruct and to save; and Christians, instead of publishing the truth to others, disputed about the truth among themselves; and the Bible in their hands, instead of being a highway for the simple, became a labyrinth of subtleties for the disputers of this world; and, no longer proclaiming peace, was changed into a magazine of weapons, offensive and defensive, where every combatant might be furnished to his need; where texts were set in array against texts, Evangelist against Evangelist, and Apostle against Apostle.

'Religion, stripped by the fury of contending parties of every peculiarity belonging to it, remained but an empty name, or retained, like vacant space, the sole attribute of being infinitely divisible, while each division contained within itself the living germ of a future subdivision; and sects sprung from sects, as numerous and as noisy as the whelps Milton describes to have littered in the womb of sin, "hourly conceived and hourly born."

'At the Reformation, when religion was risen to second life from the

rubbish under which for so many centuries it had been buried, the zeal of the Reformers for spreading truth kept exact pace with their discovery of truth; but when, like Augustus, grown old and despairing of further conquest, they attempted to fix the bounds of its empire, those boundaries continually shrunk in, and their successors, instead of gaining ground, had to maintain a perpetual and unsuccessful struggle for what had already been achieved. Yet it was not unnatural to expect that wisdom should die with them, seeing that it had come into the world at their breath and bidding, and that, therefore, it ought to be embalmed with all possible speed in creeds and confessions, and that the truth which, though unendowed, had won themselves, now that it was older and of longer standing in the world, had need of wealth and revenues, in order to procure to itself other and younger lovers. It is not very surprising, then, how soon religion became stationary and even retrograde; how quickly its early glow of charity was overcast by dark and doubtful disputations, and that the Reformation itself needed anew a reform in the spirit, if not in the letter.

'That second Reformation has begun. It makes less noise than that of Luther, but it spreads wider and deeper: as it is more intimate, it will be more enduring. Like the Temple of Solomon, it is rising silently, without the din of hammers or the note of previous preparation; but, notwithstanding, it will not be less complete in all its parts, nor less able to resist the injuries of time.'

This is eloquent writing; but, what is more, it is as just as it is eloquent. In the contrast between the means and the agencies employed in the present day to extend the moral conquests of Christianity, and those which the Reformers were tempted to call in, we have the surest pledge that this second reformation will not be overlaid by patronage, or circumscribed by polemical zeal, or overborne by opposition. The first successes of the Reformers were achieved by the sword of the Spirit; but the day being won, they laid by the spiritual weapon, and thought only of securing their conquests by the sword of the magistrate. The extinction of the Missionary spirit was the inevitable consequence, not only because their own exertions became paralysed, but because the genius of human governments is at variance with the aggressive zeal of the Missionary. It is true, that the Church of Rome, prompted by the lust of empire, encouraged enterprises of this nature; and the Jesuits have been distinguished by their efforts to bring wanderers into the papal fold. The very universality of its claims, the all-comprehending grasp of its ambition, supplied, in this case, motives to extend the nominal triumphs of Christianity, and to procure at least an external subjection to the true faith. But the well-defined boundaries and insulated character of a national Church, admit of the operation of no such stirring motive. Accordingly, the modesty of Protestantism has been one cause of its

inactivity. It has carried its domestic character to the excess of scarcely stirring out of doors. It has, at least, seldom, till lately, ventured beyond its own acknowledged domain, contenting itself with acting on the defensive, and leaving to sects and papists the spirit of enterprise. The exceptions to this statement have been of too partial and limited a nature to affect its accuracy: they have been confined in England to our own colonies, and the common fate of chartered and incorporated societies has attended them.

'The mission to the South of India,' remarks Mr. Douglas, 'was carried on at home by an Aulic Council of established churchmen, interspersed with laymen of clerical intercourse and habits of thinking; and the tactics were accordingly better adapted for defence than enterprise, and the operations every now and then languished, like other operations of that time, conducted with British money and German mercenaries.'

The true Missionary spirit appeared for a long period to be kept alive only among the little brotherhood of the Moravian Church. The duty of Missions to the heathen seemed almost a tenet peculiar to Moravianism; and the society to which the keeping of this truth, and the perpetuation of this holy flame were confided by Providence, has, at least in this country, been preserved, if we may not say for this purpose, yet chiefly by this means, from extinction. The Missionary spirit is not more a sign of vitality, than it is, by its reaction, a source and well-spring of life to the community which cherishes it. The church which is isolated, stagnates. The Gospel, like the mercy from which it emanates, is 'thrice bless'd,' in that 'it blesses him 'who gives,' in the act of giving, as much as him who receives it. Not only national churches, but sectarian communities had relapsed into antichristian indifference. Nor is it a little remarkable, that the first demonstration of an awakened zeal should have been made by that which has been esteemed, and not without reason, the most sectarian of sects, the most entrenched and fortified in the narrow circle of its communion—the Baptists. To them, next to the Moravians, is due the merit of having, as a body, broken new ground, and set the example to the Christian world, of invading the inmost territories of the prince of darkness. The London Missionary Society was formed on a wider basis; yet, nothing could be less promising than the auspices under which its first rash and unpractised efforts were made; and the cause suffered not a little from the wild pretensions, the pompous display, and the badly economised measures of its earlier years. When the money was raised, and the ship Duff had weighed anchor, the South Seas were already proclaimed to be evangelised. Captain James Wilson was

an admirable man, and he feelingly lamented, that so much more care had been bestowed on providing the means than in selecting the agents. The first two Moravian missionaries to Greenland,* set out on their enterprise, we think we have heard, with half a guinea between them! Since then, however, the London Missionary Society has amply redeemed its character; and its experience has been not less useful, perhaps, to other societies than to itself. The qualifications of a Missionary are now beginning to occupy that priority of consideration which, from an enlightened estimate of the nature of his undertaking, they must obtain; and the foreign service is no longer supposed to require a lower average of talent and a narrower range of acquirement, than would be deemed respectable, and command attention at home.

But, in some points of view, the formation of the Church Missionary Society, may be considered as the most remarkable circumstance in the present day. This new shoot put forth by an Establishment venerable with age and borne down with honours, in which the principle of life had long forsaken the core, and seemed to be perpetuated only by the rind, is a prodigious and most animating spectacle. Much as we may pity, we cannot wonder at the alarms expressed by some of the rulers of the hierarchy at this unusual sign in the times. The Bible Society itself was scarcely a more portentous phenomenon. That such an institution as this, should take root, and flourish in the very heart of the National Church, and be sending far and wide its missionaries beyond the confines of episcopal jurisdiction,—its machinery, though confessedlysubordinate, yet extrinsic to the constitution of the hierarchy with which it is implicated,—the sources which feed it, the impulse which gives activity to it, and the whole apparatus of its operations, being, in fact, independent on the main system of the Establishment,—this is what no one, we think, would have ventured to predict, or

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* 'Matthew Stach and Frederic Boehnisch, two young men, being at work together in preparing a piece of ground for a burial place at Hernhut, in the course of conversation, found they had both, unknown to each other, formed the desire of going as missionaries to Greenland. They therefore proposed themselves for this service; but the delay of a year intervening before their offer was accepted, Boehnisch having meanwhile undertaken a considerable journey, Christian Stach consented to accompany his cousin. These two missionaries, along with Christian David, the principal agent in the Moravian emigration, who intended to return to Europe, after the settlement of a mission, set out from Hernhut, Jan. 19, 1733, attended with numberless good wishes from their brethren.'
Crantz. Vol. II. p. 5.

could have hoped to see realised. It is an event not more extraordinary, however, than it is important. Discordant as such an institution appears to be with the genius of a National Church, the jealousy of its episcopal guardians may well be conciliated by the *éclat* which its operations have already reflected on the Church, and by the undeniable influence which it has thrown into the scale of the Establishment, at a period when the different denominations of Protestantism were almost engrossing the sphere of action. Although its spontaneous and popular character, therefore, must, in itself considered, be always viewed as an offence by the abettors of a system which peremptorily rejects and discountenances the interference of the people in any shape; although, as a precedent, it may be deprecated, while its remote consequences may be regarded with apprehension; yet, the ecclesiastical politician must needs be reconciled to the Society, when he calmly calculates the value of its unbought alliance, as tending to strengthen the hold and increase the moral splendour of the Church, if not to promote her secular aggrandisement. For our own parts, we cannot but believe that the preservation of the Establishment will very mainly depend on the perpetuation of the missionary spirit in its bosom; and were we members of that religious community, we should hail the progress of such a spirit as the happiest omen of its continued prosperity.

But it is chiefly in a wider reference, and taken in connexion with other animating and encouraging indications, that we are disposed to attach importance to this accession of so large a class, marching under the banners of the Episcopal Church, to the army of Missionary labourers. It shews that the cause is gaining ground, that the minds of men are yielding to the influence of juster views of the kingdom of Christ; and, as labourer after labourer is called forth, it warrants the hope that the harvest of the earth is ripening fast. Not only so, but as Missionary efforts mainly depend on the public feeling which at home prompts the impulse, and maintains the expenditure, every fresh society strengthens the hands of its predecessors, by contributing to swell the tide and widen the channel of that public feeling, as well as by neutralizing a vast portion of opposition or prejudice. Every fresh torch that is kindled, not only adds brightness to the illumination, but multiplies the securities against our being again left in darkness. Every fresh competitor heightens the excitement, and administers a legitimate provocative to good works; while the field of exertion is so illimitable, that the most jealous and narrow-minded partisan needs not grudge any rival his greatest success, nor the most

sanguine ambition fear that no new worlds will be left for it to conquer.

This increase of zeal at home, and the multiplication of labourers abroad, are not, however, the circumstances on which Mr. Douglas lays the most stress in arguing favourably for the ultimate success of the present Missions. He first adverts to the wiser policy which is now being pursued, founded on the conviction, that little can be done without *native* assistance; the adoption of the system of translation, and the employment of native preachers, who, 'acquainted with prejudices from which 'they have themselves escaped with difficulty, will be able 'to adapt their arguments exactly to the comprehension of 'their hearers, and to wield to purpose the least logical and 'most prevalent of all syllogisms, the argument which is 'addressed to our preconceived or professed opinions.'

'But above all,' continues this intelligent writer, 'a system of general education, while it makes no converts at first, is preparing, with much greater certainty, to a thousand-fold extent, the downfalling of the existing superstition, and, of course, will give the truth the best chance of filling the vacant space, since no body of men can exist long in a state of scepticism, but must adopt some religious notions to satisfy the craving of the imagination, however little they may influence the conduct.

'In all these respects, the greatest praise is due to the Missionaries of Serampore, who have left nothing to be wished, as far as the translation of the Scriptures, and a plan for elementary education, are concerned. It is also delightful, that no fewer than three Colleges have been purposed and commenced nearly at the same time; and it is only to be regretted, which perhaps is unavoidable, that there should be so much defective in the plan of each, and that it would require the union of the resources of all the three to form a complete institution. The College of the Established Church promises to have the merits and the defects of an English College transported at once into the heart of India; the Hindoo College, though more national and consonant to the feelings of Hindoos, is likely to transmit the information and science of Europe through too Asiatic a medium; and the Serampore College, though presenting an ample list of proposed acquirements, is somewhat feeble in its means to attain them, and presents several of them in an inverted order of importance.

'Those of an age to receive education in India, greatly exceed ten millions. Those at present educated by Missionaries, are under twenty thousand: nor is it ever likely they can much exceed a hundred thousand. Thus, any scheme of national education is totally out of the question. But that which is impossible in the way it is conducted at present, becomes easy of execution by a simple change of plan. *Instead of educating scholars, educate schoolmasters.* There is a large demand for learning in India, and there are no restrictions. The cheapest and best schoolmaster will draw to himself all the scholars; and it is only furnishing the new schoolmasters with better modes of teaching, to enable them to supplant the present masters,

and so communicate to others, not only the instruction they have themselves received, but the very mode in which they received it.

'The very large diffusion of education through these Eastern countries, renders translations of more moment there than elsewhere. One half of the population is generally allowed to be able to read and write. From our imperfect information, all calculations of the sort must be vague; but where an inquiry has been made, in no very promising situations, seven or eight out of ten, among the labouring class, have been found able to read. The translation of the Scriptures is the branch of Missionary exertion which has outstripped all reasonable expectation; and whether criticisms against the rendering of particular passages are well or ill-founded, the instruction and conviction of several converts by the Scriptures alone, shew that the general sense of Scripture is impressively conveyed. It is, however, evident, that they must wait for their perfection from the hands of well-instructed Christian natives; and a Hindoo College is no less required for the translating of the Scriptures, than for the other purposes to which it seems more peculiarly adapted. The usefulness of Europeans in India is limited to superintendence and teaching. As preachers, there can be no comparison between them and the natives. Their imperfect use of the language, and their inability to bear the extremes of the climate, the separation which national prejudices and national manners create, the expense of sending them out, the decreased value of life from the unhealthiness of a tropical climate, and the great relative expense of maintaining them, point out, that a very different class of Missionaries should be sought for. But as native preachers must come in frequent contact with the learned Heathen, a deep acquaintance with the sacred books of Hindostan, and a moderate share of European information, are necessary to ensure their triumph in the controversies in which they must engage. Thus the necessity of a College, in all points of view, is manifest. Nor would its utility be restricted to Christians; for auxiliaries, equally useful with the native Christians, are found in the Hindoos, who, from increasing information, become sceptical as to their own religion. Few of the Missionaries in the end are likely to do so much for Christianity as Rammohun, who, from their own sacred books, makes such vigorous attacks on the polytheism of the Bramhuns. It is much to be regretted that his College should not have been considered as a national object, and erected on a large scale. As it is, good may arise of a different kind, and on a larger scale, from the competition and rivalship of separate establishments.'

India, to which these suggestions primarily refer, is in all respects the most important sphere of Missionary enterprise, and has the strongest claims upon us at home. In the first place, it is, to a considerable extent, *British India*. It has received our government: it is at the peril of England to withhold from these her subjects, the means of Christian instruction. The injuries of India loudly call for this noblest of compensations; and Divine Providence seems to have permitted

the growth of our ascendancy there, for the express purpose of putting such an opportunity into our hands. In the next place, it is not very certain how long British India may continue to be ours. That will very greatly depend, under God, on the diligence with which the means of enlightening the population and attaching them to the British as benefactors, are cultivated during the next few years. The half-cast population are continually advancing in knowledge and consideration as well as in numbers; and military force will not always avail to keep them from asserting their claims to be free. Without presuming to enter into political speculations, the danger which threatens our Indian possessions from without also, in case of a war with Russia, cannot be considered as altogether chimerical. At all events, no time is to be lost in gaining over the population to our interests by moral means,—by naturalizing among them the religion of the Bible,—so that they may be essentially English, even when, like America, they may cease to be politically so.

In itself considered, moreover, India is the most important quarter of Missionary labour, inasmuch, Mr. Douglas remarks, as it is to the East, what Egypt was to the ancient West—'the 'cradle of science and superstition, where their religious 'writings still exist in the original language, and the events 'took place, which are the ground-work of their rites, and the 'matter of their hymns and meditations.'

'There is thus one country which stands in a peculiar relation to the others; it is the most favoured by nature, the most visited and celebrated by the rest of the world, the magnet of commerce in all ages—at once the subject and origin of the world's fables and wonders throughout time—the earliest civilized, which preserves in its dark volumes the origin of science, to which the neighbouring nations look as their instructress—the mistress of human wisdom—the mother country of their gods—the fountain of what is holy and wise among men. This is evidently the city set upon a hill, whence truth will issue to the remotest East; and this wonderful country is still more wonderfully placed at the disposal of Britain.'

Eastern Asia, comprising the *ultra*-Ganges or Indo-Chinese nations, presents an immense sphere of exertion. The countries included in this division, commencing with Burmah, and stretching east-ward along the continent to the isles of Japan, including the Malayan archipelago, and the vast groupes of islands lying between Pulo Penang and Corea, contain a third of the human race. In these countries, the prevailing religion is the Buddhistic idolatry, which has overspread Burman, Tibet, Siam, Cambodja, Cochin China, China, and Japan. A very considerable proportion of the Chinese are infected with an

atheistic philosophy, which recognises no God, and acknowledges no hereafter. The Mohammedan faith has entirely spread over some of the Malay countries, and runs along the coast of most of the islands of the Archipelago, even that of Borneo and the Celebes.

'In some places,' Mr. Milne states, 'it has a strong ecclesiastical establishment, which will not be easily overthrown. Several versions of the Koran, or part thereof, have been made, three of which we have heard of—viz. one into the Chinese, one into the Malay, and one into the Macassar language. In those copies read in the Mosques, the Arabic fills one column of the page, and the translation into the vernacular tongue, the other. It is highly probable that the Koran, or parts thereof, and the Ritual of Islamism, have been rendered into various other languages of Eastern India, though we have not obtained certain information respecting such versions.'

Mr. Milne states an important and highly remarkable fact respecting these professors of Islamism, namely, that, surrounded with idolaters, they are found in many instances to have lost their reverence for the prime article of their religion, the unity of God, "doing service to them who are by nature "no gods." It is obvious, that such a mongrel Mahommedanism as this, has no claim to be distinguished from Paganism. It would be found equally incapable of offering a resistance to the progress of knowledge. We have the following account of the state of Christianity in the *ultra*-Ganges nations.

'Christianity, under the two principal forms in which it appears in Europe, *viz.* the Catholic and the Protestant, has been partially made known in several of these countries for some ages past. The Portuguese carried their faith along with their arms, and planted the former wherever the ravages or conquests of the latter extended. The Spaniards did the same.' Goa and Macao were early the chief seats of the Portuguese ecclesiastical authority in India; Luconia, or Manilla, that of the Spanish. The Catholic Missions yet existing in those countries are four; the Portuguese, the Spanish, the French, and the Italian. On this side of India, the Portuguese have missions in Malacca, Timor, Macao, and China. The Spanish missions are chiefly in Manilla and the Philippine Isles, Tung-king, and the remains of a mission in China. The French missions exist in Penang, Siam, Cochin China, and some remains of them still in China. The Italian are those of the Society De Propaganda Fide, and are nearly extinct. These four missions have each a clerical gentleman, commonly an aged missionary, residing in Macao, as agent for the missions, who is also a corresponding director. The present state of the Catholic missions is very little known.'

Their total extinction would seem to be highly desirable, according to the Author's statement, that the idolatrous superstitions of China 'do not exceed in grossness some of those

'practised in the adorable name' by the lower classes of Catholics, particularly those of Portuguese descent; that Roman Catholic Christians may be found worshipping at the shrine of some Pagan or Mahommedan saint; and that they are for the most part characterised by a flagrant depravity of morals.

Two Protestant ecclesiastical establishments have extended to these regions; the Dutch Reformed Church and the Church of England. The former has for its range of operation, all the colonies of Netherlands India; the latter has Penang, Bencoolen, and the British Factory in China,—'three most important parts,' says Mr. Milne, 'from which the word of life 'may sound out to the surrounding countries.' There are now in *ultra*-Ganges India, three Protestant missions, *viz.* that of the Netherlands Missionary Society, revived since the Peace; those of the English and American Baptist Missionary Societies; and those of the London Missionary Society. A very interesting account of the first twelve years of the last of these, will be found in the volume to which we are indebted for several of these details. During six years of that time, the senior Missionary laboured alone; and, for the three subsequent years, there were only two labourers. Many of the hardships and difficulties they had to surmount, appear to have arisen from inexperience and the injudicious steps occasioned by want of information. But facilities are now every day augmenting, and the *opus magnum* of a translation of the whole Bible into Chinese, is an achievement sufficient to give importance to any Mission. Mr. Milne speaks with much modesty, slightly tinged with depression, of the present state of the Mission. He admits that they cannot number many converts. 'One of those we had,' he says, 'is dead, and the other has 'lately been imprisoned and beaten for the name of Jesus.'

'We have not any decided native assistants as catechists or preachers. We have no large assemblies of people collecting to hear our discourses; and we see not any sure grounds to affirm that the few persons to whom the truth is preached, are cordially attached to it. We have no materials from which to make up highly animating and interesting statements, which are, in a measure, found to be the life of the public spirit; and to us who are actually engaged in the field, it seems so long before this can be the case, that we often fear the zeal of our friends at home will cool, their patience tire, and their means fail, before we can consider ourselves as having done any thing more than made a beginning. In some places about us, the climate is not inviting; and European constitutions do not generally stand it out to old age, or indeed through that time of a man's life in which he may be expected to be most active. Some valuable members of the Missions have already been called away; and it cannot be expected that the number of us yet alive, will remain long complete. The stern prejudices and persecuting spirit of China continue still unsub-

dued, and our principal efforts for the conversion of that nation must be made at such a distance as greatly to weaken their effect. Further, the number of labourers is far from being equal to the fields now open before us; and a full half of the present income of our society, if thrown into this channel alone, would hardly be adequate to furnish the labourers necessary, and to establish the Missions which could almost immediately be entered upon.'

In this state of things, however, we see nothing to awaken surprise, or to justify despondency. The representation only confirms the propriety of the judicious remarks already cited from Mr. Douglas. But a measure has recently been adopted, of the actual commencement of which that gentleman appears not to have been aware, when he penned the following paragraph.

'But though, without doubt, if India is secured, the East is secured, yet, a Chinese College, placed in the midst of the Indian Islands, would greatly accelerate the admission of Christianity into China. It is in vain for the imperial edicts to prevent the entrance of foreigners or foreign books. If the descendants of the Chinese in these islands are once converted, they will easily evade the police, however strict; and their opinions must spread, if there be but sufficient conviction on the part of the holders.'

This new nation of Chinese, he elsewhere remarks, which is rising up in the Indian islands *under European control*, will supply translators and missionaries for the opportunities of better days. The very step justly considered by Mr. Douglas as so highly desirable, our readers will be happy to find announced by Mr. Milne as already in the process of execution. The foundation-stone of an Anglo-Chinese College at Malacca, was laid on the 11th of November 1818, by Major William Farquhar, late English Resident and Commandant of Malacca, in the presence of the Dutch Governor of the Colony, and the principal inhabitants. The chief objects of the Institution are, the cultivation of Chinese and English literature, and the diffusion of Christianity in the countries and islands eastward of Pulo Penang. Dr. Morrison, to whom it owes its origin, devoted the sum of £1000 to the erection of the house, and has further promised £100 annually for the first five years, commencing with the opening of the College, for the encouragement of those who may enter on a course of study, and of those who may be employed in tuition. The highest earthly reward which Dr. Morrison can obtain, and which we doubt not he will obtain, will be, to see the incipient prosperity and actual efficiency of this important institution. Mr. Milne is fully justified in saying, that it has a peculiar claim on the support of the British nation.

The Chinese language, however, is but one of the many dialects which our *ultra*-Ganges Missionaries will have to make the object of their study and acquirement. There are others almost equally important; in particular that 'soft and harmo-'nious language,' as it is characterised by Mr. Milne, spoken by the interesting people who inhabit almost all the islands of the Malayan Archipelago. 'The languages of the interior of 'Sumatra, of the Javanese, of the inhabitants of Borneo and 'the Celebes, of the Philippine Islands, of Japan, of Cambo-'dia, and of Siam, are all,' adds Mr. M., 'with the exception 'of some imperfect ideas of the Japanese given in Kaempfer's 'excellent History of Japan, and Thunberg's Travels, untouch-'ed by Protestant nations, or in a great measure so.'* It is intended in the Institution to unite, so far as practicable, the study of the languages and history of all these countries with those of China; but still, Chinese literature is to hold the chief place in the College.

The Mahommedan countries, comprehending South-western Asia and Northern Africa, are estimated by Mr. Douglas to contain a hundred millions; and this calculation includes the Turks of Europe, the Mahommedan Tatars, and the Moslem east of the Indus. The proportion they bear to the nominally Christian population of the world, he thinks to be not more than one half, and even that proportion is rapidly diminishing. These countries present much greater difficulties in the way of the propagation of Christianity, than heathen countries, every convert being almost certain of death, as soon as his conversion is openly known. Preaching to the Mahommedans would, in the first instance, be a hopeless undertaking. But the life of Henry Martyn shews what an impression may be produced by conversation alone. His work shews, moreover, that temperate and learned apologies for Christianity will be better received by Mussulmans than might be expected. 'Of all creeds,' remarks Mr. Douglas, 'Islam has been found the least compati-'ble with philosophy. The Koran cannot bear inspection. 'And here the adage of infidelity is true; for the Moslem, 'when they begin to reason, will cease to believe.' This opinion corresponds with that expressed by a very intelligent

* Dr. Leyden's Dissertation on the Languages and Literature of the Indo-Chinese Nations, now on our table, is referred to, in a note, in respectful terms, as deserving, with all its imperfections, a high rank among works on Oriental literature. Raffles's Java also, contains an astonishing mass of useful information, and several comparative vocabularies. Marsden's History of Sumatra is the only other recent work on the subject.

writer, who had ample opportunities of personal observation, that 'the conversion of the Mahommedan world, when it 'begins, will spread with astonishing rapidity,' and that 'but 'a short stand will be made for the Koran.'* Abdool Messee is an illustrious instance of the triumph of the crescent over the cross by means of preaching. We agree, however, with the Author of the Hints, that this is not the first or the best method to be adopted; that is, as addressed to the Mahommedans themselves. But, 'in two thirds of these countries, 'there are sufficient numbers of nominal Christians, with 'whose creed the Moslem do not interfere, who present a suf-'ficient surface for the small efforts which Christians are at 'present capable of, and who themselves, by proper training, 'may become the missionaries of future years.' This is a hint which highly deserves to be followed out. The existence of nominal Christians in the heart of Mahommedan countries, and their toleration by the governments of those countries, are circumstances which admit of being turned to excellent account. Hitherto, however, they have had a decidedly unfavourable effect, because the deteriorated religion of these nominal Christians, has been worse than that of the Mahommedans,—worse on account of its nearer affinity to idolatry, worse in its moral influence. The Mussulman has had his prejudices fortified and his self-importance increased, by a well founded sense of superiority over the 'Christian dogs' with whom he has come in contact. It is impossible to calculate how much this has contributed to strengthen the force of prejudice, and to retard the progress of Christianity. The Mahommedan, when he began to reason, might, and generally did become an infidel; but he could never, with such a representation of Christianity before him, become a Christian. He might throw away his Koran; but he would in vain have sought at the hands of a Greek or Romish priest, the Bible in its stead. The case is now, blessed be God, greatly altered. Their intercourse with Europeans is now daily forcing upon the Moslem, the unwelcome conviction of at least the intellectual superiority of the Franks. The different treatment which English travellers now meet with in many parts of the Turkish empire, from what they did a few years ago, when it was hardly thought safe to venture any where in a European dress, is very striking. Policy, is, no doubt, the occasion of this change. The Englishman's money has made his name respected, and he may now travel safe from insult. It matters not, however, what has wrought the change. Com-

* See "Sketches of India, written by an Officer." Eclectic Review. Vol. xvi. p. 522.

merce has often been, and it is her noblest office, the harbinger of Christianity. An opening is being made for the introduction of European science, which will silently but effectually undermine Islamism; and whole nations cannot remain unbelievers. The Bible is finding its way; and, as prejudice decreases, curiosity will increase, and truth must be the gainer by the result. In time, the associations now connected with the names of Greek and Frank, will give way in the mind of the Mussulman, to respectful and even deferential feelings; and native converts will complete the work which foreign exertions shall have begun.

In the mean time, as the character of a physician has been always highly honoured in the East, and would give an easy and unsuspected admission to a familiar intercourse with all classes, Mr. Douglas suggests, that were the Christian Missionary to combine with scientific attainments, the profession of physic, it would be attended by many advantages.

'He who is a physician,' he says, 'is pardoned for being a Christian: religious and national prejudices disappear before him; all hearts and harems are opened, and he is welcomed as if he were carrying to the dying lip, water from the fountain of youth or the elixir of immortality. In many cases, the cure of the body, as in the early miracles, might precede the cure of the soul; but if not, some positive good is done when science is enriched, diseases removed, and the gratitude and respect of many are secured to the healer of the body.'

Many anecdotes contained in the narratives of modern travellers, might be adduced in confirmation of the truth of this remark.

Of all the Mahommedan countries, Persia is by far the most interesting, and perhaps the most important. It is also that in which the downfal of Islamism may be expected first to take place, and, in many respects, it presents the most hopeful aspect. The Soofies are a very numerous sect: they have been computed at two hundred thousand in Persia. Their creed is older than Mahommed. They may be divided into fanatics and infidels; and among the latter, Christianity may hope at least to obtain a hearing.

We must now turn to Africa, Central Africa, where forty millions are held in a worse bondage than that which chains the negro to a foreign soil; where 'the Evil Principle,' as Mr. Douglas remarks, 'seems to reign with less of limita-
'tion, and, in recesses inaccessible to white men, still to en-
'chant and delude the nations.' On this subject, our Author's Hints will be found highly deserving of consideration; but we have no room to dwell upon this part of our vast subject. The

Caffre tribes will exhaust all the efforts of our Missions in the South, he thinks, for several years to come; but ultimately, civilization will spread in that quarter far and wide. As to the Central regions, however, from the nature of the climate, '*the* '*civilizers of Africa, must be Africans;* and America is the 'country where the civilization of Africa ought to commence.' Providence has permitted millions of Africans to be carried into those distant countries, where not only Europeans can reach them with perfect safety, but where they are continually surrounded with the arts and knowledge of Europe. These Africans might be the regenerators of their country. A School of Arts in America for such negroes as shew any promising dispositions, might be established, on a small scale, at an inconsiderable expense, and with the happiest results. May we not hope that Madagascar will hereafter rise into importance as a Missionary station, and that from that point also, civilization and Christian knowledge may emanate to enlighten the dark recesses of the Continent? that Madegasse Christians may go forth as schoolmasters and teachers, and, as Mahommedans have done, make almost as many converts as they can find scholars? And may not Mahommedans also, the *sereens* scattered through the tribes of the Fetiche worshippers, become, under a higher character, when they shall themselves have been brought to an acquaintance with the Bible, the civilizers of pagan Africa?

There yet remains for consideration, the wide sphere of Missionary enterprise which forms Mr. Douglas's fourth division, that of Christendom.

'It might seem,' he says, 'absurd enough to include under this head, the savage tribes of America, and the still ruder families of New Holland, together with the islanders of the South Sea; and the division certainly respects their present condition less than their future. At the end of a hundred or two hundred years, all these tribes will either be incorporated, or extirpated by European colonies; and their destinies are irrevocably linked with those of European civilization. It is by partially colonizing these, that the nations may best be converted to Christianity; by forming fixed and central points for the wandering tribes in the wilderness, where their children might be educated, and themselves supplied with the first conveniences of life, by small settlements of white men; by which means they may gradually become acquainted with some of the comforts of life, and the doctrines of Christianity. The London Missionary Society has achieved a brilliant conquest for humanity as well as religion, in the South Sea Islands; but, to make the work complete, Taheiti, Owhyhee, Tongataboo, Egmont, and Hogoleu should be partially colonized, with the consent of the chiefs, with teachers and artisans from England. Five hundred men would be more beneficial to the Islands, to Britain,

and to the world at large, by the rapid progress of improvement, if emigrating with that destination, than with any other.'

'Nominal Christendom may be esteemed to contain Europe, for the Turks cannot long remain in it; and America, which will be peopled in a century by Christian colonists; Polynesia, which is already receiving the religion and language of England; and Australasia, with Africa south of the Tropics; and Northern Asia, where colonies of Russians have made very considerable progress.....Russia and the descendants of Englishmen, meet at the extremities of the globe; and in every creek of the ocean English will soon be spoken. The extension of Christendom by colonization is (even now) proceeding at a rate which doubles itself in each succeeding generation.'

Russian Asia can be Christianized only by colonization. The Writer suggests that the first step would be, to have Siberia surveyed by geographical engineers, and then, that a certain number of religious mechanics—Germany and the Moravians would afford the best settlers—should be annually located in the most desirable sites for the erection of villages, which should hereafter become centres of intercourse to the pastoral tribes. The Scottish Missionary Society is admirably qualified for furnishing superintendents to set the whole religious strength of Russsia in movement. The same Society, he thinks, might send out a second detachment of labourers to cross Caucasus, for the purpose of establishing medical colleges all over the East. He suggests also, in addition to the three colleges in India, and the Anglo-Chinese College, the propriety of forming one in the United States for Central Africa, another at Cape Town for the Caffre or copper-coloured tribes of South Africa, and a third in New South Wales for the islanders of the Southern Ocean.

The Catholic countries, considered in themselves, are the most hopeless subdivision of the globe.

'But the press, even in the hands of Papists,' remarks Mr. Douglas, 'is undermining Popery, which every year is losing its character, and becoming more of a pretence than a reality—an engine of secular tyranny rather than of spiritual thraldom, and upheld more by force, and less by opinion.'

It is by 'evangelical Catholic preachers,' by schools, and by Bibles, that Popery will best be weakened and destroyed. And when we think of Leander Von Hess, we feel that there is no reason for despair. The progress of civil liberty is even now preparing the way, in countries less enlightened than Catholic Germany, for that silent but enduring reformation which, originating in the general diffusion of religious knowledge, modifies the opinions, and controls the actions even of those who are the most hostile to the cause of truth and freedom. All that

truth demands in order to spread and triumph, is toleration; and that cannot long be withheld from her. Bonaparte, by his tolerant policy, has been a Cyrus to the Church,—"*the eagle*" called from afar to execute God's counsel.* The reaction which has followed his downfal, is but a convulsive struggle on the part of the priesthood to regain their hold on the people; and in Spain, as well as in France, it will but precipitate their subversion.

We have now completed our hasty general review of the whole field of Missionary exertion. Of the feasibility of some of the plans suggested by Mr. Douglas, different opinions will be entertained; but the impression left by the perusal of his eloquent remarks, cannot fail to be in favour of at least the rationality of the moral enterprise in which we may now be said as a nation to have embarked. His Hints must be recognised as proceeding from a comprehensive mind, glowing with a genuine and expansive philanthropy. If his expectations should appear to be sanguine, we must maintain, that to be otherwise than sanguine in such a cause, is unworthy of a Christian. But there is a wide distinction to be observed between the rash confidence of the raw recruit, and the steady reliance of the practised general. It is not allowed us to be sanguine respecting the immediate success of this measure or of that plan; but a depressed tone of expectation with regard to the ultimate issue of the simultaneous efforts now making by Christians of every denomination in fulfilment of the revealed purposes of God, has its source, disguise it as we may, in infidelity.

We have left ourselves no room to notice very particularly the judicious and acceptable republication of Crantz's History of Greenland, the title of which stands at the head of this article. Nor is it necessary. It has long been, and will continue to be esteemed as a standard work; and Dr. Johnson's well-known remark will have weight with many who might otherwise turn from the subject with distaste; that 'the man who did not relish 'the first part, is no philosopher, and he who could not enjoy 'the second, no Christian.' In the present edition, Crantz's somewhat prolix German style has undergone an advantageous revision, and some of the redundancies have been pared off, without violating the fidelity of the translation. In addition to Crantz's own continuation of the narrative, which has not appeared in English, a sequel to his history has been furnished by the Editor, taken from the German and English Periodical

* Isa. xlvi. 11. So "ravenous bird" may be rendered, in probable allusion to the ensign of Cyrus.

Accounts and the Historical Sketches of the Rev. J. Holmes. Did the work stand in need of our recommendation, that should not be wanting to promote its circulation. But our opinion of its value as a missionary document, is already on record in our pages.*

Extended as this article has become,—and yet, we have scarcely taken a bird's eye view of the subject,—we cannot take leave of it without adverting to one remark which we have sometimes heard fall from pious and intelligent men,—we cannot call it an objection, for it does not assume that shape, or breathe the spirit of an objection—but still it is a remark adapted to throw a damp on the feelings excited by this view of Missionary zeal and enterprise; it is in substance this: That there is some reason to fear lest the machinery for extending Christianity should, in our own country, swallow up Christianity itself. There is such a thing as spirituality running all away into zeal. Personal religion has too frequently, in the case of individuals, suffered from a disproportionate and too exclusive attention to public objects. The glare, and bustle, and excitation attendant upon even religious doings, are confessedly unfriendly to the health of the mind. It is not the least prejudicial effect of such engagements, that they are apt to engender a soothing self-complacency which may not be warranted by the degree of the individual's religious attainments. The absorbing demands made upon the time of the Christian minister by the vast increase of objects which he is called to attend to, not unfrequently amount to a serious evil. They leave him little leisure for the closet, little for the discharge of his most important pastoral duties; and it is well if they do not render him a stranger in his own family. Theological or polite learning cannot be expected to flourish in a day, when the taste and the demand for learning appear to have given way before the passion for activity. Information was never more widely diffused; but never, perhaps, did either the Established Church or the Dissenting ministry number fewer truly learned men. The fact is, there is no market for learning. A man is nothing, however learned, if he is not eloquent. With few exceptions, those who have attained celebrity by their philological diligence, are either superficial pretenders to learning, or would shrink into insignificance measured with the giants of other days. Dissenters, excluded from the national seats of learning, must be expected to furnish better preachers than scholars; and we might almost blush for the moderate acquire-

* Eclectic Review. N.S. Vol. III. p. 173. Art. "*Voyages from Okkak.*"

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the Church of Christ, have l r St. Paul to
Augustine—from Augustine to Calv om n rin to Hooker,
and Jewel, and Leighton, and C . With true
learning, the character of the C stian ry for solidity and
efficiency, is in no small da of declining also; and in the
next generation, the consequences will probably be still more
apparent. So long as the Church of Christ has enemies to
contend with, Turk, Jew, Papist, or Infidel, so long will she
stand in need of learned advocates and well-armed champions.
And though, for every day use, common sense and piety,
aided by small information, may even be more serviceable than
learning, the depreciation of learning which is, we think,
gaining ground, and the substitution of *pretence* in its place,
cannot but have an injurious tendency.

We wish to place this danger in the strongest light, first, because we think that it is not a chimerical alarm; and the denying it to have a real existence, would but increase it, and give certainty to what is now probable and remote: secondly, because, were it ten times more formidable than it is, we are not afraid to meet it boldly in advocating the cause of Missions. It is not, we repeat, nor can it be construed to be, the slightest objection to the utmost exertions in that cause. It only suggests an important and timely caution to Christians, both in their personal and their social capacity, not to mistake the progress of Christianity abroad, or the means of its propagation, for the prosperity of true religion at home. The Jews were long honoured with the custody of the oracles of God; yet, they were rejected as ignorant of God's righteousness, and the Gentiles are entering into the kingdom before them. Their priests directed the Magi to Bethlehem, but they left them to go in search of the Messiah, alone. 'The White Islands of 'the West' may become, to adopt Mr. Douglas's elegant language, 'more sacred to the Hindoos than Meru; and the 'waves that wash them, than the waters of the Ganges.' 'With more than the literary glory of Greece, and with gratitude as sacred as belonged to Israel of old, England, at once 'the classic and the sacred land of the latter days,' *may* be destined to have 'the fullness of the Gentiles, and the completion of science, for her inheritance of glory.' And yet,

at home, the tone of spirituality may suffer among the members of the Christian community, and even the moral purity of her churches be dimmed and stained, and the fire of true devotion, if not the flame of zeal, decay on her altars, owing to the neglect of what is requisite to maintain in vigour the internal principle of religion. The amalgamation of the Church and the world, those eternally distinct parties, has already proceeded to an extent from which religion cannot but suffer in some respects, whatever she may have gained in others. But still, we are not to desist from renewed and persevering exertion. It is at our peril that we grow weary in this well-doing, or turn deserters in such a warfare. There is no danger against which the providence of God has not furnished a security, a way of escape, or an antidote; and assuredly, that to which we have alluded, does not form an exception. All that has as yet been done by England, towards the evangelization of the world, is but a small and feeble beginning. The faint streaks of light here and there discernible in the horizon, are but hints of the approaching dawn. "This gospel of the kingdom must be preached in "all the world for a witness unto all nations; and then shall "the end come."

'Yes; His shall be the kingdoms! He shall come,
Ye scoffers at his tarrying. Hear ye not
Even now the thunder of his wheels?'

Art. III. *Napoleon in Exile; or, a Voice from St. Helena.* The Opinions and Reflections of Napoleon on the most important Events of his Life and Government, in his own Words. By Barry E. O'Meara, Esq. his late Surgeon. In 2 vols. 8vo. pp. 1053. Price 1l. 8s. London. 1822.

THE first inquiry which suggests itself in connexion with these volumes, obviously refers to the degree of credit which they may fairly claim. So many assaults have been made on our credulity, that we begin to feel in some danger of passing into the opposite extreme. That we may be enabled to trim the scale as evenly as possible, we shall briefly state the circumstances which appear to us to weigh on either side. With respect to Mr. O'Meara, though we see no reason whatever to doubt the integrity of his motives or the correctness of his feelings, we yet feel it necessary to make some allowance for the irritation excited by certain official inquisitions and vexations to which he was exposed in his very difficult and delicate position between the St. Helena Government and Napoleon. The former would, we suspect, wish him to act, to a

certain extent, the part of an *honourable* spy, while the latter would, on the same score, regard him with something of jealousy and suspicion; and we think that we can trace in many passages of his work, the effects of this unpleasant situation. Besides this, we must take into the account the influence which habitual intercourse with such a man as the ex-Emperor, would inevitably have on the mind of one unexpectedly admitted to an apparently unreserved intimacy with that extraordinary personage, as having a strong tendency to give a favourable aspect to expressions, statements, and circumstances in themselves objectionable. To these considerations is to be added that of the feeling under the very evident impulse of which Napoleon held his conversations with his medical attendant. It is quite clear, that the Exile considered himself as on his defence; that he was anxious to present himself in as favourable a light as possible: his communications are, consequently, to be received with considerable abatement. Under the veil of extreme candour and simplicity, there is frequently to be detected a skilful presentation of facts in such a shape and dress as might be best adapted to enlist popular feeling on the side of the Narrator. At the same time, it is highly probable, that, in many instances, the motives claimed, and the explanatory details given, were in strict accordance with truth. There may be as much of prejudice in assuming that Napoleon always spoke and acted under a mask, as there would be of credulity in attributing to him a policy invariably frank and liberal.

With this slight preliminary qualification, we do not hesitate to yield general credit to the contents of these volumes. They contain the views which Napoleon wished the world to take of his actions and his motives; they express the feelings of bitterness which were stirred up in his mind by a treatment, as it appears to us, illiberally, because unnecessarily harsh and severe; they throw some light on many important events: and they add to our means of forming a fair estimate of the most extraordinary individual of times remarkable for the production of uncommon men.

Mr. O'Meara was first surgeon of the Bellerophon when Napoleon embarked on board that vessel. That his personal and professional character was highly rated, is evident from a strongly recommendatory letter, written in his favour to the medical officer of the Transport Board, by Capt. Frederick Maitland. While the ship lay at Torbay, an official application was made to him by Count Bertrand, requesting his permanent attendance on the ex-Emperor as surgeon, during the voyage to St. Helena, and the residence there; to which he assented on

the understanding that it should not supersede his appointment under our own government. During the earlier part of his engagement, Mr. O'Meara did not keep a diary; and he has been unable to supply the deficiency in any other way than by taxing his memory for general details, which communicate little more information than was previously before the world.

While Sir George Cockburn had the charge of Napoleon's person, that difficult office seems to have been discharged with a perfect combination of vigilance and courtesy: no fair indulgence was withheld, no practicable precaution neglected. But the arrival of Sir Hudson Lowe was the signal for the introduction of a series of petty and teazing restrictions, which, without adding any thing to the safe-keeping of his prisoner, rendered his confinement more painful and irritating. The new governor does not, as might be expected, meet with very respectful treatment in the various conversations quoted by Mr. O'Meara. Napoleon seems to have regarded him with thorough antipathy; and if the representations here given of his behaviour be tolerably correct, it was not altogether without reason. He seems to have been exceedingly restless, tenacious, and undignified in his official bearing; nor was his prisoner slow to retort as far as bitter words and contemptuous demeanour could express his scorn. When Sir Hudson proposed that an officer should from time to time intrude on the chamber privacy of Napoleon, for the purpose of ascertaining his safety, the latter avowed his determination to repel the insult at all extremities. 'I have seen,' said he, 'Prussians, 'Tartars, Cossacks, Calmucks, but never before in my life have 'I beheld so ill-favoured and so forbidding a countenance. '*Il porte le——empreint sur son visage.*' The accommodations which were provided for the man who had been at different periods of his life master of the palaces of France, Italy, Egypt, Germany, Spain, and Muscovy, are described as follows.

'Napoleon sent Marchand for me at about nine o'clock. Was introduced by the back-door into his bed-room, a description of which I shall endeavour to give as minutely and as correctly as possible. It was about fourteen feet by twelve, and ten or eleven feet in height. The walls were lined with brown nankeen, bordered and edged with common green bordering paper, and destitute of surface. Two small windows, without pullies, looking towards the camp of the 53d regiment, one of which was thrown up and fastened by a piece of notched wood. Window-curtains of white long cloth, a small fire-place, a shabby grate, and fire-irons to match, with a paltry mantel-piece of wood, painted white, upon which stood a small marble bust of his son. Above the mantel-piece hung the portrait of Marie Louise, and four or five of young Napoleon, one of which was embroidered by the hands of the mother. A little more

to the right hung also, a miniature picture of the Empress Josephine, and to the left was suspended the alarm chamber-watch of Frederic the Great, obtained by Napoleon at Potsdam; while on the right, the consular watch, engraved with the cypher *B*, hung by a chain of the plaited hair of Marie Louise, from a pin stuck in the nankeen lining. The floor was covered with a second-hand carpet, which had once decorated the dining-room of a lieutenant of the St. Helena artillery. In the right-hand corner was placed the little plain iron camp bedstead, with green silk curtains, upon which its master had reposed on the fields of Marengo and Austerlitz. Between the windows there was a paltry second-hand chest of drawers; and an old book-case with green blinds, stood on the left of the door leading to the next apartment. Four or five cane-bottomed chairs painted green, were standing here and there about the room. Before the back-door, there was a screen covered with nankeen, and between that and the fire-place, an old-fashioned sofa covered with white long cloth, upon which reclined Napoleon, clothed in his white morning gown, white loose trowsers and stockings all in one. A chequered red madras upon his head, and his shirt collar open without a cravat. His air was melancholy and troubled. Before him stood a little round table, with some books, at the foot of which lay, in confusion upon the carpet, a heap of those which he had already perused, and at the foot of the sofa, facing him, was suspended a portrait of the Empress Marie Louise, with her son in her arms. In front of the fire-place stood Las Cases with his arms folded over his breast, and some papers in one of his hands. Of all the former magnificence of the once mighty emperor of France, nothing was present except a superb wash-hand stand, containing a silver basin, and water-jug of the same metal, in the left hand corner.' Vol. I. pp. 40—42.

In the course of various conversations, Napoleon expressed with freedom, and apparently with sincerity, his opinion of different individuals. Our lamented Moore, he characterized as 'a brave soldier, an excellent officer, and a man of talent.' He gave a very strange account of the death of Villeneuve, ascribing it to his consciousness of disobedience to express orders not to fight. Apprehensive of a court-martial, and of the severe displeasure of his master, he determined on self-destruction, and carried his desperate purpose into effect with singular coolness and precision. Having purchased a set of anatomical engravings of the heart, he adjusted them to his own person, and first marking with a large pin the centre of the representation on the plate, he fixed on the same spot in his own breast, and thrusting the pin up to the head, expired. 'When the room was opened, he was found dead; the pin in 'his breast, and a mark in the plate corresponding with the 'wound in his breast.'—Napoleon spoke with supreme contempt of the emigrants and the partisans of the old regime. He 'asked me,' says Mr. O'Meara,

' if the French commissioner and Madame Sturmer had not had a quarrel? I replied, that Montchenu had said that Madame Sturmer did not know how to come into a drawing-room. He laughed at this, and said, " I will venture to say, that the old booby says so because she is not sprung from some of those imbeciles, the old noblesse. Because her father is a plebeian. These old emigrants hate, and are jealous of all who are not hereditary asses like themselves." I asked him, if the king of Prussia was a man of talent. " Who," said he, " the king of Prussia?" He burst into a fit of laughter. " *He* a man of talent! The greatest blockhead on earth. *Un ignorantaccio che non ha nè talento, nè informazione.* A Don Quixote in appearance. I know him well. He cannot hold a conversation for five minutes. Not so his wife. She was a very clever, fine woman, but very unfortunate. *Era bella, graziosa, e piena d'intelligenza.*" He then conversed for a considerable time about the Bourbons. " They want," said he, " to introduce the old system of nobility into the army. Instead of allowing the sons of peasants and labourers to be eligible to be made generals, as they were in my time; they want to confine it entirely to the old nobility, to *emigrés* like that old blockhead Montchenu. When you have seen Montchenu, you have seen all the old nobility of France before the revolution. Such were all the race, and such they have returned, ignorant, vain, and arrogant as they left it. *Ils n'ont rien appris, ils n'ont rien oublié.* They were the cause of the revolution, and of so much bloodshed; and now, after twenty-five years of exile and disgrace, they return loaded with the same vices and crimes for which they were expatriated, to produce another revolution. I know the French. Believe me, that after six or ten years, the whole race will be massacred, and thrown into the Seine. They are a curse to the nation. It is of such as them that the Bourbons want to make generals. I made most of mine, *de la bone.* Wherever I found talent and courage, I rewarded it. My principle was, *la carrière ouverte aux talens,* without asking whether there were any quarters of nobility to shew. It is true, that I sometimes promoted a few of the old nobility, from a principle of policy and justice, but I never reposed great confidence in them. The mass of the people," continued he, " now see the revival of the feodal times, they see that soon it will be impossible for their progeny to rise in the army. Every true Frenchman reflects with anguish, that a family for so many years odious to France, has been forced upon them over a bridge of foreign bayonets. What I am going to recount, will give you some idea of the imbecility of the family. When the Count d'Artois came to Lyons, although he threw himself on his knees before the troops, in order to induce them to advance against me, he never put on the cordon of the legion of honour, though he knew that the sight of it would be most likely to excite the minds of the soldiers in his favour, as it was the order so many of them bore on their breasts, and required nothing but bravery to obtain it. But no, he decked himself out with the order of the Holy Ghost, to be eligible for which, you must prove one hundred and fifty years of nobility, an order formed purposely to exclude merit, and one which excited

indignation in the breasts of the old soldiers. 'We will not,' said they, 'fight for orders like that, nor for *emigrés* like those,'—he had ten or eleven of these *imbéciles* as aid-de-camps. Instead of shewing to the troops some of those generals who had so often led them to glory, he brought with him a set of *misérables* who served no other purpose than to recal to the minds of the veterans their former sufferings under the noblesse and the priests." ' Vol. I. pp. 102—104.

He spoke in high terms of the talents of Soult, rating him, however, as a commander in chief, below Suchet, Clausel, and Gerard, and censuring him for not having seconded, by a general movement, the charge of the lancers at Albuera. Savary, he warmly defended against Mr. O'Meara's intimation that his character was in bad repute; but Fouché he described in the most odious colours, apparently forgetting that he had entrusted confidential employment to 'that miscreant of all colours.' He expressed himself in the most affectionate language respecting Josephine.

'His first acquaintance with that amiable being commenced after the disarming of the sections in Paris, subsequently to the 13th of Vendemiaire, 1795. "A boy of twelve or thirteen years old presented himself to me," continued he, "and entreated that his father's sword (who had been a general of the republic) should be returned. I was so touched by this affectionate request, that I ordered it to be given to him. This boy was Eugene Beauharnois. On seeing the sword, he burst into tears. I felt so much affected by his conduct, that I noticed and praised him much. A few days afterwards, his mother came to return me a visit of thanks. I was much struck with her appearance, and still more with her *esprit*. This first impression was daily strengthened, and marriage was not long in following.' Vol. I. pp. 179, 80.

He afterwards spoke of his mother and of Josephine in the following terms.

'My excellent mother is a woman of courage and of great talent, more of a masculine than a feminine nature, proud, and high-minded. She is capable of selling every thing, even to her *chemise* for me. I allowed her a million a year, besides a palace, and giving her many presents. To the manner in which she formed me at an early age, I principally owe my subsequent elevation. My opinion is, that the future good or bad conduct of a child entirely depends upon the mother. She is very rich. Most of my family considered that I might die, that accidents might happen, and consequently took care to secure something. They have preserved a great part of their property.

'Josephine died worth about eighteen millions of francs. She was the greatest patroness of the fine arts that had been known in France for a series of years. She had frequently little disputes with Denon, and even with myself, as she wanted to procure fine statues and pictures for her own gallery, instead of the museum. Now, I always acted to please the people; and whenever I observed a fine statue, or a valuable picture,

I sent it there for the benefit of the nation. Josephine was grace personified *(la grazia in persona)*. Every thing she did was with a peculiar grace and delicacy. I never saw her act inelegantly during the whole time we lived together. She had grace even *en se couchant*. Her toilet was a perfect arsenal, and she effectually defended herself against the assaults of time.' Vol. II. pp. 100, 1.

The following is his description of Carnot.

'A man laborious and sincere, but liable to the influence of intrigues and easily deceived. He had directed the operations of war, without having merited the eulogiums which were pronounced upon him, as he had neither the experience, nor the habitude of war. When minister of war, he shewed but little talent, and had many quarrels with the minister of finance and the treasury; in all of which he was wrong. He left the ministry, convinced that he could not fulfil his station for want of money. He afterwards voted against the establishment of the empire, but as his conduct was always upright, he never gave any umbrage to the government. During the prosperity of the empire, he never asked for any thing; but after the misfortunes of Russia, he demanded employment, and got the command of Antwerp, where he acquitted himself very well. After Napoleon's return from Elba, he was minister of the interior; and the emperor had every reason to be satisfied with his conduct. He was faithful, a man of truth and probity, and laborious in his exertions. After the abdication, he was named one of the provisional government, but he was *joué* by the intriguers by whom he was surrounded. He had passed for an original amongst his companions when he was young. He hated the nobles, and on that account had several quarrels with Robespierre, who latterly protected many of them. He was member of the committee of public safety along with Robespierre, Couthon, St. Just, and the other butchers, and was the only one who was not denounced. He afterwards demanded to be included in the denunciation, and to be tried for his conduct, as well as the others, which was refused; but his having made the demand to share the fate of the rest, gained him great credit.' Vol. I. pp. 186—188.

Barras, he said,

'was a violent man, and possessed of little knowledge or resolution; fickle, and far from meriting the reputation which he enjoyed, though, from the violence of his manner and loudness of tone in the beginning of his speeches, one would have thought otherwise.'

He described the Poles as excellent soldiers, and affirmed that it had been his intention to make Poniatowsky king of Poland, but for the disasters of the Russian campaign, which he attributed entirely to the severity of the climate and the burning of Moscow. He avowed himself a decided fatalist. Blucher, he styled *un bon sabreur*,—a general who made a thousand blunders, and only escaped total ruin from 'circumstances.' The odious system of flogging, as a part of military

discipline, he wholly condemned, referring to his own invariable practice of searching out and rewarding merit in the lowest ranks. 'I substituted honour and emulation,' he said, 'for 'terror and the lash.'

'I asked,' continues Mr. O'Meara, 'his opinion relative to the comparative merit of the Russians, Prussians, and Germans. Napoleon replied, "Soldiers change, sometimes brave, sometimes *lâches*. I have seen the Russians at Eylau perform prodigies of valour: they were so many heroes. At Moscow, entrenched up to their necks, they allowed me to beat two hundred and fifty thousand men with ninety thousand. At Jena, and at other battles in that campaign, the Prussians fled like sheep; since that time they have fought bravely. My opinion is, that *now*, the Prussian soldier is superior to the Austrian. The French cuirassiers were the best cavalry in the world *pour enfoncer l'infanterie*. Individually, there is no horseman superior, or perhaps equal, to the Mameluke; but they cannot act in a body. As partizans, the Cossacks excel, and the Poles as lancers." This he said in reply to a question made by me of his opinion relative to the cavalry.

'I asked who he thought was the best general amongst the Austrians. "Prince Charles," he replied, "though he has committed a thousand faults. As to Schwartzenberg, he is not fit to command six thousand men."' Vol. I. pp. 202, 3.

'In this gossiping way, the name of Wellington was frequently mentioned, and, on the part of Napoleon, with a marked mixture of praise and censure. Observing that all generals are liable to error, and that he who committed the fewest blunders, is entitled to rank the highest, he admitted that the Duke had fallen into them 'as seldom as most others.' He condemned the waste of human life in the assault of fortified places, with special reference to Badajoz and Ciudad Rodrigo; but he was still more severe on his Grace for venturing the battle of Waterloo in a position when, in the event of defeat, he had but one road on which he could retire. This is a question which we feel no inclination at present to discuss; but we cannot refrain from remarking, that the reproach came with an ill grace from the general who lost a great part of his army, by risking a battle with a bridge in his rear, over which lay his only way of retreat. The Duke of Wellington weighed the chances, and determined on standing the hazard. Napoleon had done the same at Marengo under less favourable circumstances. Both risks succeeded; and we conceive that the event justified the reasoning which led to the decision. The following was a sort of *resumé* on this subject.

'The mind of a general ought to resemble and be as clear as the field-glass of a telescope, *et jamais se faire des tableaux*. Of all the generals who preceded him, and perhaps all those who have followed, Turenne

was the greatest. Maréchal Saxe, a mere general, *pas d'esprit*; Luxembourg, *beaucoup; le grand Frédéric, beaucoup*, and a quick and ready perception of every thing. Your Marlborough, besides being a great general, *avait aussi beaucoup d'esprit*. Judging from Wellington's actions, from his despatches, and above all from his conduct towards Ney, I should pronounce him to be *un homme de peu d'esprit, sans générosité, et sans grandeur d'âme*. Such I know to be the opinion of Benjamin Constant and of Madame de Staël, who said, that except as a general, he had not two ideas. As a general, however, to find his equal amongst your own nation, you must go back to the time of Marlborough, but as any thing else, I think that history will pronounce him to be *un homme borné*.' Vol. II. p. 229.

Talleyrand was criticised by his old master with unrelenting severity. The Spanish invasion was ascribed to his counsels, and he was accused of suppressing a letter from the Duke d'Enghien to Napoleon, which might have induced the latter to spare his life. Moreau, he evidently underrated; he characterised him as an excellent general of division, but as unequal to the command of a large army; as calm and collected in the field, but better fitted to manœuvre during the heat of battle, than to make the previous dispositions. His celebrated retreat through Suabia was condemned by the Imperial critic as a gross blunder: his plan should have been, to move upon the rear of the Archduke Charles, instead of receding before the Austrians. Desaix and Kleber were, he said, ' infinitely' superior to Moreau, especially the former. Lasnes had seen much service, and was remarkable not only for consummate bravery, but for a ' clear, penetrating eye' in the midst of fire, vigilant and prompt to seize every advantage.

' " Massena," said he, " was a man of superior talent. He generally, however, made bad dispositions previous to a battle; and it was not until the dead began to fall about him that he began to act with that judgment which he ought to have displayed before. In the midst of the dying and the dead, of balls sweeping away those who encircled him, then Massena was himself; gave his orders, and made his dispositions with the greatest *sang froid* and judgment. This is, *la vera nobiltà di sangue*. It was truly said of Massena, that he never began to act with judgment until the battle was going against him. He was, however, *un voleur*. He went halves along with the contractors and commissaries of the army. I signified to him often, that if he would discontinue his peculations, I would make him a present of eight hundred thousand, or a million of francs; but he had acquired such a habit, that he could not keep his hands from money. On this account he was hated by the soldiers, who mutinied against him three or four times. However, considering the circumstances of the times, he was precious; and had not his bright parts been soiled with the vice of avarice, he would have been a great man."

' " Pichegru," continued Napoleon, " was *répétiteur* at Brienne, and instructed me in mathematics, when I was about ten years old. He possessed considerable knowledge in that science. As a general, Pichegru was a man of no ordinary talent, far superior to Moreau, although he had never done any thing extraordinarily great, as the success of the campaigns in Holland was in a great measure owing to the battle of Fleurus. Pichegru, after he had united himself to the Bourbons, sacrificed the lives of upwards of twenty thousand of his soldiers, by throwing them purposely into the enemy's hands, whom he had informed before-hand of his intentions. He had a dispute once with Kleber, at a time when, instead of marching his army upon Mayence, as he ought to have done, he marched the greatest part of them to another point, where Kleber observed that it would only be necessary to send the *ambulances* with a few men to make a shew. At that time, it was thought to be imbecility, but afterwards it was discovered to be treachery. One of Pichegru's projects was for Louis to come and join the army under his command, and to cause himself to be proclaimed king. In order to ensure success, he signified to Louis that it was necessary for him to bring a large sum of money; as he said that *Vive le Roi* lay at the bottom of the *gosier*, and that it would require a great quantity of wine to bring it out of the mouth. If Louis had come," continued he, " he would have been shot." ' Vol. I. pp. 239—241.

Napoleon used very little ceremony in speaking of the Emperor of Russia, and the King of Prussia. The former he called *un Grec du bas empire;* and described as ' plausible, a great dis- ' simulator, very ambitious,' and desirous of popularity. Both these monarchs excited the contempt of their great rival by their overweening attention to the *minutiæ* of military detail, the buttons on a dragoon's jacket, and the position of the crosses of their orders. He blamed the policy of England in contributing to the aggrandizement of Russia, and pointed out in strong language the commanding position which the latter occupies. When, in the course of conversation, Mr. O'Meara

' asked his opinion about Robespierre—" Robespierre," replied Napoleon, " was by no means the worst character who figured in the revolution. He opposed trying the queen. He was not an atheist; on the contrary, he had publicly maintained the existence of a Supreme Being, in opposition to many of his colleagues. Neither was he of opinion that it was necessary to exterminate all priests and nobles, like many others. Marat, for example, maintained, that to insure the liberties of France, it was necessary that six hundred thousand heads should fall. Robespierre wanted to proclaim the king, *hors de la loi*, and not to go through the ridiculous mockery of trying him. Robespierre was a fanatic, a monster, but he was incorruptible, and incapable of robbing, or of causing the deaths of others, either from personal enmity, or a desire of enriching himself. He was an enthusiast, but one who really believed that he was acting right, and died not worth a sous. In some respects, Robespierre may be said to have been an honest man. All the crimes

committed by Hebert, Chaumette, Collot D'Herbois, and others, were imputed to him. Marat," continued he, "Billaud de Varennes, Fouché, Hebert, and several others, were infinitely worse than Robespierre. It was truly astonishing," added Napoleon, "to see those fanatics, who, bathed up to the elbows in blood, would not for the world have taken a piece of money, or a watch, belonging to the victims they were butchering. There was not an instance, in which they had not brought the property of their victims to the *comité* of public safety. Wading in blood at every step, they believed they were doing right, and scrupled to commit the smallest act bordering upon dishonesty. Such was the power of fanaticism, that they conceived they were acting uprightly, at a time when a man's life was no more regarded by them than that of a fly. At the very time that Marat and Robespierre were committing those massacres, if Pitt had offered them two hundred millions, they would have refused it with indignation. They even tried and guillotined some of their own number, (such as Fabre d'Eglantine,) who were guilty of plundering. Not so Talleyrand, Danton, Barras, Fouché: they were *figurants*, and would have espoused any side for money. Talleyrand, *c'est le plus vil des agioteurs, homme corrompu, sans opinion, mais homme d'esprit.* A *figurant* ready to sell himself, and every thing, to the best bidder. Barras was such another."

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'I asked how it had been possible that Barrère had escaped during the different ebullitions of the Revolution? "Barrère—*parceque c'est un homme sans caractère.* A man who changed and adapted himself to every side. He has the reputation of being a man of talent, but I did not find him so. I employed him to write, but he did not display ability. He used many flowers of rhetoric, but no solid argument. Nothing but *coglionerie* wrapped up in high-sounding language."

'"Of all the sanguinary monsters," added the emperor, "who reigned in the revolution, Billaud de Varennes was the worst. Carnot, *c'est le plus honnête des hommes.* He left France without a sous."

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'"After the events in Brumaire," said he, "I had a long conversation with Sieyes, during which I entered considerably into the state of France, and divers political matters. Sieyes went immediately after to sup with some stern republicans, his most intimate friends. After the servants had left the room, he took off his cap, and throwing it upon the ground: "*Messieurs,*" said he, "*il n'y a plus de republique, elle est déjà morte.* I have conversed to-day with a man who is not only a great general, but of himself capable of every thing, and who knows every thing. He wants no councillors, no assistance; politics, laws, the art of governing, are as familiar to him as the manner of commanding an army. He is young and determined. The republic is finished." "But," cried the republicans, "if he becomes a tyrant, *il faut le poignard de Brutus, &c.*" "*Hélas, mes amis, alors nous tomberons dans les mains des Bourbons, ce qui est pire.*"' Vol. II. pp. 169—73.

'Sieyes,' said Napoleon, 'possessed my confidence, and 'was a man of great talent, but, unlike Talleyrand, Sieyes 'was an upright man.'

Napoleon expressed himself in the highest terms of Larrey, the surgeon-general of his armies. He was indefatigable in the discharge of his official duties, and after an action, would examine in person, accompanied by a suite of young surgeons, the field of battle. At all hours, he was to be found among the wounded; was an implacable enemy to the fournisseurs; and without the smallest hesitation, would disturb any of the generals in the very dead of night, to procure accommodation for the sick or wounded. We give the following extract because it expresses the sentiments of a shrewd observer on an important point, and because it appears to us, with some exaggeration of detail, to contain suggestions worthy of attention.

'Speaking about service on board of ships of war at sea during the winter, especially of a certain class, I remarked, that the seamen were better off in point of being able to warm themselves at a fire than the officers. "Why so?" said Napoleon. I replied, "Because they have the advantage of the galley fire, where they can warm and dry themselves." "And why not the officers?" I said that it would not be exactly decorous for the officers to mix in that familiar way with the men. "*Ah! la morgue aristocratique, la rage aristocratique,*" exclaimed Napoleon. "Why, in my campaigns, I used to go to the lines in the *bivouacs*, sit down with the meanest soldier, converse, laugh, and joke with him. I always prided myself on being *l'homme du peuple*, (the man of the people). I observed that a man in his exalted situation might do without impropriety that which, if done by an inferior officer, especially on board of a ship, might produce too much familiarity, perhaps contempt, and thereby relaxation of discipline. "*La morgue aristocratique,*" cried Napoleon again, "you are the most aristocratical nation in the world. Had I been one of those *principiotti* in Germany, your oligarchy would never have sent me here. But because *je suis l'homme du peuple;* because I may say that I raised myself from the *canaille* to the greatest height of power without the aid of the aristocracy or hereditary rights; because a long line of nobles or of petty princes did not distinguish my name; because in fact I was not one of them, they determined to oppress and humiliate me when in their power. Lords Bathurst and Castlereagh, *la canaille de l'aristocracie*, are the persons who have ordered all these attempts. John Bull will comprehend that I am oppressed, *parceque je sors du peuple*, in order to prevent any of them from presuming to elevate themselves to a level with the aristocracy."' Vol. II. pp. 251—3.

We really cannot suppress the following extract, but must give it unaccompanied with a single remark.

'He spoke at length about the state of England, observed, that it

was necessary not to yield too much to the people, or to allow them to think that it were conceded through fear. That perhaps the suspension of the habeas corpus act, might, for a short time, be a proper step, as well as an army kept up to intimidate the *canaille*. "But," said he, "I consider these to be only topical applications, which if used without general remedies, that should act upon the constitutional disease, might prove repellent and dangerous, by driving the complaint to nobler parts. England may be likened unto a patient requiring to have his system changed by a course of mercury. The only radical remedy is that which will affect the constitution, that is to say, relieve the misery which exists. This can only be effected by procuring a vent for your manufactures, and by reduction of expenditure, ministers setting the example themselves, by giving up the sinecures, &c. This would contribute essentially to calm the public agitation. Had the ministers come forward like men, at the opening of the session of parliament, and thrown up their sinecures, this, with the example set by the Prince Regent, would have quieted all tumults and complaints. The people, in expectation of experiencing something radically beneficial from so good a beginning, would have united, and time would have been gained to adopt measures to relieve the general distress. An exclusive commercial treaty for twenty years with the Brazils and Spanish South America might still be demanded with success. Or assist the colonies in rendering themselves independent, and you will have all their commerce. A war with Spain, if she refused to agree to your demands, would divert the attention of the public, employ soldiers and sailors, and a great portion of manufacturers. —All your miseries, I maintain to be owing to the imbecility and ignorance of Lord Castlereagh, and his inattention to the real prosperity of his own country. Had Lords Grenville or Wellesley been ambassadors, I am convinced that the interests of England would have been consulted. What would those Englishmen, who lived one hundred years ago, say, if they could rise from their graves, be informed of your glorious successes, cast their eyes upon England, witness her distress, and be informed that in the treaty of peace not a single article for the benefit of England had been stipulated! that, on the contrary, you had given up conquests and commercial rights necessary to your existence. When Austria gained ten millions of inhabitants, Russia eight, Prussia ten, Holland, Bavaria, Sardinia, and every other power obtained an increase of territory, why not England? who was the main organ of all the success. Instead of establishing a number of independent maritime states, such as Hamburg, Stralsund, Dantzic, Genoa, to serve as *entrepôts* for your manufactures, with conditions, either secret or otherwise, favourable to your commerce, you have basely given up Genoa to the king of Sardinia, and united Belgium to Holland. You have rendered yourselves hated by the Italians and Belgians, and have done irreparable injury to your trade. For, although it is a great point for you, that Belgium should be separated from France, it is a serious disadvantage to you that she should be united to Holland. Holland has no manufactories, and consequently would have become a depôt for yours, from whence a prodigious influx would be kept up in the continent. Now, however, that Belgium has been made a part of Holland, this last will naturally

prefer taking the manufactures of her subjects to those of a stranger, and all Belgium may be called a manufacturing town. Independent of this, in case of any future war with France, Holland must join the latter through fear of losing the provinces of Belgium.'

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'Now let us see the state you are actually in. You are nearly as effectually shut out from the continent, as when I reigned and promulgated the continental system. I ask you, what peace dictated by me, supposing I had been victorious, would have been worse in its effects for England, than the one made by Lord Castlereagh, when she was triumphant. The hatred which your ministers bear to me, has precipitated them into an abyss..... Your meddling in continental affairs and trying to make yourselves a great military power, instead of attending to the sea and commerce, will yet be your ruin as a nation. You were greatly offended with me for having called you a *nation of shopkeepers.* Had I meant by this, that you were a nation of cowards, you would have had reason to be displeased; even though it were ridiculous and contrary to historical facts; but no such thing was ever intended. I meant that you were a nation of merchants, and that all your great riches and your grand resources arose from commerce, which is true. What else constitutes the riches of England? It is not extent of territory, or a numerous population. It is not mines of gold, silver, or diamonds. Moreover, no man of sense ought to be ashamed of being called a shopkeeper. But your prince and your ministers appear to wish to change altogether *l'esprit* of the English, and to render you another nation; to make you ashamed of your shops and your trade, which have made you what you are, and to sigh after nobility, titles, and crosses; in fact, to assimilate you with the French. What other object can there be in all those cordons, crosses, and honours, which are so profusely showered? You are all nobility now, instead of the plain, old Englishmen. You are ashamed of yourselves, and want to be a nation of nobility and *gentlemen.* Nothing is to be seen or heard of now in England, but 'Sir John,' and 'my lady.' All those things did very well with me in France, because they were conformable to the spirit of the nation, but believe me, it is contrary both to the spirit and the interest of England. Stick to your ships, your commerce, and counting-houses, and leave cordons, crosses, and cavalry uniforms to the continent, and you will prosper. Lord Castlereagh himself was ashamed of your being called a nation of merchants, and frequently said in France, that it was a mistaken idea to suppose that England depended upon commerce, or was indebted to it for her riches; and added that it was not by any means necessary to her. How I laughed when I heard of this false pride. He betrayed his country at the peace. I do not mean to say," continued he, laying his hand over his heart, "that he did it from here, but he betrayed it by neglecting its interests. He was in fact the *commis* of the allied sovereigns. Perhaps he wanted to convince them that you were not a nation of merchants, by shewing clearly that you would not make any advantageous bargain for yourselves; by magnanimously giving up every thing, that nations might cry, 'Oh! how nobly England has behaved.' Had he attended to the interests of his own country, had he stipulated for commercial treaties, for the

independence of some maritime states and towns, for certain advantages to be secured to England, to indemnify her for the waste of blood, and the enormous sacrifices she had made, why then they might have said, 'What a mercenary people, they are truly a nation of merchants; see what bargains they want to make:' and Lord Castlereagh would not have been so well received in the *drawing-rooms!*"

'"Talent he may have displayed in some instances," continued the emperor, "and great pertinacity in accomplishing my downfal; but as to knowledge of, or attention to, the interests of his own country, he has manifested neither the one nor the other. Probably for a thousand years, such another opportunity of aggrandizing England will not occur. In the position of affairs, nothing could have been refused to you. But now after such romantic and unparalleled successes; after having been favoured by God and by accidents, in the manner you have been; after effecting impossibilities—I may say, effecting what the most sanguine mind could never have entertained the most distant idea of, what has England gained?—the cordons of the allied sovereigns for Lord Castlereagh!"

"When," continued Napoleon, "a nation has been favoured so much as yours has been, and that misery exists in that nation, it must be owing to the imbecility of the ministers. The transition from war to peace cannot explain it. It is of too long a continuance. Had I been the English minister, or had the minister been possessed of common sense, and not blinded by vanity, or one who would not have allowed himself to be duped by the attentions of kings and emperors; you would have been rich, the seas covered with your ships, and your manufacturers would have been wealthy and flourishing. Lord Castlereagh will be an object of reprehension for the nation and for posterity."'

Vol. II. pp. 77—84.

By far too large a portion of these volumes is filled up with minute and wearying details relating to the continual bickerings between Napoleon and Sir Hudson Lowe. If the statements given by Mr. O'Meara are to be depended on, the Governor of St. Helena conducted himself towards his prisoner in a very undignified and unwarrantable manner; but, as we have nothing before us besides an *ex parte* statement, we are unable to enter fairly into a question which we are not sorry to have this excuse for abstaining from altogether. The situation of a man like Napoleon at St. Helena, was sufficiently galling, without the addition of the least unnecessary severity. Mr. O'Meara, after repeated censures and menaces, was displaced by an official order dated the 25th of July 1818.

The work is neither unpleasantly nor unskilfully written; but the desultory and Boswell-like form which has unavoidably been given to it, has made it necessary for us to occupy a larger space in extract than in analysis.

Art. IV. *Napoleon and other Poems.* By Bernard Barton. 8vo. pp. xvi, 256. Price 12s. London. 1822.

WE have few readers who will not welcome another volume from Bernard Barton, the poetical Friend. But what have we here? Napoleon, a poem, dedicated to George the Fourth! Lurks there ambition, then, beneath the ample beaver and quiet manner of this follower of Penn, which has prompted this high and courtly flight? Not so. Friend Barton has only taken occasion from the death of Napoleon, to advocate the cause of Peace; and with an honest and upright zeal, he inscribes the poem, 'with all due respect,' to the 'monarch of a 'nation eminently distinguished by its high profession of Chris-'tianity, and its zealous efforts to extend the Gospel.'

'The Author is aware that a poem under the designation of NAPOLEON, may suggest anticipations which his performance was never intended to realize: and should he be compelled to plead guilty to a misnomer, he trusts his more candid readers will accept as his apology the simple statement of the fact, that the death of Napoleon actually gave rise to the reflections contained in the poem; and that its design was less "to adorn a tale," than to "point a moral," which the chequered lot of this extraordinary man had strikingly suggested.

'With respect to the sentiments expressed in the poem on the subject of war, the Author rather wishes to submit them to the indulgence of his readers, and respectfully to request for them their serious reflection, than argumentatively to attempt their defence. He admits them to be the sentiments of one to whom *all* war, under the Christian dispensation, is unlawful. But as this opinion is the avowed and well-known tenet of a religious society, with which he has never concealed his own connexion, and whose faith and doctrine on this important topic is cordially assented to by him; he can hardly conceive it possible for what he has written either to excite surprise, or to give offence.'

They will, assuredly, have neither of these effects: they are sentiments which claim, and will ensure respect where they fail to produce conviction. For our own part, although we cannot go the length of the Peace Society, in some of their positions on the subject of War, there are few cases in which we should be found practically to differ from them. In the general tenor of Mr. Barton's sentiments, we entirely coincide. But when he argues that

'all war is still
Forbidden by the law which says Thou shalt
not kill,'—

he appears to us to forget that that law was given under a dispensation which expressly sanctioned war, even to the extent of a judicial extermination of the heathen nations, and which made the extinction of life by the sword of the magistrate, the penalty

of various offences. The letter of the sixth commandment cannot, therefore, extend to war as war, any more than to capital punishments, because that would be to make the Divine law, under the Jewish dispensation, inconsistent with itself.

That the *occasion* of war is in all cases purely evil, and that wars and fightings have uniformly originated in men's evil passions, will readily be admitted. Still, such an admission fails to supply any ground for the conclusion, that all war is unlawful. All physical suffering has its origin in moral evil. The occasion of even just punishment, is evil. War, equally with criminal punishments, is, professedly and ostensibly, a remedial measure: its occasion is crime. But whether it be in its own nature essentially criminal, must be determined by other considerations. It is at least not self-evident.

The Society of Friends consistently deny even the right of the magistrate to take away life. Our readers are sufficiently aware that we are no advocates for capital punishments. But if the execution of a malefactor were incompatible with the doctrine of Christian forgiveness, or the exercise of Christian charity, then, all punishment that had not the good of the offender for its measure and ultimate object, would be liable to the same objection. The reformation of the offender ought never to be lost sight of by human laws; but there are some cases in which that is rendered hopeless by the character of the offender, and some in which it must be sacrificed to other and more peremptory considerations. The primary end of punishment is, most assuredly, to deter others from offending; and the principle on which all punishment proceeds, is, not that of ill-will to the culprit, but of regard to the general weal. And for this purpose the sword is entrusted to the magistrate by God himself. There is nothing inconsistent, therefore, in praying for the very criminal whom we are the instrument of delivering up to justice; nothing incompatible in our forgiving him the personal wrong for which the laws justly visit him with punishment. To suppose every prosecutor instigated by malice, would be equally erroneous and uncharitable.

Now, in a strictly defensive war, it appears to us that the injury inflicted on the aggressor by repelling his attack, even when it extends to taking away his life, can no more be chargeable upon private malice or vindictive feeling, than the punishment of a malefactor. In point of fact, even in unjust and unjustifiable warfare, personal enmity has seldom any influence on the combatants. The conduct of our British sailors more especially towards their fallen enemies, has proverbially been characterized by magnanimity and kindness. We can perceive no necessary inconsistency in a good man's praying for the

very enemies he is about to combat, supposing his cause to be good, and his engaging in the warfare involuntary. The familiar case of an invasion would, in our view, place him in such a predicament. But if such a case be imaginable, the argument against war as war, drawn from the doctrine of Christian forgiveness, falls to the ground. It would equally apply to all sorts of punishment,—to the infliction of privation, not less than of positive injury, on those who oppress, attack, or offend against us.

> 'Praying now with Huss,
> And then with Zisca fighting,'—

is indeed a flagrant and monstrous discrepancy. Nothing can be more plainly forbidden than the attempt to extend the cause of Christ by violence. When Paul stood upon his rights, it was not as a Christian, but as a Roman, a citizen of no mean city. And so, "if any man suffer as a Christian," that is, on account of his religion, the duty of an unresisting submission appears to us to be manifest. "If ye suffer for righteousness' sake, happy are ye." All religious wars, as they have been termed, as well as all penal laws and proceedings in matters purely religious, are in the most flagrant contrariety to the express mandate, as well as the spirit and example of the Saviour. All private resistance to even unjust laws is forbidden by the same authority. But war, as war, comes under neither class of prohibitions, and must be deprecated on other grounds.

It is only as to the abstract question, however, that real Christians of every denomination will be found to differ. As to the true character of wars in general,—their unjustifiable origin, barbarous and unprincipled nature, and ruinous consequences, we are ready to concede all that Mr. Barton can wish. The line he quotes from Cowper, is a text which would furnish a still more ample commentary than he founds upon it:

> 'War is a game, which, were their subjects wise,
> Kings would not play at.'

We shall not enter further into the argument of the leading poem. We applaud the Author's spirit and his motives; his sentiments are unexceptionable, whatever may be thought of his arguments; and there is much in the execution to command and to repay repeated perusal. The didactic nature of the subject has given a heaviness to some passages of the poem, which was scarcely avoidable; and Mr. Barton has occasionally ventured upon a colloquial freedom and fluency in his versification, which can be pardoned only when eloquence is substituted for poetry. Stanzas 33, 34, 39, and 41, supply instances of a rhythm too closely bordering on prose. Yet, with all these

deductions, the poem is worthy of its Author; and this, after the opinion we have more than once expressed respecting Mr. Barton's talents, is no equivocal praise. We subjoin a few stanzas.

'What is Napoleon *now*,—admitting all
His former talents, enterprise, and power?
The time has been, nor distant, when the thrall
Of his portentous name made monarchs cower,
And tremble in the proudest palace-tower:
Fate seemed his fiat, fortune as his guide;
And empire, held by suffrance, was the dower
Which, when he took unto himself a bride,
He spared an elder throne, with cool contemptuous pride.

What is he now? Ten years ago his death
Had spread through Europe with a voice of thunder;
Fame's trump had blazon'd with her loudest breath
The tale; and many a captive, groaning under
The conqueror's yoke, had snapt his chains asunder.
Stupid indifference now supplies the place,
In many minds, of that mute vacant wonder
They then had known, what time they paused a space,
Before they deem'd him dead, with solemn doubtful face.

'He dies upon a surf-surrounded rock!
Far from each court, and every courtly ring;
Far from the fields where once, in battle's shock,
Death stalk'd around him, a familiar thing:
His *eagle* long before had furl'd his wing;
His *star of honour* set, to rise no more!
Nor could a hope remain that time might bring
Glory to either spell, as heretofore;
Therefore to him the life of life itself was o'er.

'And we who of his death the tidings hear,
Receive them as a tale of times gone by,
Which wakes nor joy, nor grief, nor hope, nor fear:
And if in nobler hearts a passing sigh
For *such* a lot reflection may supply,
Few follow up that feeling to its source:
The multitude, with undiscerning eye,
See all around pursue its usual course,
And care not for his death, nor thoughts it should enforce.'

We now turn with pleasure to the minor poems which compose the bulk of the volume. In the very front, its proper station, we have a noble poem to the Sun, from which we cannot resist making a long extract.

'Monarch of day, once rev'rently adored
By virtuous Pagans, if no longer thou

With orisons art worshipped, as the lord
Of the delightful lyre, or dreadful bow;
If thy embodied essence be not now,
As it once was, regarded as divine;
Nor blood of victims at thine altar flow,
Nor clouds of incense hover round thy shrine,
Yet fitly may'st thou claim the homage of the Nine.

'Nor can I deem it strange, that in past ages
Men should have knelt and worshipp'd thee; that kings,
And laurell'd bards, rob'd priests, and hoary sages,
Should, far above all sublunary things,
Have turn'd to thee, whose radiant glory flings
Its splendour over all. Ere Gospel light
Had dawn'd, and given to thought sublimer wings,
I cannot marvel, in that mental night,
That nations should obey, and nature own thy right.

'For man was then, as now he is, compell'd
By conscious frailties manifold, to seek
Something to worship. In the heart, unquell'd
By innate evil, thoughts there are which speak
One language in Barbarian, Goth, or Greek:
A language by the heart well understood,
Proclaiming man is helpless, frail, and weak,
And urging him to bow to stone, or wood,
Till what his hands had form'd his heart rever'd as good.

Do I commend idolatry?—O no!
I merely would assert the human heart
Must worship: that its hopes and fears will go
Out of itself, and restlessly depart
In search of somewhat which its own fond art,
Tradition, custom, or sublimer creed
Of Revelation brings, to assuage the smart
With which its inward wounds too often bleed;
When nature's boasted strength is found a broken reed.

'Can it be wondrous then, before the name
Of the ETERNAL GOD was known, as now,
That orisons were pour'd, and votaries came
To offer at thine altars, and to bow
Before an object beautiful as thou?
No, it was natural, in those darker days,
For such to wreathe around thy phantom brow
A fitting chaplet of thine arrowy rays,
Shaping thee forth a form to accept their prayer or praise.

'Even I, majestic Orb! who worship not
The splendour of thy presence, who control
My present feelings, as thy future lot
Is painted to the vision of my soul,
When final darkness, like an awful scroll,
Shall quench thy fires;—even I, if I could kneel

To aught but Him who fram'd this wondrous whole,
Could worship thee; so deeply do I feel
Emotions, words alone are powerless to reveal.

'For thou art glorious! when, from thy pavilion,
Thou lookest forth at morning; flinging wide
Its curtain-clouds of purple and vermillion,
Dispensing light and life on every side;
Brightening the mountain cataract, dimly spied
Through glittering mist, opening each dew-gemm'd flower,
Or touching in some hamlet, far descried,
Its spiral wreathes of smoke that upward tower,
While birds their matins sing from many a leafy bower.

'And more magnificent art thou, bright Sun!
Uprising from the ocean's billowy bed:
Who, that has seen thee thus, as I have done,
Can e'er forget the effulgent splendours spread
From thy emerging radiance? Upwards sped,
E'en to the centre of the vaulted sky,
Thy beams pervade the heavens, and o'er them shed
Hues indescribable—of gorgeous dye,
Making among the clouds mute, glorious pageantry.

'Then, then, how beautiful, across the deep,
The lustre of thy orient path of light!
Onward, still onward, o'er the waves that leap
So lovelily, and shew their crests of white,
The eye, unsated, in its own despite,
Still up that vista gazes; till thy way
Over the waters seems a pathway bright
For holiest thoughts to travel, there to pay
Man's homage unto HIM who bade thee "RULE THE DAY."

'And thou thyself, forgetting what thou art,
Appear'st thy Maker's temple, in whose dome
The silent worship of the expanding heart
May rise, and seek its own eternal home:
The intervening billows' snowy foam,
Rising successively, seem steps of light,
Such as on Bethel's plain the angels clomb;
When, to the slumbering patriarch's ravish'd sight,
Heaven's glories were reveal'd in visions of the night.

'Nor are thy evening splendours, mighty Orb!
Less beautiful: and oh! more touching far,
And of more power, thought, feeling to absorb
In silent ecstacy, to me they are:
When, watchful of thy exit, one pale star
Shines on the brow of summer's loveliest eve;
And breezes, softer than the soft guitar,
Whose plaintive notes Castilian maids deceive,
Among the foliage sigh, and take of thee their leave.

'O! then it is delightful to behold
Thy calm departure; soothing to survey
Through opening clouds, by thee all edged with gold,
The milder pomp of thy declining sway:
How beautiful, on church-tower old and grey,
Is shed thy parting smile; how brightly glow
Thy last beams on some tall tree's loftiest spray,
While silvery mists half veil the trunk below,
And hide the rippling stream that scarce is heard to flow.

'Majestic Orb! when at the tranquil close
Of a long day in irksome durance spent,
I've wandered forth, and seen thy disk repose
Upon the vast horizon, while it lent
Its glory to the kindling firmament,
While clouds on clouds, in rich confusion roll'd,
Encompass'd thee as with a gorgeous tent,
Whose most magnificent curtains would unfold,
And form a vista bright, through which I might behold

'Celestial visions.—Then the wondrous story
Of BUNYAN'S PILGRIM seem'd a tale most true;
How he beheld their entrance into glory,
And saw them pass the pearly portal through;
Catching, meanwhile, a beatific view
Of that bright city, shining like the sun,
Whose glittering streets appear'd of golden hue,
Where spirits of the just, their conflicts done,
Walk'd in white robes, with palms, and crowned every one.'

: next extract is in a different and a higher strain. Mr. n has a style of his own, but he reminds us frequently of gomery, whose happiest efforts he has rivalled in the ex- e moral propriety and pathos of the following poem.

'The Pool of Bethesda.

'Around Bethesda's healing wave,
Waiting to hear the rustling wing
Which spoke the Angel nigh, who gave
Its virtue to that holy spring,
With patience and with hope endued,
Were seen the gather'd multitude.

'Among them there was one, whose eye
Had often seen the waters stirr'd;
Whose heart had often heav'd the sigh,
The bitter sigh of hope deferr'd;
Beholding, while he suffer'd on,
The healing virtue *given*—and *gone!*

'No power had he; no friendly aid
To him its timely succour brought;

But, while his coming he delay'd,
Another won the boon he sought;—
Until THE SAVIOUR's love was shewn,
Which heal'd him by a word alone!

'Had they who watch'd and waited there
Been conscious who was passing by,
With what unceasing, anxious care,
Would they have sought his pitying eye;
And craved, with fervency of soul,
His power Divine to make them whole.

'But habit and tradition swayed
Their minds to trust to sense alone;
They only hoped *the Angel's* aid;
While in their presence stood, unknown,
A greater, mightier far than he,
With power from every pain to free.

'Bethesda's pool has lost its power!
No angel, by his glad descent,
Dispenses that diviner dower
Which with its healing waters went.
But He, whose word surpass'd its wave,
Is still omnipotent to save.

'And what that fountain once was found,
Religion's outward forms remain—
With living virtue only crown'd
While their first freshness they retain;
Only replete with power to cure
When, Spirit-stirr'd, their source is pure!

'Yet are there who this truth confess,
Who know how little forms avail;
But whose protracted helplessness
Confirms the impotent's sad tale;
Who, day by day, and year by year,
As emblems of his lot appear.

'They hear the sounds of life and love,
Which tell the visitant is nigh;
They see the troubled waters move,
Whose touch alone might health supply;
But, weak of faith, infirm of will,
Are powerless, helpless, hopeless still!

'Saviour! thy love is still the same
As when that healing word was spoke:
Still in thine all-redeeming *Name*
Dwells power to burst the strongest yoke!
O! be that power, that love display'd,
Help those—whom Thou alone canst aid!'

There are several other poems in the volume, scarcely inferior to this in beauty of sentiment and expression; among which we refer more particularly to "Days of Darkness," "On the Approach of Winter," "the Wall-flower," and "the Contrast." These were of themselves sufficient to embalm the Author's name. There is also a very pleasing "Christmas Carol," which, as written by a person of the Author's religious sentiments, may be esteemed somewhat remarkable. Mr. Barton professes himself to be one of the followers of Penn; but the intelligent Christian would in vain look for any indications, in the strain of his poems on religious subjects, of a sectarian or mystic faith. We will not say that we have felt surprise at finding him express himself in the explicit manner he does on some points, respecting which the doctrines of Quakerism have been suspected to lean towards a heterodox, or at least a deficient view of the Christian system. We are never surprised at finding a pious man of any persuasion, Papist or Calvinist, Moravian or Quaker, whatever be his educational creed, breaking through its *provincial* peculiarities, and adopting the common standard dialect and accent of the well-bred Bible Christian,—speaking the universal language of the Catholic Church. It is not surprise, but sincere satisfaction which has been awakened, more especially by the tone of the Author's references to the great Redeeming Sacrifice.

The extracts we have given will supersede the necessity of any further encomium on the volume itself. As a whole, it is as superior to his first volume, as might have been expected from the effects of popular encouragement and subsequent cultivation, on a mind containing in itself the principle of growth, and rich in all the elements of poetic feeling.

Art. V. *The Fortunes of Nigel.* By the Author of "Waverley, Kenilworth," &c. In 3 vols. 8vo. Edinburgh. 1822.

CRITICISM has been so completely exhausted on this admirable Writer's 'gorgeous gallerie of rare inventions,' that we shall not waste a single sentence in the attempt to estimate their comparative value. Whether this, his last production, (and almost while we write it may cease to be the last,) be equal or inferior to Waverley or Old Mortality, is to us a question of little interest. It is quite enough for our gratification, that we have felt throughout the powerful influence of genius and knowledge, collecting their stores from the history and the literature of the olden and of modern times, and blending the rich materials with transcendent mastery and skill. There is nothing more remarkable in the peculiar talent of the Author,

than the exquisite tact with which he discovers and appropriates the neglected wealth of forgotten days. The customs, the eccentricities, the dress and the language of our ancestors are to him 'familiar as his garter.' Our ancient romances, ballads, chronicles, and stage-plays, are his light reading, and furnish his vigorous and plastic fancy with an inexhaustible supply. From Marlowe to Shadwell, from Thomas the Rhymer to Patrick Carey, nothing has escaped him; and whether he describe the Vault of Judgement at Holy Isle, or the fortalice of the Red Reiver, the splendid festivities of Kenilworth, the homely hospitality of Cedric, or the coarse rivalry of Richard and the Friar; whether, in short, he paint living or inanimate nature, mind or matter, he gives so complete an air of present and entire reality to his pictures, that they almost cease to be fictions, and take hold of our sympathies, and imprint themselves on our memories with all the implicitness of substantial facts. He has no talent for the skilful construction of a story; his plots are the simplest and least interesting things imaginable; but such is his faculty of identification, so perfectly to the life are his characters drawn, coloured, grouped, and put in action, and with such veritable circumstance does he surround them, that we are insensible to deficiencies in his fable, that would be fatal to any less powerful spell than that by which he contrives to enthral us, compelling our sympathy with the vicissitudes of his personages.

The present production can scarcely be said to have a regular fable. The Story of Nigel Olifaunt, Lord of Glenvarlock, is conducted with quick and spirited adventure, but with little of that artful intricacy which should enter into the construction of a legitimate plot, in a lively and semi-dramatic form from beginning to end. In fact, it consists of a series of scenes, connected by a simple and inartificial tale, in which the Writer has revived the costume, manners, and localities of former times, with a distinctness and richness of outline and colour that seem to give the reality rather than the semblance of the objects delineated. In an introductory dialogue between Captain Clutterbuck and the Author, the latter admits his want of skill in construction in the following terms.

'I have repeatedly laid down my future work to scale, divided it into volumes and chapters, and endeavoured to construct a story which I meant should evolve itself gradually and strikingly, maintain suspense, and stimulate curiosity; and which, finally, should terminate in a striking catastrophe. But I think there is a dæmon who seats himself on the feather of my pen when I begin to write, and leads it astray from the purpose. Characters expand under my hand; incidents are multiplied; the story lingers, while the materials increase; my readers

mansion turns out a Gothic anomaly, and the work is complete long before I have at it the point I proposed.

'*Captain.* Resolution and determined forbearance might remedy that evil.

'*Author.* Alas, my dear sir, you do not know the force of paternal affection. When I light on such a character as Bailie Jarvie, or Dalgetty, my imagination brightens, and my conception becomes clearer at every step which I make in his company, although it leads me many a weary mile away from the regular road, and forces me to leap hedge and ditch to get back into the route again. If I resist the temptation as you advise me, my thoughts become prosy, flat, and dull; I write painfully to myself, and under a consciousness of flagging, which makes me flag still more; the sunshine with which fancy had invested the incidents, departs from them, and leaves every thing dull and gloomy. I am no more the same author, than the dog in a wheel, condemned to go round and round for hours, is like the same dog merrily chasing his own tail, and gambolling in all the frolic of unrestrained freedom.'

Without pursuing the endless ramifications of the story, which narrates the adventures of Nigel from poverty and neglect, to a recovered estate and the favour of James the First of England, we shall touch slightly on the principal scenes which pass in succession before the reader. The first volume opens with a lively representation of the singular and turbulent habits of the apprentices of London. They enter with their loud appeals to the passengers in recommendation of their wares, and with the clamorous war-cry of 'clubs,' 'clubs,' which, like the Fiery Cross of the Gael, passed from one to another, until the formidable *levée en masse* of the 'prentices, was in complete insurrection and ready for mischief. After some necessary preliminaries, which are adjusted in the shop of David Ramsay, an eminent watchmaker, we are introduced to the hero of the tale in his lodgings at a ship-chandler's near Pauls' Wharf, where he is visited by George Heriot, jeweller to King James, who benevolently undertakes to present a petition in favour of the young lord's claims on the treasury. The visit of this worthy tradesman to the Court for this purpose, affords an opportunity for the introduction of James I.

'The goldsmith to the Royal Household, and who, if fame spoke true, oftentimes acted as their banker, (for these professions were not as yet separated from each other,) was a person of too much importance to receive the slightest interruption from centinel or porter; and leaving his mule and two of his followers in the outer court, he gently knocked at a postern-gate of the building, and was presently admitted, while the most trusty of his attendants followed him closely with the piece of plate under his arm. This man also he left behind him in an anti-room, where three or four pages, in the royal livery, but untrussed, unbuttoned, and dressed more carelessly than the place and nearness to a King's person

seemed to admit, were playing at dice and draughts, or stretched upon benches, and slumbering with half-shut eyes. A corresponding gallery, which opened from the anti-room, was occupied by two gentlemen-ushers of the chamber, who gave each a smile of recognition, as the wealthy goldsmith entered. No word was spoken on either side, but one of the ushers looked first to Heriot, and then to a little door half covered by the tapestry, which seemed to say as plain as a look could—"Lies your business that way?"—The citizen nodded, and the court-attendant, moving on tiptoe, and with as much caution as if the floor had been payed with eggs, advanced to the door, opened it gently, and spoke a few words in a low tone. The broad Scottish accent of King James was heard in reply, "Admit him instanter, Maxwell. Have ye hair-boured sae lang at the court, and not learned that gold and silver is ever welcome?"

'The usher signed to Heriot to advance, and the honest citizen was presently introduced into the cabinet of the Sovereign.

'The scene of confusion amid which he found the king seated, was no bad picture of the state and quality of James's own mind. There was much that was rich and costly in cabinet pictures and valuable ornaments, but they were slovenly arranged, covered with dust, and lost half their value, or at least their effect, from the manner in which they were presented to the eye. The table was loaded with huge folios, amongst which lay light books of jest and ribaldry; and amongst notes of unmercifully long orations, and essays on king-craft, were mingled miserable roundels and ballads by the Royal Prentice, as he styled himself, in the art of poetry, and schemes for the general pacification of Europe, with a list of the names of the King's hounds, and remedies against canine madness.

'The King's dress was of green velvet, quilted so full as to be dagger-proof, which gave him the appearance of clumsy and ungainly protuberance; while its being buttoned awry communicated to his figure an air of distortion. Over his green doublet he wore a sad-coloured night-gown, out of the pocket of which peeped his hunting-horn. His high-crowned grey hat lay on the floor, covered with dust, but encircled by a carkanet of large balas rubies; and he wore a blue velvet night-cap, in the front of which was placed the plume of a heron, which had been struck down by a favourite hawk in some critical moment of the flight, in remembrance of which the King wore this highly honoured feather.'

In the course of the interview, Heriot contrives to present the petition of Nigel, to the great annoyance of James, who is, however, compelled by the enumeration of family services, to order, under the sign manual, measures to be adopted for the discharge of the well-established claims of the young nobleman. Previously to the personal introdu n of Ni t to the sovereign, difficulties h interver The ke or Buckingham had taken a fancy to d his favour with the king and with prince C s fair prospect of obtaining them. When Niger self at cou-

he found the effects of this intrigue. The door-keeper refused him entrance, which he obtained at last only by the interference of the Earl of Huntinglen, a sturdy old nobleman whose attachment to James had been so signally proved as to give him the strongest claims on his gratitude. In the subsequent interview, the monarch had an opportunity of exhibiting his learning so much to his own satisfaction, that, aided by the powerful intercession of Lord Huntinglen, the claims of Olifaunt were officially acknowledged, and put in train of liquidation. The demeanour of Buckingham on this occasion is portrayed with all this Writer's wonted spirit. Heriot, Nigel, and the Earl of Huntinglen

'were in the second anti-room, when the important communication of the ushers, and the hasty murmur with which all made ample way as the company repeated to each other, "the Duke—the Duke," made them aware of the approach of the omnipotent favorite. He entered, that unhappy minion of court favour, sumptuously dressed in the picturesque attire which will live for ever on the canvas of Vandyke, and which marks so well the proud age, when aristocracy, though undermined and nodding to its fall, still, by external show and profuse expense, endeavoured to assert its paramount superiority over the inferior orders. The handsome and commanding countenance, stately form, and graceful action and manners of the Duke of Buckingham, made him become that picturesque dress beyond any man of his time. At present, however, his countenance seemed discomposed, his dress a little more disordered than became the place, his step hasty, and his voice imperative.

'All marked the angry spot upon his brow, and bore back so suddenly to make way for him, that the Earl of Huntinglen, who affected no extraordinary haste on the occasion, with his companions, who could not, if they would, have decently left him, remained as it were by themselves in the middle of the room, and in the very path of the angry favourite. He touched his cap sternly as he looked on Huntinglen, but unbonnetted to Heriot, and sunk his beaver, with its shadowy plume, as low as the floor, with a profound air of mock respect. In returning his greeting, which he did simply and unaffectedly, the citizen only said,—"Too much courtesy, my lord Duke, is often the reverse of kindness."

'"I grieve you should think so, master Heriot," answered the Duke; "I only meant by my homage, to claim your protection, Sir, —your patronage. You are become, I understand, a soliciter of suits —a promoter—an undertaker—a fautor of court suitors of merit and quality, who chance to be pennyless. I trust your bags will bear you out in your new boast."

'"They will bear me the further, my lord Duke," answered the Goldsmith, "that my boast is but small."

'"O, you do yourself less than justice, my good master Heriot," continued the Duke, in the same tone of irony; "you have a marvellous counterfaction, to be the son of an Edinburgh tinker. Have the

goodness to prefer me to the knowledge of the high-born nobleman who is honoured and advantaged by your patronage."

"That shall be *my* task," said Lord Huntinglen, with emphasis. "My lord Duke, I desire you to know Nigel Olifaunt, Lord Glenvarlock, representative of one of the most ancient and powerful baronial houses in Scotland.—Lord Glenvarlock, I present you to his grace the Duke of Buckingham, representative of Sir George Villiers, knight, of Brookesby, in the county of Leicester."

The Duke coloured still more high as he bowed to Lord Glenvarlock scornfully, a courtesy which the other returned haughtily, and with restrained indignation. "We know each other, then," said the Duke, after a moment's pause, and as if he had seen something in the young nobleman which merited more serious notice than the bitter raillery with which he had commenced. "We know each other—and you know me, my lord, for your enemy."

"I thank you for your plainness, my lord Duke," replied Nigel; "an open enemy is better than a hollow friend."

"For you, my lord Huntinglen," said the Duke, "methinks you have but now overstepped the limits of the indulgence permitted to you, as the father of the prince's friend, and my own."

"By my faith, my lord Duke," replied the Earl, "it is easy for any one to outstep boundaries, of the existence of which he was not aware. It is neither to secure my protection nor approbation, that my son keeps such exalted company."

"O, my lord, we know you, and indulge you," said the Duke, "you are one of those who presume for a life-long upon the merit of one good action."

"In faith, my Lord, and if it be so," said the old Earl, "I have at least the advantage of such as presume more than I do, without having done any action of merit whatever. But I mean not to quarrel with you, my Lord—we can neither be friends nor enemies—you have your path, and I have mine."

Buckingham only replied by throwing on his bonnet, and shaking its lofty plume with a careless and scornful toss of the head. They parted thus: the Duke walking onwards through the apartments, and the others leaving the palace and repairing to Whitehall stairs, where they embarked on board the barge of the citizen.

The events which take place after this interview, crowd on each other with a rapidity and pressure which would baffle every attempt at minute analysis within reasonable limits. The introduction of Nigel to Lord Dalgarno, only son of the Earl of Huntinglen, is the commencement of a series of disasters in which he is involved through his connexion with that dissipated and designing young nobleman. He degrades himself by a habit of petty gambling; and ultimately, detecting the base purposes of Dalgarno, who, as the tool of Buckingham, had laid his plans to effect the ruin of Olifaunt, strikes him in St. James's Park,—an act which exposed him to the penalty of mutilation. He effects his escape, however, and finds a tem-

porary concealment in Alsatia, a district of London, in the neighbourhood of the Temple, which enjoyed the privilege of exemption from civil arrest, and by its intricacy, and the desperate character of its tenants, afforded a rarely invaded shelter to such as were accused of minor offences against criminal justice. The humours of this realm of misrule, are vividly but coarsely described; and a scene of murder, in which Nigel rescues the daughter of the decrepid and wealthy usurer, in whose house he has hired a lodging, from the fate which has befallen her father, is powerfully drawn. The deep grief of the withered female over the dead body of her parent, is exhibited with great intensity of expression. At last, Glenvarlock resolves to throw himself at once upon the mercy of King James. The interview in Greenwick park, with the whimsical description of the hunting feats of the timid monarch, and of his alarm at the abrupt address of the wild and eager suppliant, is, on the whole, the best done thing in the book. Nigel is consigned to the Tower, where he is visited by Margaret Ramsay, a beautiful girl who has been previously introduced as the daughter of the old clockmaker, and the godchild of Heriot. This young lady had fallen in love with the hero of the tale, and having assumed male attire for the purpose of extricating him, had been seized in the park, and by the orders of King James, in waggish mood, when he had contrived to ascertain her sex and motives, sent to the Tower and to Nigel's own apartment. The interview is managed with perfect delicacy: she is carried off by Heriot, who has obtained access to Olifaunt; and the various plots and counterplots, disasters and retrievals, terminate in the restoration of the hero to the estates and honours of his ancestors, and in his marriage to Margaret Ramsay.

The adventures of the lady Hermione are by no means a pleasant appendage to the main story. The characters of Richie Moniplies, of Old Trapbois the miser and his daughter, and of the snarling and malicious old knight, Sir Mungo Malagrowther, are forcibly drawn. The portrait of King James is a perfect miniature; but the Author, in producing a spirited picture, has sacrificed the likeness. The monarch is here exhibited in a very favourable light. Placable, warm-hearted, and anxious to do right, he is set before us as an object of almost affectionate regard, and altogether as a very amiable personage. But this is an old trick of the Writer's, who is evidently in the pay of the ghosts of the Stuarts. His Prince Charles Edward, and his Claverhouse are instances of similar license. He is, however, a poet and dramatist, not an historian; and this must be his apology. For the real character of James, his readers must refer to the able life of Melville by

Dr. M'Crie. Let any one contemplate the mean, shuffling, arbitrary behaviour of James towards the Scottish ministers, and then turn to the delineation of his character in the prelatic romance; he will instantly detect the partiality which has lavished its *glazing* on a portrait, the harsh features of which required all this softening down before they could be rendered attractive.

Art. VI. *The Trial of James Stuart, Esq. younger of Duncarn, before the High Court of Justiciary at Edinburgh, on Monday, June 10, 1822.* Taken in Short-hand, and prepared under the Direction of his Friends. Third Edition. 8vo. Price 3s. 6d. Edinburgh. 1822.

WE notice the Trial of Mr. Stuart, not merely because the speeches of his two able advocates are reported with unusual accuracy, and printed under their own correction, but chiefly with the view of calling the attention of our readers to a subject which has lately occupied a large share of the public interest. In Scotland, in particular, it has agitated the public mind to a degree paralleled only in times of civil commotion; and it has been alleged, with what truth we know not, that never since the Rebellion in 1745, has any event occasioned in that country an excitation so deep, uniform, and intense. We do not, however, avail ourselves of these circumstances for the purpose of gratifying curiosity, or of imparting an adventitious attraction to our pages. But, in these topics of public interest, are contained warnings which ought not to be neglected; and we cannot let pass this opportunity of pointing out the alarming consequences of the growing abuse of the public press.

The fatal duel in which Sir Alexander Boswell fell,—by which his wife has been made a widow, his children fatherless, and we may almost add, his *friend* a murderer,—is the event which chiefly arrests the attention. Before concluding the present article, we shall have occasion to offer some remarks, with the view of pointing out the evils of that barbarous practice which is founded upon what are falsely called the *laws of Honour*. But it will be necessary for us briefly to premise the circumstances which led to that event. And we do so with the less reluctance, because the calamity under which Mr. Stuart has fallen in being the author of Sir Alexander Boswell's death, did not originate in personal or private animosity, but is immediately connected with a System, whose direct tendency is to throw among us the fire-brand of discord, by giving unbridled scope to the tongue of slander, harrowing up the feelings of private individuals, scorning alike the feebleness of sex, and the reverence due to old age, disturbing the slumber-

ing ashes of the dead, and violating the hitherto unpolluted sanctuary of domestic retirement.

No one will imagine that we are capable of wishing to trench upon the liberty of the Press, or that we are insensible to its vast and immeasurable importance. It is the bulwark of our freedom, the defence of our religion, the pride and glory of our country. But, if this mighty engine is to be prostituted to the vilest purposes; if it is to be made subservient to the designs of the profligate and unprincipled; if it is to be pointed as a battery against the peace and happiness of society, then it becomes a curse instead of a blessing.

> 'So, the struck eagle, stretched upon the plain,
> No more through rolling clouds to soar again,
> Viewed his own feather on the fatal dart,
> And winged the shaft that quivered in his heart.
> Keen were his pangs, but keener far to feel,
> He nursed the pinion that impelled the steel,
> While the same plumage that had warmed his nest,
> Drank the last life-drop of his bleeding breast.'

Happily, however, there is in the freedom of the Press itself, a redeeming power which is almost certain to operate as the remedy of these evils; and it is in the exercise of this power, and in the hope that abler pens will be engaged in the same service, that we now wish to raise our voice, however feeble, against the cowardly employment of a free press for the purposes of personal and private slander.

It is probably known to the majority of our readers, that the conflicting currents of party politics usually run much stronger in Scotland than in England. It were easy to assign the causes of this remarkable fact; but it is enough to remark, that it does not altogether arise from the natural warmth and eagerness of the national character, but, in a great measure, from the more contracted range of society, and from the patronage of the Crown operating most extensively over a scanty population. Almost every family of a certain rank may reasonably expect, for one or more of its members, a share in the fruits of this patronage. The number of electors in the largest county, does not greatly exceed 200, so that every vote is of importance, and, if given on the right side, sufficient to constitute a claim to notice. The consequence of this has been, that the majority of the landholders and gentry have always found it impolitic to be in opposition to the existing administration. At the time of the French Revolution, there were few who durst avow even moderately liberal and independent principles in Scotland; and if any one signalised himself in this way, he became exposed

to the risk of a proscription in society almost involuntary in those who were made its instruments. Still, the spirit of independence has been gaining ground. Almost the whole of the middling classes, which form the strength of every state, are now favourable to rational liberty; and the proscriptive disposition of the violent supporters of Government in higher life has been kept in check by that brilliant succession of men of genius and of eloquence, which for thirty years has been arrayed in opposition at the bar, and which has formed the ornament of the best society in the Scottish metropolis. This has been undeniably the case for many years; and although the collision between the Whigs and the Tories was occasionally violent, yet, a better spirit seemed to be gaining ground. The Whigs, outvoted at almost every meeting of county freeholders, had, nevertheless, always the satisfaction to feel themselves powerful from their abilities; and it seemed as if numbers on the one side, and talent on the other, preserved an equilibrium between the contending parties.

But this calm was not long permitted to continue. The cry of danger from Reform, which commenced in England, was loudly re-echoed in Scotland. In that country, many had begun to exert themselves to obtain some improvements in the system of their Burgh-government. They were assisted by the Whigs, and their claims were so moderate and reasonable, that it seemed almost impossible to offer to them any resistance. It was at this time, in the year 1817, that the system of private slander was commenced. A literary journal, which has since rendered itself notorious throughout the kingdom, was converted by its Editors into a vehicle for the discharge of every description of abuse upon those who differed with them in politics. The private history, the forgotten errors, the personal defects, the petty failings, the trifling peculiarities, and the family misfortunes of their opponents, were held up to public view, and exposed with relentless bitterness, to be pointed at with the 'slow-moving finger of scorn.' Prosecution followed prosecution, and each was successful; but the Magazine was still read with avidity, and thus enabled to continue its calumnies. We need not tell how much the animosities, the heart-burnings, the dissensions which were thus revived, tended to undermine the happiness and confidence of society. The death of the unfortunate and distinguished Mr. Scott in the beginning of the year 1821, hardly gave a momentary check to the unblushing abettors of this determined system of personal attack. A weekly political journal, called the BEACON, was established almost at this very period, upon the model of the infamous JOHN BULL. The monthly malevolence of the Magazine now

became impotent, compared with the weekly atrocities of the Beacon. For eight months did this paper proceed in its career, libelling and calumniating all who were either directly or indirectly connected with a different party in politics. The Editors of the Beacon, with a cowardice that ever distinguishes guilt, endeavoured to skreen themselves from public notice, in order that they might with greater impunity discharge their envenomed shafts into the bosom of their victims. But a fatal and unexpected circumstance at length gave a death-wound to the Beacon. It was discovered that the Lord Advocate,—an officer in whose person are united all the powers of our Grand Jury,—an officer who is virtually the Secretary of State for the sister kingdom, and in whom are vested all the unabolished privileges of the ancient Privy Council of Scotland, in short, the Public Prosecutor and first law-officer of the Crown,—was found to have signed, along with the Solicitor General, his deputies, and other judicial authorities, a secret pecuniary bond in support of this paper which was an outrage on civilized society. It was no longer possible that the Beacon should continue. It hardly survived the discovery; and although it was expected that reparation would be demanded of those who had thus rendered themselves, we trust unintentionally, participators in its guilt, it was hoped that nothing of a similar description would again be attempted. But another journal stepped in to occupy the place of the degraded Beacon; and the SENTINEL proceeded in the same course of wickedness, till the death of Sir Alexander Boswell placed on it the brand of infamy.

To us it is matter of astonishment, how any individuals holding the rank and bearing the character of gentlemen, could so far forget what was due to their name, as in any shape to become the abettors of journals which bring down a stigma on the nation itself. And we do the more marvel, that it has been proved both of the "Beacon" and the "Sentinel," as it is more than surmised of the "John Bull," that those weekly libellers were not altogether obscure, degraded, needy hirelings, but that many of them were persons moving in the highest circles, admitted into the best society, associating with men of honour and integrity.

It is the remark, we think, of Montaigne, that, even in the midst of compassion, we feel a lurking pleasure in the misfortunes of others. And at all events, it is natural to our corrupted nature, to hearken to the tongue of slander, even when we condemn the slanderer. It is therefore intolerable, when the meanest scribbler for hire avails himself of one of the worst propensities of fallen humanity, for the purpose of vilifying and traducing private character. But what must be the fatal result,

if men of weight and of rank, hurried on by the blind violence of party rage, lend themselves as abettors to the venal publishers of calumny and personal abuse, reduce it to a system, and support it by their influence? It is dreadful to contemplate the consequences to which this practice may eventually lead. Its necessary tendency is, to unhinge and barbarise society, to create distrust and suspicion between man and man, to give birth to the most deadly feuds, to rouse into action the most ungovernable passions, and thus, not merely to continue and perpetuate the practice of duelling, but to introduce the stiletto and the bowl.

We are convinced that we do not speak too strongly upon this subject: we are fully borne out in our assertions by history and observation. But we do trust, that there is sufficient virtue in England, to frown down this system of calumny, as well as to consign to reprobation those lurking assassins of character, those men of rancour and of virulence, who, by their conduct, proclaim to the world, that a difference in politics justifies the most deadly malignity. Be it remembered, that the supporters of the system are not merely those who directly contribute to its prosperity, but that every individual who, influenced by curiosity or any other motive, contributes to its subsistence, must necessarily become a participator in its criminality, and responsible for its results.

We have spoken of this glaring abuse of the Press in Scotland, but it is not confined to Scotland: it is to a very great extent patronised and encouraged in England, by the culpable curiosity of those who themselves detest the principles they unintentionally foster. The duel which has lately occupied so much attention, is to be viewed as a consequence and natural concomitant of the evil we have been deprecating. It resulted from a series of gross and unprovoked attacks commenced in the Beacon. Mr. Stuart in vain attempted to discover and drag to light his cowardly calumniator. The Beacon was suppressed, and the Sentinel was made the vehicle of still grosser and more outrageous abuse.

'At the period I have come to,' says his eloquent and powerful defender, Mr. Cockburn, 'Mr. Stuart did not know, nor had he any suspicion, who the author of these articles was. He and every body else was satisfied that they were not the productions of the printers, but that they came from some person who had not only that spirit which gives sarcasm its edge, but a few of those powers which give it its force. Accordingly, every one of his acquaintance saw how deeply they had sunk into his bosom; for, in every one of these articles, the word Coward is directly applied to him. These arrows struck the mark for which they were intended, and they cleft that heart they were directed against, though the quiver from which they came had not been discovered.'

At length, an unexpected *eclaircissement* took place. Mr. Stuart's 'half friend and relation,' Sir A. Boswell, was detected as the author of some of the most offensive paragraphs.

'He found,' says Mr. Cockburn, 'a letter from Sir A. Boswell, subscribing a sum of money to defend the Sentinel; in other words, to defend that very defamation for which the Sentinel was prosecuted; and then he found all the previous wrongs levelled at his head, on the authority of no base scribbler, but of a man, not quite his equal in family, to be sure, but fully his equal in public station. What was—what could Mr. Stuart do after this? Was he to submit quietly? Was he not to speak? Was he to huddle up these papers, and go about the world with his diminished head marked with the word Coward? No; he did what (with the exception of the Bench) there is not a man in the kingdom who would not have done.' p. 35.

From the testimony of the Earl of Rosslyn, as well as of his antagonist's second, Mr. Douglas, it appears that, according to the rules of honour, all the proceedings connected with the duel were conducted with the strictest and most gentleman-like propriety, in a manner equally creditable to the moderation, the firmness, and the courage of Mr. Stuart. He conceded every request of his antagonist, was willing to accept any suitable apology, and when the fatal deed was done, and he saw the calumniator of his fame stretched at his feet, 'he was dis-' solved in all the tenderness of an infant.' 'These gentlemen,' says Mr. Cockburn, 'will tell you that they never witnessed so ' natural and so generous a flood of sorrow, for the ties which he ' knew he had broken, and for the life which he knew that he ' never could recal.' When we take these circumstances into account, and connect with them the extraordinary mildness and suavity of his disposition, his irreproachable integrity of conduct, and the high testimony that was borne to his general character by the most respectable witnesses,—all opposed to him in politics,—we cannot but rejoice at the expected issue of the trial of Mr. Stuart.

But, while we think that it would have been hard to enforce the rigour of the law in the present instance, protected and countenanced as is that practice to which Sir Alexander Boswell fell a sacrifice,—yet, we cannot but protest against this disgraceful remnant of antichristian barbarism. We have already quoted a part of Mr. Cockburn's opening defence, in which he says that no man could have acted otherwise than Mr. Stuart acted; and we shall now quote a portion of the peroration in Mr. Jeffrey's closing speech, partly as a specimen of his eloquence, but chiefly to shew the principles on which Duelling is avowedly justified.

"I do not plead for him the apology of provocation. It was not done in heat of blood, or under the influence of any passion, criminal or venial. *It was the deliberate act* of a wounded heart, and a mind convinced and overwhelmed with the sense of its absolute necessity. In the long vista of his repeated meditations, in the cool anguish of nights and days, he saw and felt that he could not live without doing that which brought his own life into hazard, and, what to him was more painful, brought the same danger to his antagonist. He was actuated by no violence, no heat of feeling; his actions now were only in union with what his words had been before; and these shewed that his motives were pure, defecated from any stain of anger or malignity. From first to last, there is proof that his heart was overwhelmed with the painful sense of what he had unwillingly done to the unfortunate man who injured him; and if his courage and firmness are undeniable, while exposed to danger, the relentings and kindness of his heart are equally displayed when it was over. What he said to Mr. Liston and to Lord Rosslyn, is confirmed by that most pathetic interview with Mr. Gibson, when he exclaimed, "Would to God I *had* taken aim, and then I might have missed him!" When you compare this with the scenes and recollections which had led to it, when you find him agitated and overwhelmed, you must be satisfied that slaughter was not wished for by this person, that nothing was desired by him, but the restoration of his own dignity; you must feel that the fatal act was forced upon him as irresistibly as if he had been the involuntary executioner of a judge's warrant, or a being doing the behests of a higher power. This gentleman, who was called, in language that disgusts and astonishes one, even in the repetition, sometimes a coward, and sometimes a ruffian,—who, as a coward, should have exulted in his safety—as a ruffian, have triumphed over his fallen foe,—what does he do in this moment of instinctive feeling? Why, gentlemen, you find him dissolved in speechless grief. He cannot express in language the misery he feels, upon witnessing the fate to which his unlucky hand had just consigned his enemy. His emotions, indeed, resemble more the meltings of a female bosom than the agitation of a male. When forced from this scene of distress and danger to him, and driven to a foreign land for his immediate safety, we there find him still pursued by his melancholy reflections; and when Mr. Allan communicates to him the certainty that Sir Alexander Boswell was dead by his hands, his burst of grief is overwhelming and frightful; and when he tries to relieve him by the consideration that Sir Alexander's death was brought upon him by his own act, while he (Mr. Stuart) was free from evil design, and forced to what he did, his conduct again is a demonstration of the purity and kindness of his soul. For what does he say? Does this heartless ruffian exult in the agonies of his victim? Does this bully relate the tale of his prowess? No—he is dissolved in tears at the misery he had caused; he is overwhelmed with speechless agony. And when desired to remember that he was a mere instrument in the hands of a higher Power, he turns immediately to those who were about him, and says,

"It may be so, but how can I think of the condition to which I have reduced his wife and children?" ' p. 170.

We have said that we rejoiced at the issue of the trial. We go farther, and assert, that, while sentiments such as those we have quoted about the imperious necessity laid upon Mr. Stuart to vindicate his honour, are thus publicly acknowledged, it would be not only harsh, but positively unjust, to condemn any man to *death*, who had been engaged in a duel that was fairly fought. For we are reluctantly compelled to agree with Mr. Jeffery, when he says:

'It is a fact, which I believe no person will be bold enough to contradict, that however immoral, however objectionable in many points of view, the practice of duelling may be in itself, it is a practice so established, and the necessity of which is so enforced by sanctions which no man can be expected to resist or defy, as to render, in certain circumstances, such an encounter inevitable to any gentleman. The unfortunate individual who, in obedience to that sanction, exposes his own life and the life of another, is not answerable for the justness or reasonableness of the institution itself.'

This will, indeed, form no apology for the duellist at the bar of God; but it is against duelling as sanctioned by the world, and not as practised by individuals, that we ought to level our indignation. Mr. Jeffrey, in the course of his speech, enters into an ingenious and elaborate defence of Duelling. He exerts all the energies of his extraordinary talents in order to prove, that it is not only a necessary, but a *beneficial* evil; or rather, that it is an evil in theory, a benefit in practice. He calls to his aid many high and respectable authorities. The names of several distinguished philosophers, lawyers, judges, and *clergymen* are marshalled on his side; and foremost on the list, and first in point of weight, we blush to read the name of Samuel Johnson. His sentiments on this subject are recorded by Boswell his biographer, the father of him who died the victim of the principles in which he had been educated. The defence set up for the practice by that grave moralist, is grounded upon the lawfulness of defensive war. He overlooked, it would seem, the vast difference between a nation's solemnly taking up arms to defend its invaded rights, and to repel aggression, and an individual's sending his fellow creature into eternity in order to wipe away the stain of some petty aspersion,—frequently in order to establish his reputation for courage. There should at least be some proportion between the injury done, and the punishment inflicted, to give colour to the supposed analogy. What should we think of the man who, if he were rudely jostled in the street, should draw

a pistol from his pocket, and shoot his assailant dead on the spot? Much is said in the speech before us, of character being dearer than property, while it is lawful to defend our property with arms. We more than doubt the propriety of taking away life in defence of property. It was forbidden by the laws of Moses; and if our own life is not put in peril by the robber, we should be inclined to dispute the right which is thus arrogated on the ground of self-defence. If, however, any positive injury is done to our good name, there are various remedies within our power. But how is our character to be restored, or the stain of calumny effaced, by imbruing our hands in another's blood? It has been said, (we think by Adam Smith,) that our courage is appealed to as the test of our purity and honour. But, independently of the questionable nature of this appeal, history* and observation both attest that some of the most cowardly braggadocios have been noted duellists. And in truth, little courage is necessary to induce a man to engage in a duel. A coward may be found mean enough to decline a challenge, not from any principle of virtue, but merely from a regard to his own safety; but such instances are rare. The smile and approbation of the world are naturally too dear to the heart, and its frown and displeasure are too appalling, to allow of a man's consulting his personal safety, if he is actuated by no higher principle, in the event of a challenge. The man who has built all his hopes and prospects on his worldly reputation, whose thoughts seldom lead him to look beyond the present state of existence, and whose views are limited to the narrow scene that surrounds him, feels himself necessitated to fight. But he is the man of true courage, who, influenced by an imperious sense of duty, and recollecting that he is forbidden to tamper either with his own life or with the life of his brother, calmly refuses to engage in what his conscience tells him is rebellion against his Maker, and, while he feels the bitterness of that scorn which he is sure to encounter, appeals from the judgment of men to the tribunal of God.

It is alleged by Mr. Jeffrey respecting Duelling, that 'however 'awkward, however imperfect, however unequal and immoral 'a remedy it may appear, yet, that in point of historical fact, 'it has come as a corrective to greater immoralities, and a pre-'ventive of greater crimes,—' that it has superseded the atrocity of private assassination; and the history of those nations where it prevails most and least, is affirmed to present 'an obvious and conclusive testimony' to the fact, that it affords 'a

* See an anecdote of the second Villiers duke of Buckingham, in Smollett's Travels. Vol. I. pp. 260, 1.

'remedy for these crimes, and a preventive to these atrocities.' 'In Spain, Portugal, and Italy,' it is said, 'assassinations 'are daily occurring, poisonings, stabbings, the basest and most 'cruel murders.' Now we must be allowed to remark, that there can be no greater mistake than to confound a casual sequence with a direct consequence. Granting that assassinations became less frequent during the sixteenth century, may not this fact be attributed to the improvement which then took place in the science of government, to the introduction of liberal sentiments through the increase of knowledge, the wider diffusion of religious and moral principles,—in short, to that glorious flood of light which then burst upon Europe, and roused it from the sleep of ages? Nay, we may turn the argument of Mr. Jeffrey against himself, and maintain that the very fact, that poisonings and stabbings *still* prevail in Spain, Portugal, and Italy, proves that Duelling is *not* the preventive of assassination. Duelling is not more strictly prohibited there than in England; but the dark night of superstition has long brooded over those unhappy countries, and the "dark places of the earth are full "of the habitations of cruelty." We rejoice that the morning-star of liberty is already rising upon the mountains of Spain and Portugal; and we trust that, ere long, the empire of Christianity extending itself over the whole world, will banish not only the stiletto, but, in the practice of duelling, the last relic of barbarism.

We allow that some instances may be found in the page of history, in which a blood-thirsty villain has preferred the termination of a deadly feud by honourable combat, to private assassination. But how numerous are the examples upon record, of men possessed of feelings too noble to suffer them to perpetrate assassination, who have not scrupled to commit virtually the same crime, when that crime was disguised in the garb of honour! When Henry III. of France desired Crillon to assassinate the Duke de Guise, he refused, but offered to engage him in single combat.

But we are told by Mr. Jeffrey, that to Duelling we are indebted, not only 'for the polish and refinement that belong to 'the members of our upper society, but for what is a great 'deal more valuable; not only for the high and general esteem 'in which courage and intrepidity are held, but also for the 'universal diffusion of fairness, manliness, forbearance, and 'handsome conduct among all the gentlemen in the land.' We will not deny that it may operate as some restraint upon the evil passions, or that it may, to a certain extent, be a protection against insults which the law cannot redress. In these plausible apologies there is at least the semblance of truth.

But we hope better things of England and of English piety than to imagine that all those virtues which have been enumerated, are nourished and supported, merely or chiefly by the dread of chastisement. It is not upon the true gentleman that such a motive as this can operate; but only upon him who is wanting in all those high and generous feelings which constitute that honourable character. And are there not many belonging to this latter class, who, trusting to their own good fortune, or to the steadiness of their aim, are upon all occasions ready to take or to give offence, and then to support their malignity or rudeness with their pistols? Is there no method by which the tone of society may be preserved, but one which shocks every unsophisticated feeling of the heart,—which visits a hasty word or an involuntary smile with the punishment due only to the darkest crime, too often spreading desolation and mourning through a whole family, rending asunder the firmest and the fondest ties, rudely breaking up the closest and most endearing connexions?

But this is not a question of expedience or utility. It is one upon which a doubt cannot be entertained by the follower of Christ; for, in the Law of God, we behold it stamped with the uncompromising characters of murder. It is a practice which Christianity cannot for one moment tolerate. She leaves the palliations and apologies of the world to the men of the world, and tells them in reply, that the friendship of the world is enmity with God. The opinion of men in rebellion against their Maker, can never be a rule of conduct to the Christian. The esteem of his fellow men is grateful and desirable; but, if he beheld the universe arrayed in favour of a practice which Christianity prohibits, like Abdiel, he will be found "faithful "amidst the faithless," and will prove that he does not, like the duellist, "love the praise of men more than the praise of "God."

Mr. Jeffrey employs considerable time and much ingenuity in proving, that, since in a duel, such as the one in which Sir A. Boswell fell, there was no malice, so, the survivor could not be legally convicted as a murderer. We cannot, indeed, agree with the paradoxical and unaccountable Rousseau, in regarding Duelling as the offspring of revenge; and we are inclined to think that Mr. Jeffrey established his point in the present case, so far as the law of the land is concerned. But if Mr. Jeffrey meant to say that the successful duellist is not guilty of murder before God,—if he meant to say that the absence of malice justifies this unequivocal breach of the seventh commandment, he greatly errs. Instead of quoting the authorities of Johnson, Ferguson, Lord Kaimes, and others, he might at once, and

with the greatest propriety, have introduced into court, the mouldering and forgotten volumes of Lessius, Molinar, Escobar, Reginaldus, Filiutius, and Baldellus. In the writings of these and other Jesuitical casuists, he would have found how the end sanctifies the means,—how it is unlawful to engage in a duel from motives of revenge, but how it is allowable thus to defend our honour. He would have there learned the grand secret of '*directing the intention.*' But we stop short. We fear, that, in the case of duelling, the lesson would be superfluous; for the argument which runs through the whole of his eloquent and most powerful address, is founded upon the self-same principle. Fortunately, however, the fallacy and absurdity of this defence of the practice of Duelling, have been long ago exposed and refuted by no feeble pen. In the 7th and 14th of the "Lettres Provinciales" is contained one of the most forcible and unanswerable exposures of this doctrine, that ever came from the pen of man. In the former of those two letters, all the apologies and palliations of the Jesuitical writers are laid bare, and held up to scorn, by the application of ridicule unmingled with levity, and sarcasm unstained by malice. In the other letter, Pascal throws aside the weapon of ridicule, and no longer able to restrain his indignation, pours the full tide of his impassioned eloquence, yet tempered by the expostulations of his tender spirit, against those who ventued to defend the nefarious practice of Duelling. We cannot refrain from quoting a few sentences from this admirable Writer, 'the 'sublime Pascal,'—a man in whom lofty genius, comprehensive intellect, and inimitable taste were so blended with the most elevated devotion and solid piety, that it must ever be the matter of regret, that the superstition of his age, operating upon a frame too feeble to sustain the feverish excitement of his lofty spirit, so soon withdrew him from the world, and buried him in the retirement of the cloister. After reprobating the injustice and wickedness of Duelling, he thus addresses its defenders, the Jesuits. 'Where are we, my fathers? Are 'they priests who speak thus? Are they Christians? Are they 'Turks? Are they men? Are they demons? And are these the 'mysteries revealed by the Lamb to those of his Society?* Or 'are they abominations suggested by the Dragon to his followers?'

After a most beautiful description of the two kingdoms which divide the world,—the kingdom of Christ, and the kingdom of Satan, he thus proceeds: 'Jesus Christ has sent into the 'Church, which is *his* empire, such laws as seem good to his 'eternal wisdom; and the Devil has sent into the world, which

* Alluding to the denomination of the Jesuits—'the Society of Jesus.'

'is *his* kingdom, such laws as he pleased. Jesus Christ has 'made it an honour to suffer; the Devil, not to suffer. Jesus Christ 'has commanded those who receive a blow, to turn the other 'cheek; the Devil has taught men to kill in order to avoid a 'blow. Jesus Christ has declared those happy who partici- 'pate in his ignominy; and the Devil declares those wretched 'who live in ignominy. Jesus Christ has said, "Wo unto you 'when all men shall speak well of you;" and the Devil says, 'Wo to those whom the world regards not with esteem!'

Again:—'It is said, "Honour is dearer than life: but it is '"permitted to kill in defence of life; therefore we are per- '"mitted to kill in order to defend our honour." What, my 'fathers, because the moral derangement of mankind has made 'them prefer this false honour to the life which God has given 'them to serve him withal, shall murder committed in its de- 'fence be held justifiable? It is in itself a dreadful evil, to 'prefer such honour to life; and yet, shall this vicious attach- 'ment, which would stain the *holiest* actions if done with a 'view to such an end, be held to be a justification of the most '*criminal*?'

Once more: 'Has not Escobar said, that when a man allows 'him to live who has given him a blow, he lives without 'honour? Yes, my fathers, without that honour which the 'Devil, out of his proud spirit, has transmitted to his proud 'children. This is the honour which has ever been idolised 'by those who possess the spirit of the world. It is to pre- 'serve that glory of which the Devil is the true distributor, 'that men sacrifice their life by the fury of those duels to which 'they abandon themselves, their honour by the ignominy of the 'punishments to which they expose themselves, and their sal- 'vation by the peril of a future Judgement.'

Art. VII. *A Letter to the Honourable James Abercromby, M.P.* By John Hope, Esq. 8vo. Edinburgh. 1822.

IN noticing the trial of Mr. Stuart, we have already animadverted on the licentiousness of a part of the public press in Scotland, and also on the encouragement which this has given to the continuance of the practice of Duelling. Events have subsequently occurred, which tend still further to illustrate the magnitude of those evils.

We purposely abstained from alluding to the Parliamentary inquiry which is about to be instituted into the conduct of the Law-officers of the Crown in Scotland, in regard to their alleged support of the offensive Newspapers. But we cannot repress our indignation at the attempts which have been made, and are still making, to over-awe those who, in discharge of a

sacred and most painful public duty, have deemed it necessary to stand forth as public accusers.

No one who heard the powerful speech of Mr. Abercromby, in his place in parliament, on moving for a Committee of Inquiry, could fail to be struck with the candour, temperance, and gentlemanlike tone which distinguished his remarks. In the opinion of impartial men of all parties, he delivered himself like one who felt the disagreeable nature of the task he had reluctantly undertaken, who was conscious of the deep responsibility of his situation, who was actuated only by a paramount and overwhelming sense of duty, and who, as a Scotsman, was anxious to efface the stain which, in his opinion, attached to the administration of public justice in his native land.

It was, however, open to any man who felt himself aggrieved, publicly to correct any misrepresentation which might have arisen in the course of a long and intricate statement of all the transactions in which the Scotch law-officers of the Crown were implicated. We could not therefore have blamed Mr. Hope, had he confined himself to a vindication of his own conduct. But his "Letter" is not so much a defence of himself, as a personal attack on a member of parliament. He impugns the conduct, and arraigns the motives of Mr. Abercromby, in a tone and style which we should hardly have expected from a man in Mr. Hope's station in society. His pamphlet is distinguished by a degree of overbearing petulance and intemperate bitterness altogether at variance with that modesty which ought ever to adorn the brow of youth. And the only point on which he attempts to vindicate his conduct, is one which does not materially affect the general statement of the case, even if it appeared that Mr. Abercromby had fallen into the mistake of which Mr. Hope complains.

We must also be allowed to remark, that the manner in which Mr. Hope continually alludes to the fatal duel with Sir Alexander Boswell, does no great honour to the kindliness of his heart, and certainly will not exalt him in the estimation of the public. A statement regarding the conduct of Mr. Stuart towards the Printer of the "Beacon," is also very unnecessarily quoted from the "Sentinel;" but it has had one good effect; it has afforded an opportunity to Sir Ronald Fergusson to contradict this libel, and to shew, by a reference to the deposition of witnesses, that it was 'a malicious and atrocious falsehood.'

As a literary composition, this Letter contains throughout such gross violations of every principle of correct taste, as to render it almost unworthy of notice. Mr. Hope is a young man, and will, we trust, in his future conduct, display more good sense and good feeling than is visible in this hasty and ill-advised production.

Every one must rejoice that the interference of the House prevented a meeting between Mr. Abercromby and either of the two Scotch advocates. The former has pledged himself to proceed in the investigation, careless of the peril to which he sees he must be exposed. But we trust that the House will discountenance and put down this system of bullying; and we can only regret that Mr. Abercromby, after having conducted himself in a way altogether worthy of the manly and independent character of his illustrious father, should have deemed it essential to the preservation of his honour, to countenance the practice of duelling,—a practice alike repugnant to reason, and contrary to the law of God.

Art. VIII. A *New Greek and English Lexicon to the New Testament*, on the Plan of Dawson's Greek and Latin Lexicon. For the Use of Schools. By the Rev. Henry Laing, LL.D. 8vo. pp. 427. Price 10s. 6d. London. 1821.

THAT a child should be set right in the beginning of his way, is a maxim which applies with equal propriety to moral culture and to literary education. We cannot but cordially approve of the design of the work before us, though we hesitate to give our unqualified sanction to the manner in which it has been executed. We are fully sensible of the advantages which the present Lexicon possesses from 'the circumstance of its 'adaptation to the earliest reading of the language,' and from its furnishing to the learner 'the proper quantity of a large 'number of words most frequently in use;' and we readily admit the utility of an elementary work by which the pupil may be 'led almost imperceptibly, and without additional la-'bour, to adopt a pronunciation more fixed and accurate than 'could reasonably be expected from the use of a detached 'treatise on the rules of prosody.' Nothing can be more judicious than this plan of associating the correct attainment of quantity with the learner's acquisition of words. But we regret that the Author has constructed his work on the model of Dawson's Lexicon, which is much too liberal in the assistance that it provides for a young reader of Greek, whose research should be stimulated and wisely directed, but never superseded so far as is the case when the particular mood, tense, and person of a verb, and the several forms of other parts of speech, are distinctly and minutely prepared for his use. The Lexicon before us would have been more valuable as a work of elementary instruction, if it required more application on the part of those for whose benefit it is intended. The whole of the advantages of this "New Greek and English Lexicon for the "New Testament," might have been retained in a volume of

less than half the number of pages, had the Author, instead of copying Dawson's method, included only the leading words with their principal varieties, and such forms of words as are of anomalous character; marking (as he has marked) in all cases the quantity of the doubtful vowels. We so fully approve of Dr. Laing's design, that we take the liberty of recommending to him the alterations necessary to render his work unexceptionable for general use.

We have noticed some *errata* which have escaped the Author's correction. Απιδω (p. 42.) appears without explanation; and Απιδω, the root to which reference is made, is omitted. (p. 39.) Διαζωνυμι for Διαζωννυμι. (p. 90.) εξεπορευετω instead of εξεπορευτο. (p. 145.) Επαγγελματος occurs as the nominative (p. 148). Επιδυω has the antepenult long instead of short (p. 156). The future of Επιστηριζω should be in ξω (p. 161). ευρησετε is said to be the 1 pl. instead of the 2 pl. Διαχοσεω is described as being compounded of δια and εχω; a very questionable etymology.

The Author of this work has been careful to avail himself of the labours of the most accomplished scholars in matters of prosody, in aid of his own researches: he has correctly marked the quantity of the doubtful vowels, following the example of Dr. Maltby in the use of the double sign; and has added copious and instructive genealogical tables to illustrate the history of the New Testament. We should have great pleasure in noticing a revised and amended edition of this Lexicon on the plan which we have suggested.

Art. IX. *Plans for the Government and liberal Instruction of Boys, in large Numbers;* drawn from Experience. 8vo. pp. 254. Price 7s. 6d. London. 1822.

THIS publication contains a minute statement of plans adopted for the discipline and regulation of a large school; and they are said to have been attended with entire success. The great question, in all such cases, refers at once to the operation of the system; and if that can be fairly affirmed to work well, it is scarcely worth while to enter into an elaborate investigation of a complicated mechanism for the sake of detecting an occasional anomaly, or some casual arrangement which may wear the appearance of inefficiency. In the present instance, the Author comes forward to describe the nature and the effects of an extensive scheme founded upon the principles of strict police, and inviolable order and punctuality, maintained by different degrees of magistracy. We have Constables, Juries, Attorney-generals, Judges arranged before us; and considerable pains seem to have been taken to make the

offices efficient, and to guard against the operation of improper motives and feelings.

It is quite impossible for us to enter into a minute analysis of the present volume. The multiplicity of its details, and the variety of the subjects to which they refer, can be adequately learnt only by reference to the book itself, which is well drawn up, and, as containing the plans and results of an experiment in education, is worth perusal.

Art. X. *Rules for the Construction of the Relative Qui, Quæ, Quod, with the Subjunctive Mood*, established by a copious Selection of Examples from Classical Authors; with critical Notes. For the Use of Schools. By A. R. Carson, A.M. Rector of the High School of Edinburgh. Second Edition. 12mo. pp. 148. Edinburgh. 1821.

THERE are two great evils by which those who seek instruction from elementary treatises or critical discussions on the nicer points of idiomatic construction, are perpetually embarrassed—rashness, and want of distinct definition. An incredibly large portion of the great and continually enlarging mass of grammatical criticism, consists of assertions boldly hazarded, but utterly untenable; and at least an equal share is made up of cautious and doubtful approaches, never closing with the point in issue, but, after a tedious parade of knowledge and acumen, leaving it in its original obscurity. The little volume now in our hands, and which, in its first edition, has long been a favourite with us, is not liable to either of these objections It illustrates, with admirable skill and completeness, a department of Latin construction which had been previously much unsettled; it furnishes a series of valuable exercises in classical composition; and we are sure, since it has now emerged from the limited sphere of its former circulation, that it will be extensively adopted as a class-book.

Mr. Carson will not, we hope, stop here. There are many important philological inquiries in which his leisure might be profitably occupied; and from this specimen of his success, we anticipate further and still more acceptable exertions.

We take this opportunity of recommending the edition of Ruddiman's Rudiments, printed at Cupar, 1819. The book seems to have been carefully printed, but it derives additional value from an 'Appendix, containing an elementary View of 'the Tenses of the Latin Verb,' contributed by Dr. John Hunter, to whose able revision the proof-sheets of the present edition were submitted. We think that this dissertation throws much light on the model and temporal structure of the Verb, and that it will prove of great service to students in the higher classes.

Art. XI. *The Book of Psalms, in Verse;* with a Short Explanatory Preface to each Psalm, taken from the Works of different Writers on the Psalms, but chiefly from Bishop Horne's Commentary. post 8vo. pp. 302. Price 5s. London. 1822.

THE design of this volume is to render the Book of Psalms at once more intelligible and more attractive, and to recommend the study of this portion of the sacred Scriptures to those young persons who may have leisure and opportunity to look more deeply into the subject, and to search for fuller information in the writings of learned and pious commentators. We cannot but warmly applaud the intention of the Writer. Of the merits of his performance, we shall enable our readers to judge for themselves.

'PSALM XXIII.

'In this beautiful Psalm, David compares God to a shepherd, an image familiar to his own mind from his early course of life, and which is more than once used by our blessed Lord, to represent the relation in which he stands to his people. The Psalm has been supposed to have been written, while the Psalmist was expelled from the holy city and temple, owing to the allusion made in the 6th verse to his hopes of dwelling in the house of God; and, as it mentions a supply of provisions in the face of the enemy, it was probably composed when David, flying from the contest with his disobedient son, pitched his camp beyond Jordan, and was in danger of seeing his little army perish for want of provision in that uncultivated region, until his friends brought him a plentiful supply: see 2nd Sam. chap. xvii. verse 27, 28, 29.

'1. The Lord, my shepherd, doth each want supply,
In pastures green he causeth me to lie;

'2. My feet by cooling streams he deigns to guide,
And leads me where the peaceful waters glide:

'3. My soul he keepeth in his holy way,
And brings me back whene'er I go astray.

'4. E'en in my passage through death's awful vale,
Supported by his staff, I shall not fail:
E'en there will I defy th' approach of fear,—
E'en there will walk in hope, for he is near.

'5. He fills my cup with oil, anoints my head,
My board in presence of my foes doth spread:
His aid through life I surely shall obtain,
And in his house for evermore remain.' p. 38.

As all the Psalms are versified in the same metre, this short specimen will give a fair idea of the series.

Art. XII. *An Address to the People of England in the Cause of the Greeks*, occasioned by the late inhuman Massacres in the Isle of Scio, &c. By the Rev. T. S. Hughes, Author of Travels in Sicily, Greece, and Albania. 8vo. pp. 44. London. 1822.

OUR readers will have in recollection, that to Mr. Hughes we are indebted for a minutely circumstantial exposure of the sacrifice of Parga on the part of the English Government to its worthy ally, Ali Pasha,—a transaction which he ventured to stigmatise as alike unjust, cruel, and impolitic. That transaction, there is reason to believe, furnishes but too fair a specimen of the politics of the British Cabinet under its present Directors. 'The reports, and indeed the confident assertions,' says Mr. Hughes,

'made in almost every letter which arrives from Greece, that stores and ammunition are sent out in English ships to provision Turkish fortresses; that English officers are serving in the Turkish navy and artillery; that confiscations of property and imprisonment of persons are denounced and executed, by our authorities in the Ionian islands, against the friends and relatives of those whom we are pleased to call Grecian rebels; that the rights of hospitality, in the same quarter, have in many instances been refused to the miserable fugitives from Turkish vengeance; all these considerations render an appeal to the English people still more necessary.—I appeal not to governments, statesmen and politicians. I am aware that they are surrounded with difficulties and perplexing considerations; that they are frequently obliged to pursue what appear to be temporary interests, in preference to those which are more remote, and to adopt a line of policy which their consciences cannot help condemning. But, whilst I endeavour to shew that the policy of supporting such an empire as Turkey is weak and vain, unless it were possible to effect an entire change in the moral habits and religious principles of its constituents, I would excite that ardour and enthusiasm in the breasts of my countrymen, which may lead them to express openly their sentiments in the cause of humanity.'

We confess that this is a subject on which we scarcely dare trust ourselves to speak. Should it appear that England, or rather its ministers, have, either from commercial considerations, or from the state maxims of the Holy Alliance, connived at the massacre of the Greeks, loud, and deep, and everlasting execration is the only language fit to be employed in reference to their conduct. But, alas! by what foreign nation are they not execrated, except the Russians and the Turks? And 'is it fear of Russia,' asks Mr. Hughes, 'which forces 'European cabinets into such a measure as patronising a power 'like Turkey? Is it in the empire of the Sultan that they would 'oppose a barrier to its aggrandisement? Vain hope! The 'colossus of clay will be kicked down, whenever it shall please 'the arctic despot to stretch out his leg.'

We earnestly recommend the perusal of this Address to our readers.

Art. XIII. SELECT LITERARY INFORMATION.

*** *Gentlemen and Publishers who have works in the Press, will oblige the Conductors of the* Eclectic Review, *by sending information (post paid) of the subject, extent, and probable price of such works; which they may depend upon being communicated to the public, if consistent with its plan.*

Captain Manby, Author of the Means of saving Persons from Shipwreck, has nearly ready for publication, a Journal of a Voyage to Greenland in the year 1821, with graphic illustrations. In 1 vol. 4to.

In the press, the Odyssey of Homer, translated in English prose as literally as the different idioms of the Greek and English language will allow: with explanatory notes. In 2 vols. 8vo. By a Member of the University of Oxford.

Mr. Hogg has in the press, a new edition, with considerable improvements, of his Concise and Practical Treatise on the Growth and Culture of the Carnation, Pink, Auricula, Polyanthus, Ranunculus, Tulip, and other flowers. In 1 vol. 12mo.

Mr. Walter Wilson has in the press, the Life and Times of Daniel Defoe, with an account of his writings, and anecdotes of several of his contemporaries.

Mr. Thomas Nuttall will soon publish, Travels into the Arkansa Territory, with observations on the manners of the Aborigines; illustrated by a map and other engravings.

Mr. William Cooke has in the press, an Abridgement of Prof. Morgagni's work on Diseases, with copious notes.

Sixteen Practical Sermons, by the Rev. Richard Postlethwaite, rector of Roche, will soon appear.

Mrs. C. Hutton, author of the Tour of Africa, will soon publish, Memoirs of the Queens of England, with a Sketch of the Kings.

The Political Life of his Majesty George the Fourth, is preparing for publication in an octavo volume.

Mr. P. W. Watson, of Hull, is collecting materials for a Dendrologia Britannica (trees and shrubs that will live in the open air of Britain), to be published in octavo, and illustrated by coloured plates.

The Rev. Richard Hennah will soon publish, in a royal octavo volume, an Account of the Lime Rocks of Plymouth, with ten lithographic prints of some of the animal remains found in them.

Mr. Allan Cunningham is preparing for publication, in four small octavo volumes, Scottish Songs, ancient and modern; with notes, a critical introduction, and characters of the most eminent lyric poets of Scotland.

The Rev. H. C. O'Donnoghue is printing, in an octavo volume, Academic Lectures on Subjects connected with the History of modern Europe.

The Rev. Jonathan Walton, rector of Birdbrook, has two volumes of Sermons in the press.

Mr. Gideon Mantell is preparing a Description of the Strata and Organic Remains of Tilgate Forest: with observations on the beds of limestone and clay that alternate in the iron-sand of Sussex, and numerous representations of extraordinary fossils discovered.

The History and Antiquities of Lewes, by the Rev. T. Horsfield and J. W. Woollgar, with the Natural History of the district, by G. Mantell, will soon appear in a quarto volume, with numerous lithographic prints.

The Rev. James Joyce will soon publish, in an octavo volume, a Treatise on Love to God, considered as the perfection of Christian morals.

The Remains of the late Alexander Leith Ross, A.M. of Aberdeen, with a memoir of his life, is nearly ready for publication. This volume will contain the literary remains of a young man distinguished for talents, piety, and extensive attainments in general knowledge, especially in Oriental literature.

In the press, an Abridgement of Blackstone's Commentaries on the Laws of England, in a series of letters from a father to his daughter, chiefly intended for the use and advancement of female education. By a Barrister at Law, F.R. F.A. and F.L.S.

In the course of the present month will be published, in 8vo, The Situation

of England in regard to Agriculture, Trade, and Finance, with a comparison of the prospects of England and France. By Joseph Lowe, Esq. This work contains an historical summary of the remarkable fluctuations that have taken place in our national resources since 1792; and explains, at considerable length, the respective operation of war and peace. The revolutions to which our agriculture, our trade, our paper currency have been successively subjected, are passed in review, as well as the rapid increase of our population, and its effect on our public revenue. The situation of France, in these respects, is explained and compared with that of England; and the concluding chapters of the book are appropriated to the consideration of—the disproportion still existing in the case of wages, salaries, and other money incomes—the operation of a sinking fund—and the expediency of a change in our financial system.

In the press, a Treatise on the Use of Mosca, as a Therapeutical agent, by Baron Larrey: translated from the French, with notes, and an introduction containing a history of the substance. By Robley Dunglison, Fellow of the Royal College of Surgeons.

Art. XIV. LIST OF WORKS RECENTLY PUBLISHED.

BIOGRAPHY.

Napoleon in Exile; or, a Voice from St. Helena. The opinions and reflections of Napoleon on the most important events of his life and government, in his own words. By Barry E. O'Meara, Esq. his late Surgeon. With portraits, 2 vol. 8vo. 1l. 8s.

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THE

ECLECTIC REVIEW,

FOR SEPTEMBER, 1822.

Art. I. *Journal of a Visit to some Parts of Ethiopia.* By George Waddington, Esq. Fellow of Trinity College, Cambridge, and the Rev. Barnard Hanbury, of Jesus College, A.M. F.A.S. With Maps and Engravings. 4to. Price 2l. London. 1822.

THE progress of foreign discovery, and the ardour of scientific travelling, are honourable distinctions of the age in which we live.

> 'Necquicquam Deus abscidit
> Prudens Oceano dissociabili
> Terras.'

In the days of Norden and Pococke, a journey up the Nile was esteemed a perilous undertaking. Now, it seems to be considered as an agreeable recreation, rather than a toilsome pilgrimage, to take a trip to the furthest confines of Nubia, and to pass the northern frontiers of Ethiopia.

Our Author, on arriving at Venice in 1820, found his friend Mr. Hanbury preparing for an antiquarian visit to Egypt and Nubia, with the hope of penetrating as far as Dóngola. Having passed the spring and part of the summer in Greece, they arrived at Alexandria in the month of August. There they heard that an expedition to reduce the countries above the second Cataract, had already left Cairo. The circumstance seemed auspicious to their project, and they determined to follow the army. They proceeded without delay to the second Cataract, and reached the army in due time. At Wady Halfa commenced and terminated the journey which is the substance of the volume before us. Their previous and subsequent travels were in countries already well described; but, as Burckhardt is the first traveller who succeeded in following the Nile as far as Tinareh, we may venture to pronounce Mr. Waddington's work a valuable accession to the information of which we were already in possession concerning Egypt and Nubia.

Norden has given a general description of Nubia as high as Derr, and Legh a detailed one as far as Ibrim, while the journals of Burckhardt have made us familiar with that immense valley of the Nile;* but little was known of the countries beyond the point reached by that indefatigable and intelligent Traveller, except through the vague and indefinite relations of the native merchants and soldiers. These countries, it was the good fortune of Messrs. Waddington and Hanbury to visit; and this journal is the result of their joint observations and discoveries.

They arrived in November, 1820, at the shoonah or Turkish magazine of Wady Halfa, with the necessary firmaums and letters for Abdin Casheff, Governor of Dóngola. Their party, besides themselves, consisted of a Dragoman, a young Irishman who had travelled with Belzoni, a Maltese cook, and his cousin Giuseppe, who served as a kind of volunteer. They seem to have pursued the track of Burckhardt in the South and South-Eastern direction of the Nile. On the 15th of November, they passed the five barrows, noticed by that Traveller, and dismounted at the Sheik's house in Ferket. They appear to have come to the determination of taking their expedition 'for better for worse,' and of bearing its incommodities and privations with good humour and cheerfulness; but we confess that our casuistry is not sufficiently indulgent to excuse some of the means to which they deemed it necessary to resort in order to facilitate their progress.

'At this place,' says Mr. Waddington, 'our engagement with our camel-drivers expired: and, according to the Aga's promises, we were to find others readily. The sheik of this village had, on our arrival last night, certainly given us no such hopes. We were awaked this morning with the unwelcome assurance that there was not a single camel to be procured by any means in the town or neighbourhood. We began to consider how far we should be justified in taking forward two of the animals that had conveyed us so well hither, though they were the Pasha's, and always employed in his service; and while we were gravely engaged in deliberating on this very important point, we were informed that our honest guides, perhaps anticipating such a measure on our part, had taken advantage of the fair moon-light, to decamp with their sacred charge. After laughing as well as we could at this first disappointment, we proceeded to attach our luggage to the backs of a number of asses, who were successively brought up for that purpose. The breed here is remarkably bad; and as some began by falling perpendicularly under the weights imposed upon them, and others staggered home to their stalls with what they could carry, it was long before the whole cavalcade could be collected and put in motion: they then, above a dozen

* "Travels in Nubia."

in number, quietly dispersed themselves about the country in search of food, and it was with some difficulty that they were at last driven into the kind of road we were fated to follow; we then commenced a kind of straggling march, and very soon had recourse to our feet, as a much easier method of travelling. In an hour and a half, direction South, we got to the large island Ferket; and in half an hour more (S. by W.) to Mograt.

'Here our prospects brighten a little: a camel is discovered among the palms, and soon afterwards another, and a man with a woman and child near it; he proves to be an Ababde Arab, named Achmet, going down, with his wife and child, to buy dates; we of course invite him very warmly to enter into our service, to which he as strongly objects; and on being more urgently pressed, he asks with great feeling, "And will you oblige me to leave my wife and child in the hands of strangers?" Now his wife was a very pretty woman, and was watching this scene with great interest, though in silence. The case was certainly a hard one, and perhaps we were decided by the sight of one of our asses, at that moment down on the ground, struggling with his burthen: however, we were decided; we justified ourselves by the tyrant's plea, and immediately proceeded to transfer part of our property to the more dignified situation it was once more destined to occupy. The man entrusted his family to a fellow-countryman, an inhabitant of the village, and proceeded reluctantly with us.'

pp. 14—16.

We pass over Mr. Waddington's description of the ruins of Aamára, so accurately given by Burckhardt. We cordially concur in the just tribute of gratitude and veneration which our Author suspends his narrative to pay that lamented Traveller.

'Thus far we followed the steps of Burckhardt, with his book in our hands; and it is impossible to take leave of him without expressing our admiration for his character, and our gratitude for the instruction he has afforded us. His acquired qualifications were never equalled by those of any other traveller; his natural ones appear even more extraordinary. Courage to seek danger, and calmness to confront it, are not uncommon qualities; but it is difficult to court poverty and to endure insult. Hardships, exertions, and privations are easy to a man in health and vigour; but during the attacks of a dangerous disease, that he should never have permitted his thoughts to wander homewards—that sickening among the winds and sands of the desert, he should never have sighed for the freshness of his native mountains,—this does, indeed, prove an ardour in the cause in which he was engaged, and a resolution, if necessary, to perish in it, that make his character as extraordinary as his fate was lamentable; and none are so capable of estimating his value, as those who can bear testimony to the truth of his information,—who have trod the country that he has so well described, and gleaned the fields where he has reaped so ample a harvest.' pp. 24, 5.

Our Travellers did not visit the pillars of Soleb. Their anxiety to cross the river was unavailing: there was no ferry, and their

attempts to prevail upon the Reiss of some provision-boat, to carry them over, were equally ineffectual. That magnificent ruin stood so near them, that the disappointment must have been acutely felt by young antiquaries inflamed with the ardour of pursuit, and impatient to add to their stock of liberal information. 'It was painful,' says Mr. Waddington, 'to be forbidden to raise 'the veil, when the hand was touching it.' Nothing, therefore, worthy of notice seems to occur in their journal till they reached the interesting antiquities of the island of Argo.

'In about half an hour, due S. from the village, we came to the antiquities, and approached them, not without great fears of disappointment. These were soon dispelled by the first object that appeared before us; it was a colossal statue of grey granite, representing a young man with the thin beard and corn-measure bonnet; the left leg is advanced; before the right, cut in the same stone, and standing on the foot, is a small statue, five feet high, bearded, and with the right hand on the breast, while the left hangs straight down; the hair is turned on the right side, in such a manner as to appear an ornament on that part of the head; and the face is much disfigured. The statue itself is broken in the middle, and the monstrous fragments lie about four feet apart, but nothing is lost; the face is entire, but flat and broad. The statue lies on its back, and is twenty-two feet six inches long, and five feet five inches across the shoulders. There is a small hole in the front of the bonnet, probably intended for the reception of the ornament or sistrum. It lies S.S.E. and N.N.W.

'There is a second statue like the first, except that it is not broken in the middle, that the face is in a better style, that the beard is twisted, an ornament of leaves goes round the edge of the bonnet, the dress is more highly finished and decorated, and there is no figure on the foot; the arms and beard have been intentionally broken. It is twenty-three feet five inches long, and measures seven feet four inches from the end of the bonnet to the end of the beard. The hands, which have suffered much injury, are open; those of the other are shut, with a short staff in them. It lies S. E. and N. W. nearly; the feet of the two statues are towards each other, and about thirty-five yards apart. They are both very well executed, and are inferior, if their perfection be considered, to no granite colossus existing; though the faces are not so fine as the Memnon, and, of course, not at all comparable in expression to those at Ebsámbal, as is natural, from the superior difficulty of working the material. A little to the West is a headless female statue, covered by earth up to the knees; and still further on is a fine block of grey granite, cut into four hippopotami, standing up side by side. The small statue only is of black granite, the others really look as white and clear, and as free from the injuries of time, as if they were now fresh from the hand of the sculptor. The place is called by the natives Sanna Behât, or the White Art, as interpreted to us; a name inconsistent with the opinions formerly promulgated to us by our honest Ababde, but not so (as will afterwards appear) with those of the Nouba residents. There is

much pottery and broken sandstone lying about, but no visible remains of any building whatever. Never was there so inviting a place for an excavator; the soil is soft, and as the ground is but little elevated, the labour would be small, and the rewards easily obtained and highly valuable. We retired reluctantly, with the determination of demanding Abdin Casheff's permission to return hither, and pass some time on the spot.' p. 48—50.

The following extract will serve as a specimen of the Author's power of description and vivacity of expression.

'In one hour we came to a large cultivated plain, and in one and a quarter, to the Nile, flowing N.N.W., with a very broad stream. Our direction had been latterly about S.S.W. The scenery of this beautiful island consists in a number of small open plains, some of grass, with cows and goats feeding without any keeper, and others cultivated, all shut in by sycamore and aromatic groves, which constantly open into new plains as rich, or as capable of being made so, as the former. The two last nights were much colder, which did not prevent the musquitos from being remarkably active about us. There is a breed peculiar to this country, which is much smaller, and less sonorous, than those whose attentions we had been in the habit of receiving. We had, of late, frequently observed a beautiful little green bird; another with the neck, breast, and tail of the deepest red; and a black bird, with the tip of his tail white.

'We sat by the water-side, waiting for the boat which was to take us across to the western bank, and congratulated each other on the conclusion of our labours. We were now, according to all our information, but a few hours from New Dóngola, where we should find Abdin Casheff resident as governor, who would, no doubt, receive us with that splendid hospitality for which he had always been remarkable. We dismissed, in consequence, at their own request, all our camel-drivers, except one, and presently the boat arrived. The ferryman brings us later and very different intelligence; Abdin Casheff has advanced with Ismael Pasha; the whole army is collected, and engaged in daily skirmishes with the Sheygýa and Abyssinians; we are still four days from Old Dóngola, and the troops are five days beyond it. This account induced us to examine, what we had not before much thought of, our money-bag, which was found to contain two hundred and twenty piastres, (somewhat less than five pounds,) and three Venetian sequins. With these reports and this certainty, we enter the boat, and seat ourselves astern on the luggage, alternately looking very grave, and laughing loud. The ferryman, a black malicious looking man, with much magic in his eye, is behind us, on the projecting plank, steering with a paddle. In the middle lies a large old camel on its knees, perfectly quiet; and by its side stand James and Giovanni, pulling a rope, attached to another paddle, which serves for an oar, and which a sailor is also pulling with his hands. The dog, Anubis, is asleep beyond the camel; then comes Giuseppe, evidently philosophizing in silence on the mutability of human affairs, and regretting the pleasures and security of Cairo and of Malta; and at the prow is the camel-driver, standing on the bottom

of a long shawl, and stretching out the upper part with his hands, to make a sail; thus do we cross over, and find the reports confirmed.

"Praised be God," exclaimed an old Nubian, who observed me writing with a pencil, "praised be God, the Creator of the world, who has taught man to enclose ink in the centre of a piece of wood!" pp. 51—53.

Maragga is also called New Dóngola. But, as the Nile flows through it from East to West, and as the similitude of sounds (Mokra) is obvious, it is in all probability the name of the country described to Burckhardt* by Selim el Assouany, as lying next to the North of the district of Bakou. Here they obtained a passage, though with much difficulty, on board one of the boats employed in conveying provisions to the army. The direction of their navigation is not specified with sufficient clearness in the Journal, but seems, for several days, to have been East or South-East. The fertile ground appeared to extend about half a mile from the Nile, and to be separated occasionally from the desert by acacia groves. The rocks here are sandstone. They passed several tombs, the depositories of the relics of saints. On the 27th of November, they passed a ruined town, named Handech, several islands, and tombs, proceeding in a S. S. E. direction, and the next day arrived opposite to Old Dóngola. This capital of a once powerful and Christian kingdom, and of which they had been taught at Cairo to form the most extravagant expectations, is now a miserable ruin, situated on a rock, sloping down to the water's edge, and almost buried in sand: it is surrounded on three sides by the desert. They were not allowed to stop there. It has been remarked, that in Nubia, the country between the cataracts, the course of the Nile being generally from the westward of South, the eastern bank is the richest in respect of scenery. But in Dóngola, the converse of this is true, owing partly to the lower ground being more easily irrigated, partly to another circumstance. The desert on the right bank is generally a deep sand, while that on the left has a hard stony surface: in the former case, the alluvial soil has been covered with sand, carried thither by the violent tropical winds, whereas in the latter, no such accumulation could have taken place. Their course was now E. S. E. Nine hours and ten minutes, at the rate of two miles and an half an hour, brought them to Wady Jebriah. Mr. Waddington's descriptive talents are by no means of an ordinary kind, and we were much amused by some of the adventures that enlivened their toilsome expedition. We select the following sketches.

* Travels in Nubia, p. 195.

'The soldiers every evening broke down the trees, which were dry and abundant, and lighted their large watch-fires along the bank, which extending, with intervals, for nearly half a mile, threw a red and warlike glare on the river and the opposite shore; and their own appearance, as they stood feeding the blaze, or conversing with much gesture by the side of it, possessed peculiar barbarity and wildness. The light shone on the handles of their pistols and the hilts of their sabres, and the various and strongly contrasted colours of their dresses, appeared more confused and more brilliant; their faces, already shaded by beard and mustachios, assumed a darker and sallower hue, and the expression of their black rolling eyes, which by daylight would have been only animation, became heightened into anger and ferocity.

'My man, Giovanni, who is by profession a tailor, and whose unadventurous spirit has already been mentioned, foreseeing nothing in this ill-starred expedition, but privations and dangers, exclaimed, this evening, smiling at the same time most wofully—"Quel chi è morto là basso ha fatto molto bene;" and proceeded to lament the continuance of his own existence. James was much better employed in examining the contents of a Nubian cottage, which produced us a fine fowl, seized, of course, by violence, and then paid for. This was a bad example to the soldiers, who, extraordinary as it may appear, observed the strictest discipline, and in their transactions with the natives, allowed themselves to be imposed upon with extreme facility, and confessed, that in small parties they dared not have taken the strong measures to which, in the beginning of our journey, we had been unfortunately obliged to have recourse.

'November 29.—The first scene this morning was sufficiently amusing. Our Commodore, an elderly man, with a white beard, and who always consulted his dignity by wearing a long orange-coloured vest, appeared early on the bank with a long stick in his hand, declaiming violently; he warms as he goes on, and shortly proceeds to apply his nabboot to all within his reach, till he has cleared the coast; he then finished his harangue, and returned to his boat. The cause of all this confusion was a complaint of the natives, that the soldiers in the night had plucked the ears of their dhourra, of which offence, this discipline thus inflicted was to prevent the repetition. Our case of the fowl also came under his cognizance; but as a previous refusal to sell, and subsequent payment, were proved on our part, he gave his approbation to such a modification of robbery, saying at the same time, with great justice and a good deal of pride, that a French or Russian army, in a march through a conquered country, would not be troubled with so many scruples. He is evidently a very good sort of man, and for a Turk, probably well informed. At the time when Mahomed Ali wished to open a trade with the East Indies by the Red Sea, he went thither, with Mr. Briggs in an official capacity; and returned, though unsuccessful, yet with the highest possible respect for the English name. He gave us daily, and, as far as he could, substantial proofs of this, by supplying us with rice and flour, the only provisions on board the fleet.

'Owing to the change in the course of the stream, those of the soldiers who prayed, were generally unfortunate in their guesses at the direction of the Holy City, and their prayers, in consequence, lost their efficacy. This exposed them to the ridicule of the sailors, who were in this instance better geographers. There were some artillery officers on board the fleet, sent, it was said, from Constantinople, and they were the only men who preserved the slightest appearance of uniform. They wear blue trowsers, a red jacket, and a striped black and white silk turban. The rest were such a motley set of ragamuffins as I never beheld; they were dressed in green, blue, scarlet, brown, or white, each man according to his own fancy, agreeing only in their general raggedness. Their offensive arms are a long gun, a brace of very long and often very bad pistols, and a sword, or attaghan, or knife; they are defended, rather than clothed, by a large turban round the head, and three or four long shawls, of which the inner ones are very coarse, and even the exterior seldom tolerably fine, bound very tight round the body, and capable of stopping a pistol-ball at fifteen or twenty yards. The Albanians are distinguished by wearing no turban, the only covering of their head being a large red cap, coming over the ears and forehead.' pp. 67—70.

We have no inclination to follow our Travellers from place to place during their long and tedious navigation. Owing to the tortuosities of this wonderful river, they were perpetually changing their direction. Sometimes it was found to flow to the northward of East, then its course became E. N. E. and in an hour or two, ran due South back to its source. The accommodations and luxuries of their journey, seem to have been more than ordinarily scanty; and we suspect that the college friends of Mr. Waddington, will not be much enamoured of his fare. It most assuredly was not sumptuous. A flat cake or two of half-baked dough, tea without sugar or milk, a little rice, and abundance of water, constituted nearly the whole of it. But the only real evil was, that they had no active employment.

'We were under orders to be always ready to move,' says Mr. Waddington, 'and were hardly ever moving; we had no comfort on board, and there was little to interest on shore; we passed a good deal of time in transcribing our journals, and consoled the day with the hope that the morrow might produce events more lively and animating.'

On the 5th December, the fine black mountains on the frontiers of Dar Sheygyá, where the army was, appeared about ten or twelve miles N. N. E. The object of Mahommed Ali's ambition is, to possess all the banks and islands of the Nile, and to be master of all who drink its waters, from Abyssinia to the Mediterranean; an ambition proceeding from no intrinsic passion for greatness, but from his unbounded avarice. Fearful of

giving offence to the English government, he had relinquished his designs on Abyssinia, and they were now limited to obtaining the mastery of the kingdoms of Dóngola, Dar Sheygyá, Berber, Shendy, and Sennaar, and the extirpation of the Mamelouks who were in possession of Dóngola. Although the whole force employed in the expedition did not exceed 10,000 men, of whom not above 4000 were fighting men, twelve pieces of cannon made it irresistible. The best soldiers were about fifteen hundred Bedouins, armed each with two brace of pistols, besides his sword and gun; they are skilful also in the use of the lance. It is not surprising, that these should be the bravest people, for they are naturally the most free. 'A 'mere gallop across the desert,' Mr. Waddington remarks, 'produces a certain excitation and levity of spirits, a gay and 'rapturous feeling of liberty, that cannot be experienced 'elsewhere.'

'The naked inhabitant of the Desert is subject to no master, and acknowledges no superior; his very view is unbounded, and all that he views is his own. He can direct his steps whither he wills, and trace his path where no man has trodden before him. The shrubs on which he feeds his horse, and the spring of which he drinks, like the stars that light and guide him, are common to himself with the whole world: he can change them when he chooses, and again travel the waste which he fancies to be infinite.'

At the head of this motley army, was Ismael Pasha, Mahommed Ali's younger son; as self-willed and obstinate as a young Prince might well be, with talents sufficient to make him one day a great Turk, not devoid of courage, and capable of generosity, when consistent with policy. Of the Sheygyá, the reduction of whom was one of the objects of this expedition, Burckhardt has already given the character, derived, it is true, from hearsay, but so faithfully drawn, that little remains to be said concerning them. On his arrival at Dóngola, the Pasha sent them orders to submit to Mahommed Ali. They expressed themselves willing to till their ground and to pay tribute. The Pasha demanded their arms and their horses. Their defiance was not unlike the answer of the Lacedæmonians: 'Come and 'take them.' The Pasha moved his troops to their frontiers. The first skirmish was inauspicious to the Sheygyá; and in one that succeeded, they left 600 men on the field. The dying expression which remained on their faces, was that of anger, not of terror. The Pasha pursued them to their castles, where these black horsemen of the desert, to use our Author's almost poetic phraseology, were drawn up ready to receive him, darkening the side of the mountain. A heavy fire of shot and shells, which they could neither avoid nor avenge, soon dissi-

pated the ardour of these unhappy men, and they fled, pursued by the cavalry and artillery the whole night.

The depopulation of huts and cottages that marks the desolating warfare in this wretched country, is feelingly sketched by our Author, who exhibits occasionally considerable powers of composition. It is more deeply afflicting, he remarks, than the destruction of cities or of palaces. 'Simplicity of houses and building is connected in our ideas with 'simplicity of manners and with innocence. The thirst of 'plunder becomes almost an excuse for hostile depredation, 'when compared with the fury of that invader against whom 'poverty is no protection.' Two American renegades, whom our Travellers met with, furnish Mr. Waddington with some agreeable materials to exercise his talent for vivacity of remark and of diction.

'The more consequential of the two is Mahomed Effendi.—It is said, that after deliberately weighing, with all the advantages of education, the merits of the two religions, he declared in favour of the Mahomedan. He then wrote a book to prove, to all the Christian world, how well he had decided. He was now an officer of artillery in the Pasha's service. He is a pale, delicate looking man, about thirty, and he has acquired the grave and calm look of the Turks, and the slow motion of the head, and roll of the eyes'.....

'We heard afterwards that Mahomed Effendi had complained severely of our reception of him. Now it is difficult to say what reception a renegade has a right to expect from those whose religion he has deserted. Did he expect cordiality and friendship? Or was it in the presence of the corpses left to rot by those whose faith he had embraced, that he thought us likely to respect him? We were, it is true, alike natives of a distant land; we spoke the same language, and were in the country of a common enemy; but the nature of crimes is not changed by the sun that burns, or the deserts that surround you. No circumstances can alter the feeling with which you approach an apostate. And yet, it must be confessed, that, to the disgrace of the Christians in the East, renegades are in general much less despised by them, than by the Turks themselves.' pp. 114—119.

Our Author's picture of the carnage and mutilations which form part of the abominable system of warfare adopted by the Pasha, is painted to the life. We enter fully into the feeling expressed in the following passage.

'I never saw the Nile so smooth and so beautiful as in this country. It is adorned with green islands, and surrounded by verdure. This may be fancy—and that the mind, disgusted by the fury of man, takes refuge in the tranquillity of nature, and is more disposed to the admiration of inanimate things, as it is shocked by the crimes and miseries of the things that live.'

On the 13th of December, they arrived at the camp. Having

delivered their letters, &c. to Abdin Casheff, our Travellers visited the antiquities of Djebel el Berkel, and devoted a day to the examination of them. A variety of intrigues occurred, not uncommon in a Turkish camp, which present a series of uninteresting details. They terminated in our Travellers receiving an order of dismissal, disguised under a thin veil of dissimulation, and accompanied with many hypocritical apologies. They had time, however, to make minute observations in their visits to the ruins found in the vicinity of the camp.

These remains are of two kinds,—temples or other public buildings, and pyramids. We must refer those readers who wish to form a more definite idea of the temples of Djebel el Berkel, to the engraved plan which Mr. Waddington has annexed to his description, and without a reference to which, it would be utterly unintelligible. But the ruins of most of them are too inconsiderable to suggest even a plausible speculation upon their probable construction or extent. One of them seems to have been about 450 feet long, including the walls, and 159 feet wide; but it is unfortunately so much ruined, as to retain nothing of its ancient grandeur and beauty. Its present remains, Mr. Waddington conceives to have been the work of very different and probably distant periods, and that even in the composition of those parts, (such as the propylon and the exterior wall,) many stones were employed, which had been taken from some more ancient edifice. The granite pedestals were well scupltured, and there were some exquisite sphinxes lying in different parts of the ruins. The statues which once adorned this noble building, may still be buried under the ruins; but they saw nothing whence they could decide to what divinity the temple was dedicated. Of another temple, though the inner chambers have been crushed by the fall of part of the mountain, the portail is in good preservation. It had been dedicated to Jupiter Ammon. Our Travellers distinguished the ram and a thirteen-headed Briareus under the hand of the victor. They are in the presence of a young divinity* with a thin beard, and not of the hawk-headed Osiris, as is usual in Egypt. His weapon is like that which he holds in Egyptian and Nubian sculptures, with this difference, that it has the ram's head with the ball on it, at the end. They observed no where any sculptures that had been intentionally erased or disfigured; proving, Mr. Waddington thinks, that the ruins were in their present state when Christianity was introduced into the country.

The pyramids of Djebel el Berkel, stand on the W. and N.W. side of the mountain, at some distance from the Nile, and are

* Horus.

seventeen in number. They are much inferior in size to those of Egypt, the base of the largest being only 81 feet square; it was too imperfect to enable them to ascertain its height. One of them is still tolerably perfect and highly interesting. Its portico has a flat roof, and it is about 33 feet in base, and 48 feet in height. They are not sculptured, but, on the extremity of one side, is a divinity seated on a stool, which is supported by a lion. In his right hand is a bow; in his left a branch resembling a palm. A small figure is presenting him with an offering, and other figures are arranged behind it. The whole has been painted. This portico reminded our Travellers of the chief tomb at Eilythyia in Upper Egypt.

The pyramids of El Bellál, which are well illustrated by two lithographical engravings, are about forty, of which eleven are larger than those of Djebel el Berkel. The largest is 152 feet square, and 103 feet high. Its principal singularity is, that it contains within itself another pyramid of a different age, stone, and architecture. They are obviously of a higher antiquity than those of Djebel el Berkel.

'They are situated on a rocky place surrounded by sand, and on the edge of the Desert; a spot selected for the dead by the veneration of their survivors, that they might dwell apart in sanctity and in solitude. This is only one out of many instances of coincidence in customs, genius, and religion, between the ancient Ethiopians and Egyptians. The government of Meroe was a more complete and a more durable hierarchy, than that of Memphis: a college of priests elected their sovereign, and, when they thought that he had reigned long enough, sent a messenger to command him to die; and it was not till the age of the second Ptolemy, that a king named Ergamenes, who had studied philosophy in Greece, had the courage to simplify the government by a massacre of the priests. Hieroglyphical symbols were common to both nations; the nature of their worship was the same, and the same the divinities to whom it was directed, the principal difference being this—that while Osiris held the highest rank among the gods of Egypt, the vows of the devout Ethiopians were addressed to Jupiter Ammon.' pp. 178, 9.

Mr. Waddington enters into a learned discussion of the obscure question, in which of the two countries the common worship of each originated. He infers from the authority of classical authors, that it migrated from Ethiopia into Egypt. His hypothesis, which is also Bryant's, receives some confirmation from the relative appearance of the antiquities of the two countries. He thinks it indisputable, that the sculptured caverns of Gyrshe, of Derr, and of Ebsámbal, are more ancient than the columns of Thebes; that they received the gods of Ethiopia in their progress towards the North; and that the excavated temples at Djebel el Berkel are older by centuries

than those of Nubia. He supposes also, that the pyramid had its origin as a sepulchral building also in Ethiopia. The question will probably remain unsolved till the knowledge of hieroglyphics is obtained; but we are strongly inclined to concur with Mr. Waddington. The utter destruction of the pyramids of El Berkel and El Bellál seems to prove a higher antiquity.

Our Author's inferences are more satisfactory as to the probable name of the ancient city whose ruins he has been describing. He does no more than justice to Bruce, whose veracity, and sound, discriminating judgement are almost every day receiving new attestations from successive travellers. There can hardly be a doubt that* he was the discoverer of the ancient city of Meroë, which our Travellers at first imagined that they had discovered amid the ruins of Djebel el Berkel. Our Author thus endeavours to determine what they probably are.

'Napáta was the second city of Ethiopia. In the time of Augustus, it was the capital, and as such was besieged and destroyed by Petronius. It was situated, according to Pliny, five hundred and eleven miles above Syene, and according to Ptolemy, in latitude 20°. 15′, on the right bank, and near the angle made by the bend of the Nile;† the former thus places it rather lower down the river, and the latter higher up than the ruins of El Berkel.

'It is evident that this city has been less known to ancient authors than, by the magnificence of its remains, it seems to have deserved; and I attribute this to its angular situation, and to the Cataracts, which render the Nile above it difficult of navigation. Travellers, merchants, and armies, have probably left the Nile at Korti, and crossed the Desert direct to Meroë, as they now‡ do to Shendi. The sculptured grottos existing towards the eastern end of this pass confirm that supposition.

'The ruins of El Berkel bear marks of every age of sculpture, from the outlines of the rudest figures to the arched vaults of the pyramids, proving the great antiquity and long duration of the former city: the same causes that prevented its notoriety, may have contributed to divert

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* See Bruce's Travels, vol. iv. p. 538.

† 'Pliny in another place makes it three days' journey from the Red Sea, and adds, that rain-water was preserved in many places along the road, and the country intervening was very productive of gold; while Strabo, who is a much better authority, states Meroë to be fifteen days from the sea, whereas there is but 1° 30′ difference in longitude between the two places. The story of the rain-water is equally incredible to those who know how rarely a shower falls in this country between 18° and 30° of latitude.'

‡ 'Poncet travelled this road; it is frequented by traders, and was followed by his Mamelouks, after their evacuation of Dóngola.'

from it the course of the enemies of Ethiopia. It was fated to be at last overthrown by a Roman; and he accomplished its destiny so effectually, that the *exploratores* of Nero, in their enumeration of the cities afterwards found by them in that country, remark upon Nápata, "Oppidum id *parvum* inter prædicta solum." ' pp. 185—7.

On the 24th of December, the party took leave of the camp and its rabble, on their return to Wady Halfa. At the ruined town of Dabdi, there are several tombs. In the largest of these were five bodies, lying side by side, marked by stones at the head and feet; and to a thin rope from wall to wall, were attached numerous scraps of linen, as humble offerings made to the virtues of the dead. On landing at Dóngola, which numerous tombs, houses, and castles, prove to have been once a place of importance, they were received by the king. Their first visit was to the 'Church of Yesous,' once a monastery, but now a mosque. There are other Christian remains equally uninteresting, probably of the age of Justinian. With the opulence of the capital had perished the hospitality of the monarch; a few rat-eaten dates, and a calabash of water being the only refreshments he could offer. Maragga, or New Dóngola was lately the capital of the Mamelouks. To the particulars furnished by Burckhardt concerning the establishment of these brave savages in that country, Mr. Waddington has added some interesting notices. The history of this singular tribe, is rendered interesting by their misfortunes. Immediately after their invasion, they selected Maragga for their capital, which in a short time became the centre of commerce, and assumed, from its rising importance, the name of New Dóngola.

'About twenty months after their establishment, they made an expedition against Malek Chowes, on the invitation of Malek Zobeyr, who was then at war with the king of Merawe. They are said to have beaten the Sheygya at Koraigh, killing one hundred and fifty of them, and to have sent back a triumphant message to their wives, who were not (as Burckhardt was informed) molested by the enemy during the absence of their husbands. Malek Tombol served himself in this campaign, and was present at the action, and assured us, that the victory was extremely glorious. Against the weight of his royal testimony it can hardly be urged, that the next battle was fought at Hettán, so that the conquerors must have retreated about fifty miles after their success. This second battle they certainly did gain; but owing to some difference between the chiefs, Ibrahim Bey returned with part of the army to Maragga, and Abdah Rochman followed up the Sheygya with the rest, though it would seem with no permanent effect. However, the various events of these wars did not at all shake the security of their establishment in Dóngola, where, but for the persevering hatred of Mahommed

Ali, they would have continued to rule and improve the kingdom they had founded.....

'After being established for some months in Dóngola, they sent back most of their Cairine wives, and married the daughters of the native Nubians, who preserved to them, even in their latest misfortunes, the most sincere attachment; many left their country, and fled with them; and those who remained behind continued faithful to their wandering husbands, and used to declare they would rather die than injure them. They say, that it is not the Pasha, but God, who has driven them away; thus exerting their predestinarian principles to console their own misfortunes, and to vindicate the honour of their husbands.

'When Ibrahim Bey died, Abdah Rochman Bey was left at the head of the remaining warriors. He is said to be of a noble person and undaunted mind; horses stand trembling at his voice, and he has dromedaries that obey no call but his. When the Pasha, just before his last expedition, sent a message to the Mamelouks, full of flattering promises in case of their submission, it was he who returned the haughty answer, "Tell Mahommed Ali that we will be on no terms with our servant." And accordingly, as the Turkish troops continued to advance in the month of June, after an unusually grand celebration of the Ramadan, the brave exiles took their departure for Shendy. They were themselves three hundred, with double that number of women and slaves; they had lost about one hundred during their residence at Dóngola. The Sheygya had heard of their intended departure, and, while lying in ambush to surprise them, were themselves surprised. The Mamelouks took several prisoners, whom they immediately beheaded; and thus the last act of intercourse between these warlike neighbours was marked by the same spirit of implacable hostility that distinguished all the preceding ones. This parting blow of the Mamelouks was amply revenged on their late subjects by an irruption of the Arabs, who seized the flocks and violated the women, and carried some of the inhabitants away into their own country.

'In the mean time, the Mamelouks had crossed the Desert from Korti to Shendy, where they were not received within the walls, but allowed to encamp without. They remained there till the successes of the Pasha over the Sheygya, terrified the Mek of Shendy into a determination not to oppose the Turkish arms. He then ordered the Mamelouks to quit the country; and the greater part of them, under Abdah Rochman Bey, retired towards Darfour; some went in the opposite direction, to the banks of the Red Sea; and we were assured on our return to Egypt, that a few, forgetful of the fate of all who had trusted to the promises of Mahommed Ali, had thrown themselves on the mercy of their persecutor.

'An expedition, which was at that moment advancing from Egypt against Darfour, would probably disperse or destroy the few who were still united under Abdah Rochman Bey; and the present details may be considered as the conclusion of the history of the Mamelouks. That once dreaded name has e'er now ceased to exist; and, if it be forbidden to lament the extinction of a race of insolent, though intrepid, warriors,

I may be allowed to express a hope, that they have not fallen by treachery, but have died, as they lived, with the sabre in their hand, avenging on the myrmidons of Mahommed Ali their severe and continued sufferings, their own fate, and the fate of their massacred comrades.' pp. 227—31.

Our limits compel us to pass over much important matter, and many lively and characteristic anecdotes. At the ruined town of Sasef in Nubia, our Travellers discovered, with great delight, four fine old Egyptian pillars at a distance of about 600 yards from the Nile. They were of a hard sand-stone, and perfect, full of hieroglyphics and figures much defaced by time. The ancient city, of which these ruins are the only monuments, Mr. Waddington supposes to have been Aboccis or Abouncis. The temple of Soleb faces the Nile, and is about 400 yards distant from it. It is a light specimen of Ethiopian or Egyptian architecture.

'The sandstone, of which most of the columns are composed, is beautifully streaked with red, which gives them, at a little distance, a rich and glowing tint. The side and posterior walls have disappeared; and the roof (for the adytum has been completely covered) has every where fallen in, so that there remains no ponderous heap of masonry to destroy the effect of eleven beautiful and lofty columns, backed by the mountains of the Desert, or by the clear blue horizon. We were no longer contemplating a gloomy edifice, where heaviness is substituted for dignity, height for sublimity, and size for grandeur; no longer measuring a pyramidal mass of stone-work, climbing up to heaven in defiance of taste and of nature. We seemed to be at Segesta, at Phigalea, or at Sunium; where lightness, and colour, and elegance of proportion, contrasted with the gigantic scenery about them, make the beauty of the buildings more lovely, and their durability more wonderful. There is no attempt in them to imitate or rival the sublimity that surrounds them;—they are content to be the masterpieces of art, and therefore they and nature live on good terms together, and set off each other's beauty. Those works of art that aim at more than this, after exhausting treasuries, and costing the life and happiness of millions, must be satisfied at last to be called pillocks.' p. 220.

We now take a reluctant leave of this agreeable and interesting Writer. The equanimity with which he sustained the privations and perils of his expedition, proves that he is a worthy disciple of the respected Burckhardt, and he has learned from that exemplary pattern of meekness in suffering and perseverance in pursuit, the best lessons of a scientific traveller. His love of picturesque beauty, and his thirst after antiquarian knowledge, rendered him insensible to evils at which most of our youth, trained to the softness, and enervated by the indulgencies of polished life, would shrink with affright. There was

nothing, it is true, in being constantly employed; and the gularity of the scenes that from day to day presented themres, imparted somewhat of dramatic, and at times of comic erest, to dissipate the sense of languor and of disgust. But, ded to this, there was another charm. They were treading a ntry yet unexplored, and had not to pace in the trammels ich antecedent travellers impose on those who follow in their steps. The Nile, too, that mighty stream, seemed to inre them with a genuine enthusiasm. It was their constant mpanion; and in parting from it, it was as if they were ered from an old friend, whose society they had enjoyed, l in whose labours they had participated. Mr. Waddington es more like a gentleman and a scholar, than a professed hor. No symptoms of laborious book-making occur in his rk. It is enlivened by a fertile and active fancy; and while oid of that sickly and affected sentiment by which some mpilers of voyages and travels endeavour to atone for want sound remark or discriminating reflection, it abounds with sages which shew him to be no insensible spectator of the eries of man in a wretched climate and under a rapacious ernment.

. II. *The Remains of Henry Kirke White, of Nottingham, late of St. John's College, Cambridge.* With an Account of his Life. By Robert Southey. Vol. III. 8vo. pp. xvi. 186. Price 9s. London. 1822.

WE shall give, in Mr. Southey's own words, an explanation of the circumstances which have led to the publication of additional volume, so long after the appearance of the inal work. In consequence of the general interest excited the Remains, 'the relatives of the Author,' it is stated, ere often advised and solicited to publish a further selecon; and applications to the same effect were sometimes adressed' to the Editor. An idea was entertained by some sons, that many papers on the subject of religion, might e been suppressed, as unworthy of Henry's abilities, which uld not be unacceptable to pious persons.

The wishes, thus privately expressed, for a further selection, were nded by the publishers; but so little had any such intention been mally entertained, that the poems, and some prose compositions, ch from time to time were recovered and thought worthy of preserion, were inserted in the former volumes as the opportunity of a edition occurred. At length, however, when some letters of e than common interest were put into Mr. Neville White's posion, the propriety of bearing a future publication in mind, was ceived; and, from that time, such letters and compositions as were overed, were laid aside with this view. From these, and from

the gleanings of the original collection, the present volume has been formed.'

We appreciate the honourable feeling which produced this backwardness to seem to take advantage of the strong interest excited by the Remains, by levying a fresh contribution on the public in the shape of additional fragments and letters. Yet, as matters have turned out, it is unfortunate that a third volume was not from the first contemplated. The additions which have been silently made, edition after edition, would, together with the pieces now for the first time made public, have formed a volume of respectable bulk; and the purchasers of the early editions would now have been able to put themselves in possession at once of all the *addenda*. A third volume might then have been brought forward, needing no explanation or apology. We are, however, much mistaken if the contents of this publication will not gratify a very numerous class of our readers,—all, indeed, to whom genius is an object of emulation, and piety of affectionate esteem. 'Youth and age, the learned and the unlearned, the proud intellect and the humble heart, have derived,' Mr. Southey remarks of the former volumes, 'from these melancholy relics, a pleasure, equal perhaps in degree, though different in kind.' The same feeling, will, we think, extend itself to these additions, although, detached from the collected works, they will be the more severely scrutinized; and it is a great disadvantage, that they are so completely disconnected with the affecting memoir which reflected an interest on every line of Henry's poetry. Few of these fragments would have been thought unworthy of insertion in the original publication; and the prose compositions derive an intrinsic value from that 'premature good sense' which, as his Biographer remarks, was even a more extraordinary trait of Henry's mind than his genius. The following Sonnet claims a prominent place among our extracts.

'TO DECEMBER.

'Dark-visag'd visiter, who comest here
Clad in thy mournful tunic, to repeat
(While glooms and chilling rains enwrap thy feet)
The solemn requiem of the dying year,
Not undelightful to my listening ear
Sound thy dull showers, as o'er my woodland seat,
Dismal and drear, the leafless trees they beat:
Not undelightful, in their wild career,
Is the wild music of thy howling blasts,
Sweeping the grove's long aisle, while sullen Time
Thy stormy mantle o'er his shoulder casts,
And, rock'd upon his throne, with chant sublime,
Joins the full-pealing dirge; and Winter weaves
Her dark sepulchral wreath of faded leaves.'

The 'Winter Song' is very spirited, and has great merit considered as an 'early poem.'

'Rouse the blazing midnight fire,
Heap the crackling faggots higher;
Stern December reigns without,
With old Winter's blust'ring rout.

'Let the jocund timbrels sound;
Push the jolly goblet round;
Care avaunt, with all thy crew,
Goblins dire, and devils blue.

'Hark! without the tempest growls,
And the affrighted watch-dog howls;
Witches on their broomsticks sail,
Death upon the whistling gale.

'Heap the crackling faggots higher,
Draw your easy chairs still nigher;
And to guard from wizards hoar,
Nail the horse-shoe on the door.

'Now repeat the freezing story
Of the murder'd traveller gory,
Found beneath the yew-tree sear,
Cut his throat from ear to ear.

'Tell, too, how his ghost, all bloody,
Frightened once a neighbouring goody;
And how still at twelve, he stalks,
Groaning o'er the wild-wood walks.

'Then, when fear usurps her sway,
Let us creep to bed away;
Each for ghosts, but little bolder,
Fearfully peeping o'er his shoulder.'

We shall transcribe another of the 'early poems,' which possesses almost equal merit. It was probably Henry's first attempt in this metre, and written at that stage when the instinct of imitation is the strongest. Collins is a favourite with all youthful enthusiasts; his exquisite Ode to Evening has obviously been the model in the present instance. The diction savours rather too strongly of the *Gradus ad Parnassum,* and some of the stanzas are incorrectly written; but it bears the decisive stamp of genius.

'TO THE MORNING STAR.

'Many invoke pale Hesper's pensive sway,
When Rest supine leans o'er the pillowy clouds,

And the last tinklings come
From the safe folded flock.

'But me, bright harbinger of coming day,
Who shone the first on the primeval morn,—
Me thou delightest more,
Chastely luxuriant.

'Let the poor silken sons of slothful pride
Press now their downy couch in languid ease,
While visions of dismay
Flit o'er their troubled brain.

'Be mine to view, awake to nature's charms,
Thy paly flame evanish from the sky,
As gradual day usurps
The welkin's glowing bounds.

'Mine, to snuff up the pure ambrosial breeze
Which bears aloft the rose-bound car of morn,
And mark his early flight
The rustling skylark wing.

'And thou, Hygeia, shalt my steps attend,
Thou whom, distracted, I so lately wooed,
As on my restless bed
Slow past the tedious night;

'And slowly, by the taper's sickly gleam,
Drew my dull curtain, and with anxious eye
Strove, through the veil of night,
To mark the tardy morn.

'Thou, Health, shalt bless me in my early walk,
As o'er the upland slope I brush the dew,
And feel the genial thrill
Dance in my lightened veins.

'And as I mark the Cotter from his shed
Peep out with jocund face, thou, too, Content,
Shalt steal into my breast
Thy mild, thy placid sway.

'Star of the morning! these thy joys I'll share,
As rove my pilgrim feet the sylvan haunts;
While to thy blushing shrine
Due orisons shall rise.'

Among the poems of a later date, we are pleased to notice several of a devotional nature. It will be seen, by the following extract from a letter to Mr. R. W. Almond, that Henry had resolved to devote his talents in future, to the cultivation of religious poetry. The letter is dated, Nov. 1803.

y dear friend, I cannot adequately express what I owe to you on ore of religion. I told Mr. Robinson you were the *first instrument* being brought to think deeply on religious subjects; and I feel nd more every day, that if it had not been for you, I might, most ɔly, have been now buried in apathy and unconcern. Though I a great measure blessed,—I mean blessed with *faith*, now pretty t, and heavy convictions, I am far from being happy. My sins ɔeen of a dark hue, and manifold. I have made *Fame* my God, *mbition* my shrine. I have placed all my hopes on the things of ɔrld. I have knelt to Dagon; I have worshipped the evil creations *own proud* heart, and God had well nigh turned his countenance ne in wrath; perhaps one step further, and he might have shut me r from his rest. I now turn my eyes to Jesus, my saviour, my ıent, with hope and confidence: he will not repulse the imploring ıt; his arms are open to all; they are open even to me; and in for such a mercy, what can I do less than dedicate my whole life ıervice? My thoughts would fain recur at intervals to my former s, but I am now on my guard to restrain and keep them in. I now *where* they *ought* to concenter, and with the blessing of God, ıall *there* all tend.

y next publication of poems will be solely religious.* I shall stroy those of a different nature which now lie before me, but ill, most probably, sleep in my desk, until, in the good time of eat Lord and Master, I shall receive my passport from this of vanity. I am now bent on a higher errand than that of the nent of poetical fame. Poetry, in future, will be my *relaxation*, y employment. Adieu to literary ambition! "You do not to be prime minister," said Mr. Robinson, "you covet a far character; to be the humblest among those who minister to faker."'

Hymns printed in this volume were, we suspect, early ı, with the exception, perhaps, of the fragment of a n of Psalm xxii., which, though by no means faultless, ns some very fine lines. We transcribe Hymn I.

'The Lord our God is full of might,
The winds obey his will:
He speaks, and in his heavenly height
The rolling sun stands still.

'Rebel, ye waves, and o'er the land
With threatning aspect roar!
The Lord uplifts his awful hand,
And chains you to the shore.

'Howl, winds of night, your force combine!
Without his high behest,
Ye shall not in the mountain pine
Disturb the sparrow's nest.

The Christiad" was probably intended to form the principal the volume he contemplated. Rev.

'His voice sublime is heard afar;
In the distant peal it dies.
He yokes the whirlwind to his car,
And sweeps the howling skies.

'Ye nations bend,—in reverence bend;
Ye monarchs, wait his nod;
And bid the choral song ascend
To celebrate your God.'

Henry's maturer taste would have detected an impropri the manner in which the Almighty is represented sitting angel, in the last verse of Hymn II.: it is clearly a juv production. There is a fragment in blank verse at p. 10 which the title of Sonnet is inadvertently misapplied.

On the whole, interesting as these relics become in conn with the character and early death of the youthful poet, they that the task of selection could not have been confided, in first instance, to better hands than those of his accomplis and kind-hearted Biographer, and that the suspicion was unfounded, which attributed to Mr. Southey the omissio any pieces on account of their being of an enthusiastic cas there are any persons who are disposed to wonder that H should not have employed more of his time latterly in relig composition, the extract from the preceding letter supplies t with a sufficient explanation of the circumstance. Poetry ceased to be his main pursuit, or his main solace, for fame ceased to be his idol. His new and better feelings were less powerful or ardent than those which prompted and insp his poetical efforts, but they sought a different vent: ins of being condensed into verse, they exhaled in prayer. could not bring himself to sit down to hymn-writing, as a poetical exercise. If the composition of hymns be any better than a mere Sunday exercise, as it were, of the po well-meant effort to be pious in verse, it must be the produ an enthusiasm not less real, but infinitely more elevated that which is inspired by the love of fame; it must be the pression of feelings to which even the pious find it difficu rise, and of which it is the most delicate of tasks to n others the confidants, without violating either the propriet the subject, or the privacy of the bosom's sanctuary.—We not give a more striking illustration of Henry's fervent p than is furnished by the following admirable letter to brother Neville: it speaks more than a centenary of hy

'My dear Neville,

* * * * *

'I am not much surprised at the long delay you have made in approach to the Lord's table: nor do I blame your caution; bu

member, that there is a difference between hesitation, on account of the awful nature of the ordinance, and the consciousness of unfitness; and hesitation, on account of an unwillingness to bind yourself with still stronger ties to the profession of Christianity. You may fear to approach that holy table, lest you should again fall away, and your latter state should be worse than your first; but you must not absent yourself from it, *in order* that you *may fall away* with less danger to your soul. You cannot, by any means, purify yourself, so as to become a *worthy* partaker of that blessed ordinance; but you may qualify yourself to partake of it with a quiet conscience and spiritual comfort. The very sense of unworthiness, of which you complain, is the best of all possible frames of mind with which you can approach the sacred table; and there can be little doubt, that with such an abiding consciousness of unfitness about you, God will have respect to your weakness, and will bestow upon you such an additional portion of his strength, as shall effectually guard you against subsequent temptations. A particular blessing attendant on the holy communion, is, that it strengthens us in the ways of Christ. God seems to have a peculiar care for those who have sealed their profession with this solemn office; and Christians appear to receive a portion of spiritual strength at these periods, which bears them through, 'till they again meet at the holy mysteries.

* * * * *

'Opportunity for quiet meditation is a great blessing; I wish I knew how to appreciate its value. For you, my dear brother, be not discouraged; God sees you difficulties, and will administer to your weaknesses; and if after much prayer and serious thought, you can endue yourself with the garb of humility, and kneel a trembling guest at the table of your Redeemer, content even to pick up the crumbs that fall from it, and deem them far beyond your desert; if, I say, you can go to the sacrament with these feelings, never fear but our all-blessed and benign Father will approve of your offering, and will bless you accordingly. Do not, however, be hurried into the step by the representations of your friends. Go, then, only when your heart, consecrated by prayer, longs to partake of the body and blood of its Saviour, and to taste, in more near and full fruition, the fruits of redeeming love. And may God's blessing, my dear brother, attend you in it, and make it a means of confirming you in his way, and of weaning you more completely from the world and its passing joys!'

pp. 51—3.

Mournful as is the sentiment awakened by what we are apt to regard as the premature death of such a young man, we agree with Henry's Biographer, that 'no after-works which he might 'have left on earth, however elaborate, could,' in all probability, 'have been so influential as his youthful example' has been and will continue to be. Nearly fifteen years have elapsed, since the first publication of the Remains, and they still maintain the popularity they deserve. In what proportions the

genius displayed in his productions, the beauty of his character, and the good sense and moral excellence conspicuous in his letters, have contributed to secure and to sustain this interest, it is unnecessary and would be difficult to decide. Chatterton's talents were more extraordinary, and his fate far more tragical. But how different in kind, as well as in intensity, is the interest almost universally attaching to the name of White! Of him we cannot think as unfortunate; nor, though he doubtless fell a sacrifice to the ardour with which he engaged in the academic contest, can we number him among the victims of genius. We see no propriety in the designation of 'martyr-student,' applied to him by Professor Smyth. He neither died for the truth, nor suffered martyrdom; but, as Southey has beautifully expressed it,—'just at that age when the painter would have 'wished to fix his likeness, and the lover of poetry would 'delight to contemplate him, in the fair morning of his virtues, 'the full spring blossom of his hopes,—just at that age hath 'death set the seal of eternity upon him, and the beautiful hath 'been made permanent.' A youthful poet has furnished by far the best epitaph that has yet appeared, in the following elegant sonnet.

'Though as the dew of morning short thy date,
Though Sorrow look'd on thee, and said, "Be mine!"
Yet, with a holy ardour, bard divine,
I burn,—I burn to share thy glorious fate,
Above whate'er of honours or estate
This transient world can give. I would resign
With rapture Fortune's choicest gifts for thine,
More truly noble, more sublimely great.
For thou hast gained the prize of well-tried worth,
That prize which from thee never can be riven:
Thine, Henry, is a deathless name on earth,
Thine, amaranthine wreaths new-pluck'd in heaven!
By what aspiring child of mortal birth
Could more be asked? To whom might more be given?'

Chauncy Hare Townsend.

Art. III. 1. *Grounds of Hope for the Salvation of all dying in Infancy*; an Essay. By the Rev. William Harris, LL.D. 8vo. pp. 166. Price 4s. 6d. London. 1821.

2. *Consolation to Parents amid the Loss of Children*: in two Discourses, delivered at Whitby. By the Rev. Robert Moffat. 8vo. pp. 70. Whitby. 1821.

IT is a valuable remark made by Dr. Dwight, that 'intuitive 'certainty concerning the moral character of God might 'exist without any useful influence on the heart or on the life;

'far he who, in the possession of high probable evidence of the benevolence of God, should demand a demonstration of this truth before he would yield his heart to his Maker, would not be at all more inclined to yield it, when he arrived at that demonstration.' In other words, a religious confidence in God is a state of mind essentially different from the clearest views of his moral attributes. If every apparent objection against the perfect benevolence of God could be satisfactorily answered, the infidel would still be as far as ever from being reconciled to God. Nothing can be more monstrous than the supposition, that our duty to our Creator can be at all suspended on the degree of satisfaction we may be able to attain to, respecting the moral perfections of the Divine character, or the harmony of his proceedings with our ideas of moral perfection. It constitutes an important part of our probation, that the evidence of many fundamental truths is far from being so clear as to compel our belief; that it is sufficient, but not irresistible. And the disposition to believe on sufficient evidence, and to confide in the face of opposite appearances, is precisely that state of mind which receives, in the Scriptures, the most emphatic marks of the Divine approbation.

An intellectual acquiescence in the Divine character has undeniably been attained to by many persons, who have possessed neither the spirit of devotion, nor the temper of obedience; who have shewn little confidence in the providence of God, and little reverence for his revealed will. On the other hand, religious biography presents to us theologians whose views of the Divine character appear to have been perplexed, gloomy, and even derogatory, in whom nevertheless the love of God and the love of man were conspicuous, their practice outshining their creed, and their hearts being more sound than their divinity. It cannot be doubted, which, of the two characters, is the better entitled to the name of Christian; but the former may seem, at the first view, to have in it most of the philosopher. Strange contradiction! The God of the Calvinist is affirmed to be a God of terrors, of arbitrary and unrelenting severity; and yet, He is feared, and confided in, and worshipped, and cheerfully served by those who are charged with having such views of his attributes. The God of the philosopher is all benevolence, incapable of wrath even against the guilty, the object of perfect complacency even to those who oppose his will, and bear no likeness to his image; and yet, this metaphysical idol is served by his worshippers with nothing beyond a shadowy incense,—is approached without confidence, and obeyed, if at all, without love. Surely, the gloomiest,

sourest bigot who loves his Saviour, is not less even of a philosopher than the cold complimenter of his God.

It is well known that sentiments have been avowed respecting the salvation of Infants, by divines of highly venerable name, which are abhorrent alike to the dictates of humanity and the spirit of the Gospel. These sentiments have been adduced as a popular objection to the system from which they have been supposed to flow as a consequence; and we have no hesitation in admitting, that were the system really chargeable with such a consequence, the objection would be unanswerable. At least, the presumption against its truth would be so strong, as scarcely to admit of being outweighed by any moral evidence in its favour. The notions in question have not, however, been exclusively held by any one school of theology; for though the supposed conditions of the salvation of Infants have been different, as maintained by the abettors of Baptismal Salvation and of Sovereign Reprobation, both Calvinists and anti-Calvinists have held, that a large proportion of those who die in infancy are excluded from the benefits of Redemption.

Of the parties holding such sentiments, it is saying far too little, that they were not conscious of holding sentiments dishonourable to God; for that apology might be offered for many misguided zealots, whose conduct has been in palpable contrariety to his revealed will. But many of these theologians were men of unquestionable piety and benevolence. Their practice was untainted by the dark character of their metaphysical creed. The speculation they had on this subject, was felt to be an unmanageable difficulty, which they would have been glad to dispose of otherwise, could they have seen the way clear to a different solution. In the mean time, how irreconcileable soever this obscure article of their faith was with what they themselves believed and taught respecting the Divine character, it never for a moment interfered with their confidence in the perfect justice, wisdom, and goodness of the Moral Governor of the Universe, the "God of all grace."

Now surely, if theological error be ever innocent, this were a case in which it would seem to be free from criminality; and yet, it has been dealed with as a case undeserving of the least clemency. Not that we would bespeak any quarter for the error itself; but, on behalf of those who may have maintained it, we have thought it but just to premise these remarks in vindication of their piety, though not of their theology; and because we think many persons have not sufficiently discriminated between a state of intellectual satisfaction or quiescence, and a genuine Scriptural confidence in God.

We must address ourselves to the subject of these Tracts.

That "in Adam all die," or are become subject to death,—that death has reigned from the beginning "even over those who had "not sinned after the similitude of Adam's transgression,"—is a fact which admits of no dispute; and children, therefore, must be regarded as having fallen so far under the penal consequences of the first transgression,—death being a penalty, and sin or transgression its only assignable cause. How then, it is asked, may we be assured, that the penal consequences of sin in another world, are, as respects infants, universally done away, so that while we see them suffer in this world, and see them die out of it, we may be certain of their salvation?

What answer Reason might have supplied in the absence of Revelation, it is unnecessary to inquire, because the reason of the thing never has been, nor ever could be pleaded, against the doctrine of Infant Salvation. The only source of the supposed difficulties, is, the doctrine of Revelation itself, or rather hypotheses built upon that doctrine, but having no claim to be considered as part of it. Reason, assuredly, would never have furnished ground for doubt, that the souls of infants, supposing them to survive their escape from the body, would partake of that universal happiness, the reign of which sin alone could obstruct or interrupt in any part of the creation of God.

It is the disgrace of Theology, that she has started a doubt which even poor purblind Reason never could entertain, and a doubt discountenanced by the most positive declarations of Scripture. That the souls of infants survive the death of the body, is certain, because the bodies of infants shall assuredly be raised at the general resurrection. The supposition that they fall into annihilation, or exist in a state of everlasting insensibility, which some divines have gravely maintained, or the notion that Baptism is that which renders the soul of the infant immortal, and that the unbaptized consequently perish,—all such notions are in flagrant contradiction to the declaration, that "as in Adam all die, so in Christ shall all be made alive." In what sense they shall be made alive, is manifest from the preceding verse: "For since by man came death, by man came "also the resurrection of the dead." That is to say, death, so far as it is the fruit of Adam's transgression, so far as it is the penalty of original sin, is completely done away; the effects of Christ's death and resurrection being coextensive with the fruits of Adam's sin. Death, considered as the separation of soul and body, or the extinction of being, is completely abolished by the "Lord from heaven;" for even the wicked shall come forth to a resurrection of condemnation. *All* shall in this sense be made alive. And that this restoration of the body shall be to the

wicked no blessing, but a "second death," will result not from Adam's transgression, but from their own.

Children, then, of every age, baptized or unbaptized, elect or non-elect, *shall* rise again. The question, therefore, resolves itself *into this*: Will those who have died in infancy, come forth to the "resurrection of life," or "to the resurrection of condemnation?" Or, all being alike, while in this world, incapable of good or evil, will some come forth to the one, and some to the other? For things done in the body, good or bad, they have not to answer: in what character, then, shall they appear at the judgement-seat of Christ? "He that believeth, hath "life;" but they never have believed.

'If Heaven's by works, in Heaven they can't appear.'

Of the moral pre-requisites necessary to salvation, faith, repentance, holiness, they have none. But then, it is equally true, that they cannot rank with unbelievers, with the impenitent, with the unholy. "The wrath of God is revealed from Heaven "against all ungodliness;" but we read of no wrath against those who have done no evil. Yet, in one of these classes, at the right hand or at the left hand of the Judge, they must appear. Is there any conceivable difficulty in determining which? Is there the least ground for hesitation? Those who think there is, had need be careful lest they be found blasphemers against God.

The doctrine of Original Sin supplies no such ground, as we have shewn above: the fact of the Resurrection is a sufficient answer to any shallow, heartless reasonings grounded on that doctrine.

The absence of moral qualifications or pre-requisites, such as faith and repentance, is no objection. Had it any force, it would prove that *all* infants must be excluded from salvation.

The doctrine of Election as found in Scripture, affords no countenance to the notion that any children dying in infancy, perish everlastingly. For, 1. Election, so far as it is a cause, is a cause only of good, and not of evil: if it is the cause why some are saved, it is not at all the cause why any perish. The only cause of men's perishing is, their not believing, or their disobedience. But no such cause can come into operation in the case of Infants; therefore, if not elected, still no reason is supplied by that circumstance for their not being saved. But, 2. Admit that only the Elect are saved; then all who are saved are Elect. We maintain, that all infants are saved; therefore all infants are of the number of the Elect. We defy the stoutest hyper-Calvinist to disprove their claim to be so included.

One text, one solitary text, has been, with horrid pertinacity, adduced as an argument or precedent in support of the dogma

of Infant Preterition. It is found Rom. ix. 11—13. A more notable instance of wresting the Scripture could hardly be pointed out, than that which would give such a meaning to the passage. Dr. Harris justly remarks, that 'the scope of the 'Apostle in this part of his discourse, together with the refer-'ence which he makes to Old Testament declarations, evinces 'that he is reasoning, not on election to salvation, but on the 'supreme right of God to choose for his own beneficent purpo-'ses whomsoever he pleases.' The words prove, indeed, that foreseen good works are not, as some maintain, the cause or rule of the Divine Predestination, either in the Providential government of the world, or in the dispensation of spiritual favour. Isaac was not chosen, nor was Esau rejected, on account of any foreseen good works or meritorious claims in the former, as the ground of the preference. That Esau died impenitent and excluded from final salvation, is, however, what we can have no right to assume. St. Paul affirms no such thing. That "the "elder should serve the younger," is "the purpose of God ac-"cording to Election," of which he is speaking. On Esau's election or non-election to eternal life, he is silent; and it becomes us to be so. But of this we are certain; that the preference given to his brother could not possibly cause his exclusion from even the Abrahamic covenant, of which he received, equally with his brother, the outward seal; much less could it be the cause of his falling short of heaven. Had he died in infancy, therefore, there would have been no ground to doubt of his eternal safety, though his younger brother would still have succeeded to the birthright.

Election is always spoken of in Scripture as something which visibly takes place in this life. The children of God are "elect "through sanctification of the Spirit unto obedience." In this sense, no Infants come under the description of the Elect: all are excluded by the terms, as incapable of obedience. But suppose for a moment, that there were any propriety in the term 'Elect Infants,' and that some only are chosen: what becomes of those who are not chosen, not elect? They are left—to what? Left to the hardness and impenitence of their hearts? No, for they are removed before they are capable of sin. Left to the consequences of Adam's transgression? No, for they shall rise again. Left to suffer the pains and penalties entailed by sin upon this present evil world? No, for God has in mercy removed them from it. These non-elect Infants, then, must, after all, be left to be saved. Taken in every point of view, the doctrine of Election has no aspect that is unfavourable to the eternal happiness of those who die in infancy.

God is a sovereign. "He hath mercy on whom he will have

"mercy, and whom he will he hardeneth."* "Behold, God is "greater than man. Why dost thou strive against him? For "he giveth not account of any of his matters."† What is the meaning of such declarations as these? Do they imply that there is any thing in the *character* of God, which can afford room for dark and awful surmises as to the possible decrees of his will respecting innocent beings? Dreadful and accursed thought! "God is light, and in him is no darkness at all." "God is love." He "willeth not even the death of the sinner, but rather that he "should turn from his wickedness, and live." What is the true character of that supposition which would make him will the death of the innocent? The punishment of the wicked is never spoken of in Scripture as proceeding from an absolute act of his will: it isthe necessary result of the holiness of the Divine nature, which cannot endure iniquity. *There is no conceivable object of the Divine displeasure, but sin.* "He hath mercy on "whom he will have mercy;" but mercy presupposes guilt in those towards whom it is exercised. Mercy is, in its own nature, a sovereign attribute: it is a contradiction in terms, to suppose that it can have any reference, in its exercise, to merit or claim in the subjects of it. For then, as St. Paul argues, "grace were no more grace." It is therefore most true, that, in the dispensation of his grace, God is a sovereign, not accountable to any of his guilty creatures, and not guided or impelled to the acts of his discriminating favour, by any good in them. But does it follow that, in punishing the wicked also, he has no respect to any demerit in them?—that, as he saves whom he will, however undeserving of salvation, so he punishes whom he will, though undeserving of punishment? This were to make the sovereignty of God capable of annihilating his own attributes; it were to make his perfection depend upon his will, instead of his will issue from his perfection. "Is there unrighteousness "with God? God forbid." If he hardens the wicked, it is, let it never be forgotten, by the exercise of his long-suffering; as St. Paul expressly states. (Rom ix. 22.) In other words, it is their abuse of his long-suffering, which hardens them in impenitence. Thus, there can be nothing more just than his severity, nothing more free than his mercy, nothing more unbounded than his benevolence.

The impiety of those speculations which would darken the revealed character of God, becomes still more apparent, when we contrast them with the design and spirit of the Christian revelation, and especially with the character of the Redeemer, in whom was manifested the essential glory of the Father, and

* Rom. ix. 18. † Job xxxiii. 13.

who is characterized as "full of grace and truth."* His emphatic declaration, when he took up little children in his arms, and blessed them, that "of such is the kingdom of heaven,"—whatever gloss may be put on the phraseology,—is such an unequivocal expression of pure benevolence to little children, that to suppose them to be excluded from the design and benefits of his death, or to be only partially included, is to impute to our Lord's words either equivocation or palpable impropriety. Take "the kingdom of God," or "of heaven," as referring to the Christian dispensation; then, infants, incapable of faith or of making a credible profession, must belong to it; and belonging to it as infants, must belong to it without exception. Take the words in their higher sense, to them is given the felicity of the heavenly mansions, where the reign of Christ shall be consummated. Let the words "of such," be supposed to refer to character, instead of age,—a forced and unnatural rendering,—still, those whom it is said that we must become like to, in order to enter into the kingdom of heaven, must themselves be already fit for that kingdom, or have already entered it.

There is another remarkable passage which has been variously interpreted, and has given rise to many strange fancies. It is found Matt. xviii. 10. The following is Dr. Harris's comment.

'Of the little ones here contemplated, and against the contemptuous treatment of whom our Lord is guarding his disciples, several things are declared as arguments to enforce the admonition. First, they are objects of angelic care. "Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven:" that is, they are interested in that peculiar dispensation and arrangement of Providence, by which especial provision is made for the welfare of persons peculiarly dear to God;—the angels are theirs, who partaking the highest felicity and glory of creatures, do not disdain to minister to them. Until, therefore, they forfeit by sin their present character, it seems that they are interested in that system of parental administration which is exercised in the course of Divine Providence towards believers in Christ.' p. 118.

The passage is confessedly obscure. We know not that any better exposition can be offered than the above. Could we be certain that by αγγελος, Acts xii. 15, ghost or departed spirit was meant, rather than tutelary genius, we should be inclined to consider this passage as affording another instance of the word being used with a similar import. But, taking the word as signifying ministering spirits, the fact, that the highest angels, those in the immediate presence of God, have in charge such

* John i. 14.

little ones, is decisive as to their being the special objects of the Divine benevolence. It would seem, indeed, that our Lord at all times looked round upon the infant portion of the human race with peculiar fondness and complacency; as if, amid the general darkness and deformity of the moral spectacle,—human nature in ruins, the signs every where of revolt and disorder, in his own disciples obstinate incredulity and grossness of apprehension, and inscribed on the Jewish nation at large the characters which marked it for destruction,—with all this before him, and their doom ever present to his prophetic eye, to wring his heart with anguish,—it seemed as if the sight and the voices of children were a relief and a joy to his holy mind. In them alone, unbelief did not oppose itself to his benevolent ministry; and their artless Hosannas in the Temple were accepted as an unwelcome praise. But, above all, an honour has been put upon the earliest stage of human life by the incarnation of our Lord, who, when he took upon himself to deliver man, did not abhor the Virgin's womb. It was part of his humiliation, that he took upon him not only the form of a servant, but was found in fashion as a child; and having himself passed through infancy, he has given a pledge of his sympathy with all that is born of woman, in its feeblest and lowliest form. To this view of the Saviour's character well corresponds the prophetic representation: "He shall feed his flock like a shepherd: he shall "gather the lambs with his arm, and carry them in his bosom."

How soon children enter upon the awful predicament of accountable agents, is a speculation far more curious than useful. It is most delightful to think, that they are capable of being subjects of the sovereign compassion of God, so long before they can properly be considered as subjects of his moral government; and nearly half the posterity of Adam have passed out of the world in this critical interval, their brief existence here having just served to entitle them to share in the promise of a resurrection to endless life. There are not few that shall be saved, but a multitude whom no man can number, out of every nation, and kindred, and people, and tongue. But, next to this thought in consolatory efficiency, is the consideration, that those who die in early youth, after they have learned to distinguish between good and evil, are the subjects of a moral government infinitely wise and just. It is true, that there is no intermediate or middle state between the saved and the lost; yet, as to those respecting whose future condition there may be room for a fearful uncertainty, it is well for us to remember, that for the deeds done in the body alone shall they be brought into judgement. Though by works we cannot be justified, yet, by works we shall be judged; and none shall be sent into punishment,

but at the sentence of a righteous Judge; and "shall not the "Judge of all the Earth do right?"

If any of our readers wish to pursue the topic still further, we can cordially recommend to their perusal Dr. Harris's elaborate tract, which fairly exhausts the subject. We think that he might have taken in some instances higher ground, and have adopted a less diffident mode of expression; the Essay is also chargeable with some prolixity. But to those who are seeking for satisfaction on the point of Infant Salvation, his investigation will not appear tedious, nor can it fail, we think, to answer the benevolent purpose of the Writer.

After all, Robert Robinson's inimitable epitaph on four infant children, comprises in a few words the sum and substance of all that can be said on the subject. We wish it were to be found in every church-yard and burial-place in the kingdom. For the benefit of those of our readers who may not have a copy of it, it shall close our article.

'*Epitaph in Hauxton Church-yard, near Cambridge.*

'Bold Infidelity! Turn pale and die.
Beneath this stone four infants' ashes lie:
Say, are they lost or saved?
If Death's by sin, they sinn'd, because they're here:
If Heaven's by works, in Heaven they can't appear.
Reason, ah, how depraved!
Revere the sacred page, the knot's untied:
They died, for Adam sinn'd: they live, for Jesus died.'

Art. IV. *Sermons.* By the Rev. J. W. Cunningham, A. M. Vicar of Harrow, &c. 8vo. pp. viii, 434. London. 1822.

MR. CUNNINGHAM has given, in his early productions, a promise and a pledge which he has not hitherto redeemed. His "World without Souls" and his "Velvet Cushion," amid some faults on the score of good taste, (and to the latter production we had to take exception of a more serious kind,) displayed a vivacity of imagination, a command of language, and an amiableness of character, sanctified by piety, which warranted the hope that, by his more serious efforts, he would lay the public under lasting obligations. Those who have had the opportunity of listening to either his pulpit addresses or his speeches on public occasions, will not, indeed, charge him with having suffered his talents to remain idle or uncultivated; and it is known to them, that they could not have been more worthily or more usefully employed. The eloquence which leaves no trace in the literature of the day, which dies with the utterance, may be not less efficient and permanent in its results, than a

work which should confer on its author a brief and shadowy immortality. In the present day, it requires some magnanimity to resist the temptations to authorship; especially when the individual is conscious that his name would command a certain degree of attention to his performance. Unfortunately, however, that magnanimity is rarely exhibited except by persons from whose labours the public might derive a real advantage; and whatever credit, therefore, it may reflect on the individual, it deprives him of the claims he might otherwise have to our gratitude. But the office sustained by the minister of the Gospel, is one which may well elevate the mind to a noble indifference to all such considerations as relate to mere literary fame; being in itself worthy and sufficient to engross all the aims, and solicitudes, and exertions of the man. He that despises the world with its honours and allurements, to devote himself to the business of this high calling, has chosen the good part; and even though his name should be forgotten on earth, "he that winneth souls is wise."

We are at all times indisposed to try a volume of sermons by the rules applicable to other species of authorship: they are for the most part wholly inapplicable, since neither original merit, beauty of composition, learned research, nor vivacity of fancy enters into the appropriate excellence of pulpit compositions. On opening the present volume, therefore, we were not surprised to find Mr. Cunningham disclaiming any pretensions of this kind as foreign from his purpose in these plain specimens of his parochial ministrations. He has evidently felt that this was not the occasion on which to display himself, or the shape in which to challenge homage to his powers of eloquence. An unaffected sobriety characterizes these compositions, which shews that the Preacher has sought to keep his style down to the level of his audience, rather than to work it up to the warmth and vigour of his own feelings; and our cordial approbation is due, not more to the Scriptural correctness of the Author's theology, than to the plainness and practical character of his composition, and the evident subordination of his brilliant talents to the purpose of general usefulness. While, therefore, we cannot accept these sermons in discharge of the obligation in which we still hold Mr. Cunningham bound, to redeem the pledge given in his lighter productions, we tender him our sincere thanks for a volume which will by no means detract from his reputation, and which will, we doubt not, prove highly acceptable to the religious public. His own views in the publication will best be understood from the modest statement by which it is prefaced.

"The Author of the following Discourses has not the presumption to

imagine, that by publishing them he is likely to shed any new light over the difficulties of Theology, or to urge with greater force those arguments which have employed the minds of many wise and devout individuals. But he has been led to this undertaking partly by perceiving the general thirst for this species of publication—partly by an ardent desire, before he is called to his great account, to bequeath to his family, his parish, and his friends, some slight memorial of his interest in their temporal and spiritual welfare; and some less fugitive record, than a mere address from the pulpit, of the principles in which he has found, through the great mercy of God, his own consolation and joy.

'Perhaps, however, the wish he had for some time entertained, of endeavouring to prepare a volume of sermons for the press, might not have been realised, if he had not felt the importance, during a season of comparative retirement, of labouring to withdraw the mind from mournful contemplations, by occupying it with useful pursuits. And he hopes to be pardoned for so far intruding the facts of his own history on the attention of others, as to state, that he has never felt his trials so little as when thus striving to minister to the wants of a suffering world—as when, having nothing but a "mite" to offer, he has been endeavouring to cast that mite into the treasury of God.

'Almost the whole of the sermons in this volume have been preached within the last two years, in the pulpit of that parish which Divine Providence has committed to his care. The circumstance of so large a proportion of the texts of these Discourses being taken from a few limited portions of the Holy Scriptures, arises from their having been parts of *courses* of sermons preached upon those particular portions of the word of God. To this mode of preaching the Author is strongly disposed, as having a tendency to economise the time otherwise consumed in the selection of texts and topics; as presenting to the hearers large and unbroken masses of the Book of God; as securing the preacher from a partial distribution of the word of life, by selecting only those passages which might chance to suit with the peculiarities of his own theological creed.'

The subjects are as follows: Sermon 1. On Indecision in Religion. 1 Kings xviii. 21. 2. On the right Reception of the Word of God. Ja. i. 21. 3. The Necessity of Divine Influence in the Study of the Scriptures. 1 Cor. xii. 3. 4. Necessity of Divine Influence in the Sanctification of the Heart. Eph. v. 9. 5. Life a Race. Heb. xii. 1. 6. The Besetting Sin. 7. Looking unto Jesus. 8. The Inward Testimony. 1 John v. 10. 9. The Church of Ephesus—on Decay in Religion. 10. The Church of Smyrna—Constancy in Religion. 11. The Church of Pergamos—Antinomianism. 12. The Church of Sardis—Nominal Religion. 13. The Mansion in Heaven. John xiv. 2. 14. The Book of Job. 15. The Penitent returning to God. Hos. xiv. 1—3. 16. God our Father. Heb. xii. 9. 17. The Source of the Christian's Joy. Ps. cxix. 11. 18. The Benefits of Affliction. Heb. xii. 11. 19. The Christian a Son. Gal. iv. 7.

20. On a peaceable Spirit. Heb. xii. 14. 21. The Privileges of the True Christian. Heb. xii. 22—4. 22. The Love of an Unseen Saviour. 1 Pet. i. 8. 23. The Christian's Conflict and Triumph. Rev. iii. 12.

With regard to the mode of preaching which Mr. Cunningham recommends, we feel persuaded that, when properly conducted, it unites many advantages. It is, we think, much to be lamented, that exposition, which we cannot but consider as the genuine business of the pulpit, should, in the present day, be so much neglected. It was the primitive, and we believe it to be the most efficient mode. Orations or essays having a text for a motto, or dissertations upon a particular doctrine, may be all very well now and then; but it seems to us that the Book of God is most honoured, when it is read and expounded in course, and the preacher studies to give the sense, and "to "cause the people to understand the reading." The objections which are usually made to this mode of preaching are, that it introduces a cold and critical style of exposition, in which more attention is bestowed on the letter than on the spirit of the text; that it is less interesting—the subject is known before hand, and the passage tires the attention before it is gone through; in a word, that it is less popular, and therefore less adapted to usefulness. These objections will not bear examination. Cold, critical dissertations are always out of place in the pulpit; but an expositor needs not waste the time of his audience in verbal criticism, and there are preachers who, without being critics, can be as cold as the driest philologist. To a lover of his Bible, we contend that exposition is the most interesting mode of preaching; it is at least that which is capable of being rendered the most interesting: it is the preacher's fault if it ever becomes tedious. As to the third objection, that it does not fall in with the taste of a modern audience, the greater is the need that our hearers should be brought back to the habits of better times. The truth, however, is, that an expository mode of preaching is not less popular, but it is more arduous: it requires a greater degree of previous study, and deprives the preacher of the adventitious helps of an artificial method. It has this further disadvantage, perhaps, to the preacher, that it fetters his choice of a subject, requiring him to disregard the casual suggestions of his feelings, and to address himself to the topic which occurs in course, sometimes, it may be, as an unwelcome task. But this objection is easily obviated by occasionally breaking the course of sermons, as Mr. Cunningham has done in this volume. And instead of going through whole books, the purpose of exposition may be as well secured by selecting smaller portions of Scripture, by which method the attention is

relieved, and a larger variety of Divine instruction is brought before the audience. The great object is, to 'present Scripture 'to the mind,' as Mr. Cunningham expresses it, 'in large and 'unbroken masses,' taking the scope of the passage as the key to the interpretation of the text, and not shunning to declare the whole counsel of God.

The Sermons founded on the addresses to the Seven Churches of Asia, are some of the most striking in the volume. In each of these, the whole address is taken as the theme of exposition. In Sermon IX, for instance, 'on Decay in Religion,' after a brief exordium, the Preacher proceeds to analyse and comment on the whole passage, (Rev. ii. 1—7.,) under the following division: 'I. The Commendation contained in the text. II. The 'Reproof. III. The Counsel. IV. The Threats. V. The 'Promise with which the Text closes.' We shall take our first specimen of these pulpit addresses from the IIId head of this impressive discourse.

'But let us consider, 3dly, the Counsel given to the Church of Ephesus under these circumstances. It is conveyed in these words, "*Remember, therefore, from whence thou art fallen, and repent, and do thy first works.*"

'The first counsel here given to them, is to "remember *from whence they had fallen.*"—It is well, my Christian brethren, when threatened with decay or apostacy in religion, to go back to the early stages of our own history; to that happy season of life, when, under the visitations of Providence, or the preaching of the word, we first awoke from the sleep of sin and ruin, to devote ourselves to the service of God. "Ye did run well," says St. Paul to the Galatians; "who doth hinder you, that ye should not obey the truth?"—"Remember from whence thou art fallen." Remember the high standard you once proposed to yourself, the duties you discharged, the comforts and privileges you enjoyed. Remember the hours of communion with God, and of cordial intercourse with his people, once vouchsafed to you. What have you gained in exchange for these? What is there, in the gifts of this poor, fugitive, empty world—in its friendships, its follies, or its honours—to set against your former happiness? Do you not feel that you have forsaken the "living fountains," to drink out of a "broken cistern?" Are you not at this very instant weary of the distinctions you have won, and of the society in which you live; and, whilst perhaps you would be miserable without them, are you not nearly as miserable when surrounded by them?

'But it is said in the text, not merely "remember from whence thou art fallen," but "*repent.*" In other words, Return to the God whom you have forsaken—"Arise, and say to your Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son." It is one of the mischiefs of a spirit of apostacy in religion, that it veils from us the enormity of the crime involved in such a frame of mind. But surely, my brethren, if any offence ought to be followed by deep con-

trition of soul, it is this. Apostacy is not, like some other offences, the act of inexperience or surprise. It is a sin of deliberation and knowledge. It is the willing abandonment of a God, whose mercy you have known; and the contempt of happiness, whose worth you have tried. Upon such offenders, therefore, if upon any, we may urge the language of Scripture; "Repent, if perhaps" thy sin "may be forgiven"—"repent, and be converted, that your sin may be blotted out"—"turn ye unto the Lord with all your heart, and with fasting, and weeping, and with mourning; rend your hearts—and turn to the Lord your God." Live not willingly for an hour in a state which is the immediate prelude to destruction. "Escape for your life," when the storm of ruin is beginning to break over you.

'But the Ephesians are also counselled in the text to "*do their first works.*"—One of the chief causes of decay in religion, is the forgetting that the means necessary for *first* bringing us to God, are no less essential for retaining us steadily and consistently in his service. "To watch and to pray," was no less the duty of the disciples when they had "left all for Christ," than when they first approached his presence, and sought his pardon and love. You are, then, in this sense, to "do your first works." Go to the same "fountain" to be washed from your guilt, and to the same Spirit to be healed of your corruption. Humble yourself, with the same prostration of soul as in the very infancy of religion. Pray as intensely, watch as anxiously, as when you first planted your foot on the threshold of the temple of God.—But the text may possibly design something further. One way of returning to God, is, by the aid of his Spirit, *to act as though we had returned.* The heart commonly misleads the practice, but it will sometimes follow it; its sincere *endeavour* to obey will be blessed by the Spirit of God, and the *disposition* to obey will be communicated. Resume, therefore, under God, my brethren, your old standard of duty, and your old rule and habits of life. In the strength of the Lord "do thy first works." Avoid the world as though you hated it. Read, and meditate, and pray, as though all these occupations were delightful to you. Thus labour to stretch out the "withered arm," and in the effort it shall be cured.' pp. 163—166.

The title of Sermon XI. leads us to expect a much more full and specific exposure of the nature and evil of antinomianism, than the discourse contains. This sermon has given us less satisfaction than any. We submit to Mr. Cunningham whether it is not always more dignified and more advisable, to avoid referring, in the tone of self-vindication, to any opinions which ignorant persons may express on the subject of ministerial labours. We know not what class of religionists the Author means to combat in the following passage, unless any of the ministers in Mr. Baring's connexion have gone the absurd length here imputed to the supposed opponent.

'"Preach," it is sometimes said to the ministers of the Gospel, 'preach of faith *only*; for *faith includes works*; and, therefore, if the

faith be secured, the practice will follow.'—To such advisers I would reply, not merely by appealing to the practical character both of the Scriptures and the admirable formularies of our church, but by appealing to *matter of fact*. Not only is it the fact, that where faith alone is *preached*, a holy practice does not necessarily follow; but that where *assent is yielded* to the truths so preached, "the truth is" often "held in unrighteousness," and the life remains even as corrupt as before. It is true, that *genuine faith* in the truths of religion *includes* habits of life and temper conformable to this faith; but it by no means follows, that a mere declaration of these truths, or even an assent to them, will be followed by such dispositions and practice.

'"Preach of faith only,' it is sometimes said, 'for *faith alone justifies the sinner in the sight of an offended God.*'—To such persons I would answer, No statement can be more unquestionable, than that faith is the only instrument of justification before God. "Faith," says Hooker, "is the hand by which we put on Christ; by which we lay hold of and appropriate the merits of the Redeemer of a lost world." "Being *justified by faith*," says St. Paul, "we have peace with God, through Jesus Christ our Lord." It is grateful, cordial, affectionate reliance upon the blood of that "Lamb of God which taketh away the sins of the world," that will be accepted by God. Our own works, *necessary as they are*, carry with them, from first to last, so deep and foul a stain of imperfection and corruption, that, far from being a fit offering to God as the price of redemption, the very best of them need to be washed by the tears of repentance and blood of atonement. Nevertheless, if an attempt be made to infer, that, because faith justifies us, *therefore* it is necessary *to preach of faith only*, we must contend, that however just the premises, the conclusion is wholly unwarranted. For, observe *what the faith is* which justifies. Is it not a living, practical, and productive faith? Is it not a faith which "worketh by love," which "overcometh the world," and which moulds the possessor into the character of Christ? I would ask, then, how are we even to *define* justifying faith without enlarging upon practice? And what security can we have that the "faith" adopted by our hearers shall not be the faith of devils, instead of the faith of the Gospel, except we give the portraiture of faith as sketched by the hand of God himself, and surround it by all the qualities and habits which glorify God, which adorn the Gospel, and which guard the welfare and constitute the happiness of society.' pp. 201—203.

It appears to us, that the practice Mr. Cunningham would reprobate, is not that of preaching faith only, but that of preaching faith unscripturally. The faith of the Scripture is *not* a mere assent to the doctrines of the Gospel, and therefore, where that alone is insisted upon, faith, properly speaking, is not truly preached. And so it may be said as to preaching Christ;—those who do not preach the example of Christ as the rule and standard of a Christian's life, as 'the fashion of 'morals to the Church, his own family,' do not, in the Scripture sense, preach Christ. We may go further, and, in refe-

rence to the more peculiar doctrines of Christianity; affirm, that he who does not preach conformity to the moral image of Christ as the end and purpose of Predestination, does not preach the Scripture doctrine of Predestination;* any more than he who fails to press home obedience to the precepts of Christ, preaches the Scripture doctrine of Election.† The Gospel is not preached where it is not preached as a whole; and whether the omission relate to faith or to practice, to the way of justification or to the law of holiness, it becomes "another "Gospel." We cordially agree, therefore, with the Author as to the necessity of following out the doctrines of the Gospel into their practical bearings. Perhaps, a jealousy for the cardinal point of the Christian system which relates to a sinner's justification, may have led some excellent men to be too shy of pressing "good works" on their hearers, under the idea that these would necessarily flow from a true faith. No preacher, however, in the present day, can run any risk of having his orthodoxy impeached, if he treats of faith and practice in their Scriptural order, insisting upon faith *in order to* good works,—faith as the duty of those who believe not, and good works or holiness as the duty of the true believer. It is by reversing this order, by enjoining good works on the unbeliever in order to his justification, and by inculcating doctrines only on the professed believer, that an encouragement has been given to the opposite errors of Arminianism and Antinomianism. But we see no good in letting an audience suppose that it can be necessary to frame an apology for an evangelical, that is, a practical style of preaching. Mr. Cunningham, however, had probably his reasons for adopting this tone in the present instance. He goes on to remark.

'If it be, in addition, alleged, that Antinomianism is not the *crime of our age*, I answer, It is the crime of every age and of every place. It is more or less, I venture to say, your crime, and mine, and that of every human being. The aversion of the fallen heart is no less to purity in practice, than to truth in doctrine. And even long after the Spirit of God has shed his sanctifying influences upon the soul, this aversion lives, and lifts itself in daily insurrection against the Spirit of purity within us. "The flesh lusteth against the Spirit, and the Spirit against the flesh; and these two are contrary the one to the other." And whilst this struggle remains, it can never be safe to trust any thing to the fallen heart, or to fancy that a correct creed will necessarily make a good man.'

There are two admirable and highly useful sermons on the Necessity of Divine Influence. The first is founded on 1 Cor.

* Rom. viii. 29. † 1 Pet. i. 2.

xii. 8, from which the Author shews, 1. 'what progress it is 'possible to make in the study and use of Scripture, without 'the special influence of the Holy Spirit;' and, 2. 'as to what 'points we must look altogether to this sacred influence.' It is possible, he remarks, without that special influence, to arrive at a bare belief in the truth of Scripture; possible to become acquainted with the contents of the sacred volume; possible to feel the highest admiration for parts of that volume; possible even clearly and strikingly to display its contents to others.

'He may be a man of lively imagination, and conjure up the most attractive images for the illustration of the truth. He may be a master in composition, and therefore able to describe forcibly what he sees distinctly. But, nevertheless, all these powers and faculties may be called into action without the operation of any principle of piety, and, therefore, without the sanctifying influences of the Holy Spirit on the soul. Strong statements, or glowing descriptions, may be mere instruments which such a man employs for worldly purposes; to move or to control the mind of his hearers, to advance his interest, or to establish his reputation. As in the case of Saul, he may be thus associated with "the prophets," without loving the God of the prophets. Or, as in that of the individuals who "preached Christ from contention," he may be influenced by unholy motives, and yet employ the most sacred language. It is thus that an individual endowed with great natural powers, but a stranger to the grace of God, may strikingly exhibit to others the Redeemer whom he himself neglects; and may powerfully enforce on the consciences of others, obligations which he himself utterly disregards in practice. There are few, even of the devout ministers of the word of God, who do not at some moments feel the danger, in a greater or less degree, of this kind of hypocrisy. And there are, it is to be feared, cases in which the life of the individual is little better than one great practical falsehood from its commencement to its close. "This people draweth nigh to me with their lips, but their hearts are far from me."'

pp. 44, 45.

Under the second head, the Preacher shews, that it is by the Holy Spirit we are led to make a personal application of the Holy Scripture to our own case; that it is the Spirit of God who endears the promises of Scripture to the heart; and that the same Divine Agent alone brings the word of God effectually to bear upon the temper and conduct. We must make room for the whole of the very striking remarks which occur under the third particular.

'It is possible, as we have stated, without any special influence of the Holy Spirit, to admit the truth of Scripture. But, without his aid, we cannot obey the Scripture. It is the language of God himself, "I will put my Spirit within thee, and cause thee to obey my statutes." "Walk in the Spirit, and ye shall not fulfil the lusts of the flesh." Man, till brought under this new dominion, is always represented as a captive of

Satan—the world as his prison—and his lusts and appetites as the chains of his terrible bondage. But it is said, "where the Spirit of the Lord is, there is liberty." As soon as this new influence is felt on the soul, our chains begin to drop from us. Like the Apostle in the dungeon, we find that some powerful hand is at work for our deliverance. Some angry temper is gradually quieted, some lust is quenched, some passion is bridled. Our powers are gradually enlarged; until, at length, loosened from the bands which held us so long and so disgracefully, we "walk abroad in all the glorious liberty of the children of God." Then, and then only, it is that we arrive at a full perception of the truth of the declaration, "If the Son make you free, then are ye free indeed." Compare, my brethren, the obedience of others with that of the individual who thus lives and walks in the power of the Spirit of God. How languid is the compliance of the one class; and how vigorous and decided that of the other! There are many complaints in society as to the dearth of practical religion. And most justly are these complaints in some instances urged, although not always upon right grounds, or in a right spirit, or by the individuals most authorized to urge them. But what is there which ought to inflict deeper anguish on the mind jealous for God, for the Saviour, and for the salvation of mankind, than the low standard of practice which prevails in the world? Suppose, my brethren, one of those happy spirits, acquainted only with the region of love and uninterrupted obedience in which he dwells, to be sent in search of the world appointed for our own habitation, and for which the Son of God lived and died—suppose him to alight amongst us, even on a Sabbath, and to see the multitudes who are profaning that holy day by business, idleness, or dissipation—suppose him to enter the public haunts of vice, and to mingle with the crowd living for this world, and forgetting God and eternity—suppose him to take his place in the family circle of multitudes professing to believe in Christ as the Son of God and the Saviour of the world—what, when he thus contemplated the too general spirit and temper of society—its worldliness, its selfishness, its levity, its indisposition to God and Christ, its feverish pursuit of present things, and its neglect of things to come—and, at the same time, contrasted this world with that which he inhabited, and the manner in which the will of God is "done on earth," with that in which it is "done in heaven,"—what would he think of the region he had visited? Would he not be disposed to conceive himself mistaken as to the globe on which he had rested—to abandon it in quest of some other region, the principles and practice of whose inhabitants might more strictly accord with their obligations, and where the love manifested to them by a dying Saviour be followed by a grateful and affectionate compliance with his will, and devotion to his service?

'And to what cause may we ascribe this lamentable want of genuine godliness visible among us? To what but to the neglect of the influence of the Holy Spirit? It is the power of the Spirit alone, my brethren, which can produce in us conformity to the will of God and the mind of Christ. "My people," says the Psalmist, "shall be willing in the day of my power." "He will teach us his ways," says Isaiah, "and we

shall walk in his paths." Such are the declarations of God; and the state of the world around us will be found to illustrate and confirm them. It is those alone who, from day to day, and hour to hour, cast themselves upon the Divine power thus pledged to "work in them to will and to do of his good pleasure," who present us with the few bright spots, the Oases which meet and refresh us in the wilderness of life; who are at once the ornament and the joy of society, that "salt of the earth" which serves to keep it from unmixed and irremediable corruption.'

pp. 49—53.

The text of the following discourse is taken from Eph. v. 9.; the plan is similar. The Author inquires, I. what useful or attractive qualities a man may possess by nature; and II. what are the qualities which the Spirit of God alone can impart. He may be an honest man—may be mild and gentle in his temper—may possess great benevolence—may be an ardent lover of his country—may possess much merely formal religion. But it is shewn under the second head, first, 'that the very qualities 'which may exist independently of the sanctifying influence of 'the Spirit of God, will, without it, be defective in their motive and character:' and secondly, 'that some qualities can 'have no existence in the mind except by that saving influence.'

'There exists not, in the soul unvisited by the Holy Spirit, any really spiritual and heavenly affections, any desire to turn to God, the God of holiness and purity—to seek after him who is the Father, the Governor, the Saviour, the Sanctifier, the Judge of the world.... In short, my brethren, all those qualities which may be called by one general name, "*spiritual*"—that is, all the qualities which respect God, the Saviour, the soul, and eternity—all these the Holy Spirit introduces into the heart, and perpetuates there. He is their Author and their Preserver: He sows the seed, and waters it with the dew of his blessing: He lights the flame, and supplies it with perpetual fuel: He lays the foundation, and erects upon it the lofty and stable superstructure. "The fruit of the *Spirit* is love, joy, peace, long-suffering, gentleness, faith, meekness, and temperance." Even the very qualities to which we have before referred, of meekness, and justice, and benevolence, can exist only in a most imperfect form without Him; but of all the higher, purer qualities and graces—those which link us to heaven, which associate us with the Son of God, which constitute our glory in the eyes of the angels of God, which prepare and qualify us for a blessed immortality—the Spirit, and the Spirit alone, is the Living Fountain, the Beginning and the End. And what, my brethren, after all, is man without these qualities? Take some flattered and favoured possessor of this world's virtues, who is at the same time without the love of God in his soul. Is not this single blot in his character sufficient to darken all his other pretensions? Compare his case with that of another individual. Suppose a man with a high reputation for justice and kindness; but he has *one* fault: he neglects, he resists, he disobeys, he hates and outrages a tender Father. Do you call him virtuous now? Does not this vice, like a thick cloud, shade all the bright-

ness of his character in your eyes? Do you not now regard his shew of virtue as a mere mask and mockery—as a whited sepulchre, hiding beneath it bones and rottenness? Surely then you are bound to come to the same decision with regard to the man who, however adorned with the shew of moral virtue, has not in his soul the love of God his Father, and of Christ his Saviour. I say nothing of the defects of his justice, or kindness, or benevolence, though all these qualities are inevitably of stunted growth in the heart unvisited and unwarmed by the love of God and a Redeemer. But I speak especially of the want of that very love to his Creator and Redeemer. And, suppose him with all the moral qualities of an angel, yet, if he want *this*, I must contend that he is, as yet, a rebel against his Father's authority, and therefore unworthy of commendation. Tell us not of his "justice:" is he just to God? Tell us not of his "meekness:" does he acknowledge and feel the long-suffering and tenderness of the Redeemer? Tell us not of his "love:" does he love the Saviour who loved him, and bought him with his own most precious blood? Does he act, even when his actions are the purest, from a right motive, on a right principle, with a right object? Is he not "living without God" in a world where all is the work of God, all the property of God; where all was lighted up by one touch of his hand, and will be extinguished by another? Is he not paying back the love of Christ with indifference, his graces with neglect, and, by daily acts of sin and worldliness, "crucifying the Son of God afresh?" My Christian brethren, the day is rapidly approaching when the pretensions of all are to be determined. Then we know that all the impenitent and unconverted shall "mourn apart." But, perhaps, amidst that miserable company, there will not be a more miserable creature than he who has been substituting names for things, worldly virtues for spiritual graces, scanty and irregular kindnesses to men for deep devotion, and faith, and love to the Father, the Son, and the Holy Spirit; and who, buoyed up for a time by his self-conceit, or the flattery of others, sinks at length into the awful gulf prepared for all that "love not the Lord Jesus Christ in sincerity."' pp. 69—71.

We had marked several other passages for quotation, which our limits will not admit of our inserting. There is a beautiful sermon, entitled, "Looking unto Jesus:" it has the rare merit of adhering to the scope of the passage, which is to furnish an antidote to weariness in religion. The preceding sermon on "Besetting Sins," is of excellent practical tendency, and is an allowable accommodation of the passage, although the inspired Writer had probably reference to a specific sin. 'Non 'loquitur autem de externis vel actualibus (ut vocant) peccatis, 'sed de ipso fonte; hoc est *concupiscentia*, quæ ita omnes nostri partes occupat, ut undique sentiamus nos teneri ejus 'laqueis.' Such is the comment of Calvin, in which the most judicious expositors have concurred. "The Christian a Son," (Ser. 19.) is an admirable sermon, perhaps one of the best; but it will not admit of detached extracts; and we prefer to select

our concluding specimen from the next sermon, on account of the excellent spirit which it breathes. The text is, Heb. xii. 14. "Follow peace with all men." In shewing, in the second place, 'to what extent we are to pursue it,' the Preacher remarks with great propriety, that, first, we are to "follow peace" *with all nations;* and he reprobates the unchristian spirit of national hostility, which often disguises itself under the name of patriotism. He then proceeds.

'But, secondly, you must follow peace *with men of all opinions.*—Let me not be thought, my Christian brethren, in thus saying, to have any intention of confounding the everlasting distinctions of right and wrong; of maintaining the latitudinarian notion, that a man's sentiments matter nothing, if only he act fairly and consistently up to them. I know that "he who believeth and is baptized shall be saved, and that he who believeth not shall be damned;" and, therefore, that it behooves every man to look well to the course he is steering, and not madly to rush on without the chart and compass of holy Scripture. But, at the same time, is it impossible there should be peace even among those who differ largely in opinion? Is our charity to fall a necessary sacrifice to the theological errors of others? Are we to sin in practice, because they err in judgement? Let the following circumstances also be taken into consideration; that, although the records of eternal truth as far as the grand fundamentals of religion are concerned,—for example, the being of a God, the Divinity and Atonement of Christ, the sacred influence of the Holy Spirit, the fall of man by his own misconduct, his justification by faith in Christ, his conversion by the Holy Ghost, the absolute necessity of good works and amiable tempers,—leave no room for rational doubt or disputation; yet that, as to many lesser points, they are less clear and decisive. And if this be true, then may it be added, that in such circumstances, circumstances nevertheless essential to the free agency of man, it is impossible to expect absolute unity of opinion. Men will infallibly reason as to such points, according to their previous habits, prejudices, and partialities; and we can no more hope to bring them all to one opinion, than to reduce them to one complexion, or, with the tyrant of old, to fit them to one couch. But, my brethren, as it has been often said, "if you cannot reconcile all opinions, you may endeavour to unite all hearts." You may discover the errors of your brother without hating him. You may walk with him as far as he walks in the right path, and at that point quit him with kindness and affection. You may, instead of raking up every topic of disagreement, produce to him, after the example of our Redeemer, those common truths on which you are agreed, and try if, from these just premises, you cannot lead him to juster conclusions. You may, instead of frightening him from all religion by the severity which you associate with it, endeavour to win his homage to right principles by surrounding them with the lustre of a kind temper.

'But, thirdly, you must "follow peace with men" *of all classes and characters.*

'I need not commend to the affection of their fellow-Christians, *the*

real disciples of Christ. Mere peace with such individuals, will by no means satisfy you; because your hearts will crave a deeper and more intimate union with them. Of all friendships, I am persuaded that none is so strong as that cemented by the common love of a crucified Redeemer. There indeed is that thorough oneness of heart; that deep and lively sympathy; that intimate mingling of mind with mind; that quick sensibility to each other's honour, interest, and happiness; that tenderness to each other's faults; that homage to each other's excellencies; that mutual sacrifice of self, which the imagination of poets and orators have fancied in worldly friendships, but which never existed except in bosoms softened and sanctified by the influences of the Holy Spirit. With such persons you, if real Christians, will delight "to take sweet counsel," to "go up to the house of God as friends," to listen to their history of the mercies and tenderness of that Saviour who is the "very joy of your own hearts."

'But the text calls you to a more difficult duty; the "following peace" with those who *do not love God.* You are to "follow it with all men." And therefore, my Christian brethren, the vilest sinner and the bitterest enemy are not to be excluded from the sphere of your tenderness—"bless them that curse you;" "pray for them which despitefully use you;" "if thine enemy hunger, feed him; if he thirst, give him drink." Consider, again and again, the various circumstances which ought to dispose you to peace with such individuals. Perhaps you mistake them. Perhaps their irreligion is the consequence of disadvantages in connection, or station, or education; and it is therefore more a subject of pity than of anger. Perhaps your own Christian kindness to them is the very instrument by which God designs to draw them to himself. Perhaps your own prayers are appointed to bring down His pardon and grace upon their guilty heads. Perhaps their case is far from desperate; and, even now, the Saviour of the world is, as it were, gone in search for them in the "tombs," to rescue them from the grasp of their lusts and passions, and bring them to sit at his own feet. Or, should none of these mitigating circumstances enter into the case of particular individuals, what, let me ask, is there in the condition of a poor perishing sinner to excite any thing but compassion and grief in the soul of a servant of God? Suppose even,—which, however, you have no right to suppose,—that his everlasting destiny is decided, and that he is a criminal hurrying onward to execution; is it on a person in such awful circumstances you would empty the vials of your indignation? Pity the unconverted sinner; pray for him; weep for him; but do not be angry with him. Persuade him to peace with God; and do not aggravate the horrors of his situation by inflicting on him the additional penalties of your own unkindness.' pp. 364—68.

The concluding paragraphs of this sermon are not less striking; but we must not indulge in further quotations. The copious extracts we have given, are more than sufficient to recommend the publication to the attention of our readers, as one of the best volumes of sermons which have of late issued from

› press. Their very moderate length will render them par-ularly acceptable to families, while their plainness, serious-ss, and practical character adapt them to general usefulness. ey appear to want only one thing, the charm they must have rived from the Author's delivery.

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t. V. *Reminiscences* of Charles Butler, Esq. of Lincoln's Inn. 8vo. pp. xii, 326. Price 8s. 6d. London. 1822.

MR. Butler's name stands deservedly high as a literary veteran, who has contrived, amid the professional engage-ents incident to an extensive practice as a conveyancer, to ve the public ample proofs of his scholarship, his various in-rmation, his taste, and his industry. In these Reminiscences, assumes the privilege of a sexagenarian, to talk of himself, id his works, and the acquaintance of his early days, and to ve, not only his recollections, but his opinions on a multi-rious variety of topics—law, politics, oratory, music, poetry, id confessions of faith. These opinions are sometimes given the tone of a person accustomed to expound the law, and to ok for deference; but there is nothing offensive in a self-im-ortance so free from spleen, while in the very garrulity of a man ho has read so much, and mixed so much with the world, there ill always be that which is worth listening to. From some f Mr. Butler's responses, we shall make free to dissent, but in w of his remarks do we find matter for censure. We shall, ierefore, lay aside altogether the critic, and merely give our rea-ers a few specimens of the amusing contents of the volume;— ie farewell production, as it should seem, of one who can say ith Dr. Johnson, 'that he has lived until most of those whom he could have wished to please, have sunk into oblivion;' of ne too, who, in expressing his hope that his pages will have ie approbation of the good, the informed, and the candid, owns, that their censure will afflict him, and that their praise will prove to him a source of high and abundant gratification.'

The work contains a fund of valuable bibliographical infor-ation, but this, though the most useful, is not the most en-rtaining feature of it. The historical anecdotes and recollec-ons form the most interesting portion. The sketch of the haracter of Lord Mansfield has appeared in Seward's Anec-otes, but is with great propriety reprinted in this volume: it ill be amusing to compare the Lord Mansfield of Mr. Butler, ith the Lord Mansfield of Junius.

'For some time after his call to the bar, he was without any prac-ce. A speech which he made as counsel at the bar of the house of ords, first brought him into notice. Upon this, business poured in

upon him at all sides; and he himself was heard to say, that he never knew the 'difference' (any medium) 'between a total want of employment and a gain of 3000*l.* a year.' To this, Mr. Pope alludes in the following lines:

'"Graced as thou art, with all the power of words,
So known, so honour'd at the house of Lords."

'The second of these lines has been considered as a great falling off from the first. They were thus parodied by Colley Cibber:—

'"Persuasion tips his tongue whene'er he talks,
And he has chambers in the King's-bench walks."

'His lordship confined his practice to the court of chancery. His command of words, and the gracefulness of his action, formed a striking contrast with the manner of some of his rivals, who were equally distinguished by the extent and depth of their legal knowledge, and their unpleasant enunciation. After he had filled with great applause, the offices of solicitor and attorney general, he was created chief justice of the King's Bench in May 1756, on the decease of Sir Dudley Ryder. He held that situation during two and thirty years. On every occasion, he was equally attentive to the bar and the suitors of the court. In all he said or did, there was a happy mixture of good-nature, good-humour, elegance, ease, and dignity. His countenance was indescribably beautiful; it was an assemblage of genius, dignity, and good nature, which none could behold without reverence and regard. An engraving by Bartolozzi of a portrait of his lordship by Sir Joshua Reynolds, presents a strong resemblance of him in a very advanced age. Nature had given him an eye of fire; its last lingering gleam is exquisitely exhibited in the engraving. His voice, till it was affected by the years which passed over him, was perhaps unrivalled in its sweetness and the mellifluous variety of its tones. There was a similitude' (similarity) 'between his action and Mr. Garrick's; and, in the latter part of his life, his voice discovered something of that gutturalness by which Mr. Garrick's was distinguished. He spoke slowly, sounding distinctly every letter of every word. In some instances he had a great peculiarity of pronunciation: authority and attachment, two words of frequent use in the law, he always pronounced *awtawrity* and *attaichment*. His expressions were sometimes low; he did not always observe the rules of grammar; there was great confusion in his periods, very often beginning without ending them, and involving his sentences in endless parentheses: yet, such was the charm of his voice and action, and such the general beauty, propriety, and force of his expressions, that, while he spoke, all these defects passed unnoticed. No one ever remarked them, who did not obstinately confine his attention and observation to them.

'Among his contemporaries, he had some superiors in force, and some equals in persuasion; but in insinuation, he was without a rival or a second. This was particularly distinguishable in his speeches from the bench. He excelled in the statement of a case; Mr. Burke said of

t, " that it was, of itself, worth the argument of any other man." He divested it of all unnecessary circumstances; brought together all that were of importance; placed them in so striking a point of view, and connected them by observations so powerful, but which appeared to arise so naturally from the facts themselves, that frequently the hearer was convinced before he began to argue.' When he argued, he shewed equal ability, but it was a mode of argument always peculiar to himself. His statement of the case predisposed the hearers to fall into the very train of thought he wished them to take, when they should come to consider his arguments. Through these he accompanied them, leading them insensibly to every observation favourable to the conclusion he wished them to draw, and diverting every objection to it; but, all the time, still keeping himself concealed; so that the hearers thought they formed their opinions in consequence of the powers and workings of their own minds, when, in fact, it was the effect of the most subtle argumentation and the most refined dialectic.

' In the fundamental principles either of the constitution or the jurisprudence of this country, no one dreaded innovation more than he did. His speech on the case of Eltham Allen shews his notions on the great subject of toleration. He was the first judge who openly discountenanced prosecutions on the popery laws. It has been argued, that his knowledge of law was by no means profound, and that his great professional eminence was owing more to his oratory than to his knowledge. This was an early charge against him: Mr. Pope alludes to it in these lines:

> ' " The temple late two brother serjeants saw,
> Who deemed each other oracles of law;
> Each had a gravity would make you split,
> And shook his head at Murray as a wit."

' To decide on his lordship's knowledge of the law, a serious perusal of his arguments as counsel, in Mr. Atkyns's Reports, and of his speeches as judge, in Sir James Burrows's, Mr. Douglas's, and Mr. Cowper's, is absolutely necessary. If the former be compared with the arguments of his contemporaries, many of whom were men of the profoundest knowledge that ever appeared at the chancery bar, it will not be discovered, that, in learning or research, in application of principles, or in recollection of cases, his arguments are in any wise inferior to those of the most eminent among them. Nor will he suffer by the comparison, if his speeches in giving his judgements from the bench, are compared with those of the counsel at the bar.

' It was not on great occasions only, that his lordship's talents were conspicuous: they were equally discoverable in the common business of the courts. *Par negotiis neque supra*, was never more applicable than to the discernment, perseverance, abilities, and good humour with which he conducted himself in this part of his office. The late Earl of Sandwich said of him, that his talents were more for common use, and more at his finger-ends, than those of any other person he had known. But his highest praise is, that his private virtues were allowed by all, and his personal integrity was never called in question.'

Junius terms Lord Mansfield 'a bad man and a worse judge,' calling in question both his private virtues and his personal integrity; but Junius, Mr. Butler probably thinks to be, in this case, nobody. Even in his own sketch of his Lordship's portrait, it is not difficult, however, to recognise, veiled under the language of panegyric, the traits of the same character which employed the caustic pen of the mighty Censor. Of such a person as Mr. Butler has described, it would be risking nothing to affirm, that if not a good man, he must have been a very dangerous one. The wily Scotchman, the political lawyer, is betrayed in the very terms of the eulogy. It is the portrait of a great man, (and such, unquestionably, Lord Mansfield was,) but not of a man of the highest style of greatness. His Lordship is said by Horace Walpole to have been naturally timid, and, like most timid men, inclined to severity, if not to cruelty. He was for a long time the parliamentary champion of the Newcastle administration in the Commons' House; but, ashamed, it may be, of his coadjutors, or distrustful of their being able to stand their ground, nothing could induce him to waive, even for a few months, securing the rich remuneration for his political services, afforded by the death of Lord Chief Justice Ryder. At a critical moment, when all his oratory was wanted in the House on behalf of his friends, that high office became vacant; he demanded it, and his demand was reluctantly acceded to.

Lord Hardwicke is spoken of in very high terms.

'At the period when the Reminiscent engaged in the profession of the law, the talents displayed by lord Hardwicke in the senate and on the bench, were the universal theme of panegyric. Some,—but faintly,—blamed him for too frequently permitting principles of equity to control rules of law,*—and this charge was occasionally insinuated by lord Northington, his immediate successor. But, the eminent merit of his lordship's general administration of justice in his court was admitted by all.'

Lord Mansfield is said to have mentioned him in terms of admiration and of the warmest friendship. 'When his Lord-'ship pronounced his decrees, wisdom herself,' he said, 'might 'be supposed to speak.' Both Burke and Wilkes also are stated to have described lord Hardwicke's oratory to the Author in these very words. Our readers will have in recollection Lord Waldegrave's pithy remark, that he was 'undoubtedly an ex-'cellent Chancellor,' and that 'had he been less avaricious, 'less proud, less unlike a gentleman, and not so great a poli-

* The very charge brought against Lord Mansfield by Junius. Rev.

'tician, he might have been thought a great man.'* There was, probably, some pique and some ill-nature, together with some truth in this representation. Mr. Nicholls, in his "Re-"collections," describes the Earl as 'certainly a very able ma-'gistrate, and a very honest man under a most craving appe-'tite—extreme avarice; but then, he was not even suspected 'of having ever acquired money by incorrect means.' He was not the first nor the last Lord Chancellor who has been reproached for his frugality and his keen sense of the value of money. On the whole, Mr. Nicholls does him no more than justice when he says, that he must be reckoned 'among our 'greatest and most spotless lawyers.'

Lord Camden's eloquence is described by our 'Reminiscent,' as 'of the colloquial kind, extremely simple, diffuse, but not 'desultory;' abounding with legal idioms, but these were always introduced with a pleasing effect. 'Sometimes,' it is added, 'his Lordship rose to the sublime strains of eloquence; 'but the sublimity was altogether in the sentiment; the diction 'retained its simplicity; this increased its effect.'

'As a speaker,' says Mr. Nicholls, 'Lord Camden possess-'ed one beauty beyond any man I ever heard; his style and 'his delivery were little above those of private conversation. 'He seemed to be arguing with a friend, rather than contend-'ing with an adversary; it was the *mitis sapientia Lælii.*' In this respect, he is represented as the very contrast of Lord Mansfield, by whom every thing was done with effort. Lord Camden is stated to have been a great novel reader.

The judicial oratory of Lord Rosslyn is described by Mr. Butler as having been 'exquisite;' his arguments were perspicuous, luminous in their order, and chastely elegant: the Author thinks that justice has seldom been done to either his heart or his talents. But 'the most perfect model of judicial 'eloquence,' continues Mr. Butler, (and here most persons, we believe, will subscribe to the justness of his panegyric,) 'is 'that of Sir William Grant.'

'In hearing him, it was impossible not to think of the character given of Menelaus by Homer, or rather by Pope; that

"He spoke no more than just the thing he ought."

But Sir William *did* much more:—in decompounding and analysing an immense mass of confused and contradictory matter, and forming clear and unquestionable results, the sight of his mind was infinite. His exposition of facts and of the consequences deducible from them, his discussion of former decisions, and shewing their legitimate weight and authority, and their real bearings upon the point

* Eclectic Review, N.S. Vol. XV. p. 427.

in question, were above praise: but the whole was done with such admirable ease and simplicity, that while real judges felt its supreme excellence, the herd of hearers believed that they should have done the same. Never was the merit of Dr. Johnson's definition of a perfect style,—" proper words in proper places," more sensibly felt than it was by those who listened to Sir William Grant. The charm of it was indescribable; its effect on the hearers was that which Milton describes, when he paints Adam listening to the angel after the angel had ceased to speak;—often and often has the Reminiscent beheld the bar listening, at the close of a judgement given by Sir William, with the same feeling of admiration at what they had heard, and the same regret that it was heard no more.'

On this follows a panegyric on the present Chancellor, to whose merits as a judge, with the single drawback of a slow-moving cautiousness in giving the results of his interminable deliberation, that is sometimes not a little inconvenient to the suitors, all parties have concurred in yielding their suffrage. The greater is the pity that so good a Chancellor should have upon his hands the business of Speaker of the House of Lords, and all the toilsome duties of the Cabinet. A man with his good humour and *bonhommie*, so fond as he is of a joke, so good a shot, as well as so sound a lawyer, how much is it to be regretted that he shonld be a politician and a minister!

The Reminiscences relating to Parliamentary Eloquence, open with a spirited character of the great Pitt, Lord Chatham. We must make room for nearly the whole of it.

'Of those by whom Lord North was preceded, none probably, except Lord Chatham, will be remembered by posterity. It was frequently given to the writer of these pages to hear the speeches, both in the house of Commons and the house of Lords, of this extraordinary man. No person in his external appearance was ever more bountifully gifted by nature for an orator. In his look and his gesture, grace and dignity were combined, but dignity presided; the " terrors of his beak, the lightning of his eye," were insufferable. His voice was both full and clear; his lowest whisper was distinctly heard, his middle tones were sweet, rich, and beautifully varied; when he elevated his voice to its highest pitch, the house was completely filled with the volume of the sound. The effect was awful, except when he wished to cheer or animate; and then he had spirit-stirring notes, which were perfectly irresistible. He frequently rose, on a sudden, from a very low to a very high key, but it seemed to be without effort. His diction was remarkably simple, but words were never chosen with greater care. He mentioned to a friend of the Reminiscent, that he had read twice, from beginning to end, *Bailey's Dictionary*, and that he had perused some of *Dr. Barrow's Sermons* so often, as to know them by heart.

'His sentiments, too, were apparently simple; but sentiments were never adopted or uttered with greater skill. He was often fa-

miliar and even playful, but it was the familiarity and playfulness of condescension; the lion that dandled with the kid. The terrible, however, was his peculiar power. Then the whole house sunk before him. Still he was dignified, and wonderful as was his eloquence, it was attended with this most important effect, that it impressed every hearer with a conviction that there was something in him finer even than his words; that the man was infinitely greater than the orator. *No impression of this kind was made by the eloquence of his son, or his son's antagonist.*

'But, with this great man, manner did much. One of the fairest specimens which we possess of his lordship's oratory, is his speech in 1766, for the repeal of the Stamp Act.

'"Annuit, et nutu totum tremefecit Olympum."

'Most, perhaps, who read the report of this speech in Almon's Register, will wonder at the effect which it is known to have produced on the hearers; yet the report is tolerably exact, and exhibits, although faintly, its leading features. But they should have seen the look of ineffable contempt with which he surveyed the late Mr. Grenville, who sat within one of him, and should have heard him say with that look,—"As to the late ministry, every capital measure they have taken, has been entirely wrong." They should also have beheld him, when, addressing himself to Mr. Grenville's successors, he said,—"As to the present gentlemen, those, at least, whom I have in my eye," (looking at the bench on which Mr. Conway sat,) "I "have no objection: I have never been made a sacrifice by any of "them. Some of them have done me the honour to ask my poor "opinion, before they would engage to repeal the act: they will do "me the justice to own, I did advise them to engage to do it. But, "notwithstanding, for I love to be explicit, I cannot give them my "confidence. Pardon me, gentlemen," (bowing to them,) "con-"fidence is a plant of slow growth." Those who remember the air of condescending protection with which the bow was made and the look given, when he spoke these words, will recollect how much they themselves at the moment were both delighted and awed, and what they themselves then conceived of the immeasurable superiority of the orator over every human being that surrounded him. In the passages which we have cited, there is nothing which an ordinary speaker might not have said: it was the manner, and the manner only, which produced the effect.... This, however, used to escape the observation of the hearers: they were quite blind to Mr. Pitt's manner, and ascribed the whole to what he said; and judging of this by the effect which it produced on them, concluded that what he said was infinitely finer than it really was, or even than any words could be. This was one of the most marvellous qualities of his oratory.'

Several striking anecdotes are given in proof of this, which, though they will not be new to most of Mr. Butler's readers, are highly illustrative. We select one which we do not recollect to have seen elsewhere.

'When the Prussian subsidy, an unpopular measure, was in agitation in the house of Commons, lord Chatham, (then Mr. Pitt) justified it with infinite address: insensibly, he subdued all his audience, and a murmur of approbation was heard from every part of the house. Availing himself of the moment, his lordship placed himself in an attitude of stern defiance but perfect dignity, and exclaimed in his loudest tone: "Is there an Austrian among you? Let him stand "forward and reveal himself."'

Mr. Butler, however, does not, in the height of his admiration, seem to be aware that the marvellous quality ascribed to Lord Chatham's oratory, is the very circumstance which entitles him to rank above all modern competitors for the palm of eloquence,—the English Demosthenes.* The test of oratory is, its effect. Language is, at best, but an imperfect instrument, and full half of its meaning is derived from the touch and manner of the performer. We arrive at its import, not by translating another man's thoughts, but by sympathy with them; and that sympathy is created less by his words than by the spirit which breathes in them. By manner, no one will understand mere propriety of gesture or elegant action; for action may express power, which is neither strictly proper nor elegant, and it may be perfectly elegant and accomplished, and yet, unimpressive. We mean by manner, the outward expression of the intellectual character, the visible language of mind, the symbolic characters of moral energy. For it is by moral energy that we are conquered and held in subjugation. This, Lord Chatham appears to have possessed in the highest degree; and when it is said, we should have seen this look and have witnessed that air and action,—the power did not lay in the look or gesture, but in the man; we should have seen *him*. But even this is not necessary in order to estimate his character: it is enough to know what he could do,—how he could inflict on the object of his severity, and that object, Lord Mansfield, positive suffering for an hour together, by the mere indirect castigation of a speech covertly alluding to him,—how he could frighten almost out of his senses, a chief justice of Chester who dared enter the lists with him,—how he could strike another member of the same honourable house dumb with a look, change at will the current of feeling from broad mirth to breathless attention and solemnity, and awe the house by his mere tread. And not only could he do this, when he sought to awe or to intimidate; by a playful sally, a stroke of wit or of pathos, he

* Lord Chatham was an accomplished Grecian; he is stated to have translated the speech of Pericles inserted in Smith's Thucydides.

would produce effects scarcely less powerful; and one of the most extraordinary instances of his command of the house was, the irresistible effect produced by his taking up the exclamation of Mr. Grenville, 'Where are our means? where is our money?' and turning them into ridicule, as, slowly pacing out of the house, he hummed the first line of a popular song, 'Gentle 'Shepherd, tell me where.' The man who could do all this, must have been the greatest of modern, and, considering the audience whom he addressed, the greatest of either ancient or modern orators.

There is but one other man of whom, in our own day, equal wonders are recorded, and they were wrought on a very different audience, and by means of a different character; but the eloquence of both was irresistible, and in both, it lay chiefly in the manner. Mr. Butler would start back with horror and loathing at the name—it was Whitfield. But Lord Chatham would have estimated him. Whitfield's Sermons furnish no more an idea of the man, than Chatham's speeches do; but what is incontestibly recorded of the power of his oratory on all who were brought within the vortex of his eloquence, proves him to have been as great, or nearly so, in the pulpit, as his Lordship was in the Senate. The fruits of Whitfield's eloquence, though less known to history, will one day appear to have been the more extensive and the more permanent.

What is said of the simplicity of Lord Chatham's diction, and the apparent simplicity of his sentiments, well agrees with the view we have taken of its transcendent character. A speaker may convince, may please, may dazzle without simplicity; but simplicity is an essential attribute of the highest style. It is so in every thing. Grandeur may be rich, ornate, complicate; sublimity is invariably simple. The chorusses of Handel are at once the simplest and the sublimest of musical compositions. What holds good of architecture, of poetry, of music, must needs be true of eloquence. If "proper words in proper places" be a correct definition of a perfect style, clear ideas in simple language, if not a good definition, is a good recipe for a powerful style. This is indeed the raw material of eloquence: all the rest is delivery. But the predicament of the public speaker tends to disturb the current of the ideas, to break the lines and pervert the images which are reflected in it, and to darken the surface of the memory. Hence arises that want of distinctness which disturbs the self-possession of the speaker, betraying itself, if not in hesitation and perplexity, in a certain deficiency of ease, and firmness, and courage, and naturalness, and symmetry in the whole expression of his delivery. It is not enough, therefore, that he is master of his subject; what is chiefly

requisite is, that he shall have the perfect command of himself; and if he has this, he will have little difficulty in acquiring the command of his audience. If a speaker is possessed of this presence of mind, he may command attention, indeed, although he has neither clear ideas nor powerful language. This has been remarkably instanced in the parliamentary oratory of the late Lord Londonderry, in which polished manner, presence of mind, and fluency, not merely supplied the want of distinct ideas, correct diction, and all the higher qualities of eloquence, but gave a certain success and effect to a copious stream of magniloquent nihility. There is a vast difference between a skilful debater, or even a powerful declaimer, and a great orator, notwithstanding they have some obvious qualities in common. Shrewdness will often talk like wisdom, readiness and dexterity will in many situations do as well as intellectual power, and a certain modest assurance is, perhaps, the most successful mimic of that moral courage which is the attribute of true greatness.

We have somehow brought into juxta-position, without any invidious intention, the names of two statesmen between whom the disparity is too immense for fair comparison. But having done so, we cannot forbear to remark on the strange mismatch, if we may be allowed the phrase, of the times and the men. With the exception of the American War, Lord Chatham had scarcely an occasion afforded him worthy of his transcendent powers. To Lord Castlereagh it was assigned to assist at a congress of sovereigns, the partitioners of Europe, and for a long period, to be, in a sense, the political antagonist of Bonaparte. There would have been a sphere for the mighty mind of Chatham! There would have been a representative of England, to be brought into contact with the Metternichs, the Hardenbergs, and all the pettifogging statesmen of Europe! There would have been a man for sovereigns to have vailed to! But it was not to be so; and it becomes us submissively to respect the mysteries of Providence.

Lord North was a debater; and the House of Commons never possessed, says our Reminiscent, a more powerful one. No one could avail himself of the strong part of a cause with greater ability, or defend its weak points with greater skill. He was, like the late manager of the House, a perfect gentleman.

'No speaker,' it is said, 'was ever more conciliating, or enjoyed a greater proportion of the love and esteem of the house. Among his political adversaries, he had not a single enemy. With an unwieldy figure and a dull eye, the quickness of his mind seemed in-

tuition. His wit was never surpassed, and it was attended with this singular quality, that it never gave offence.'

We must give, without comment, in a compressed form, our Reminiscent's observations on the illustrious rivals, Fox, Pitt, and Burke.

'It may be said of Mr. Fox, as of Lord North, that he had political adversaries, but no enemy. Goodnature, too easily carried to excess, was one of the distinctive marks of his character. In vehemence and power of argument he resembled Demosthenes; but there, the resemblance ended. He possessed a strain of ridicule and wit, which nature denied to the Athenian, and it was the more powerful as it always appeared to be blended with argument, and identified in a manner with it. The moment of his grandeur was, when,—after he had stated the argument of his adversary with much greater strength than his adversary had done, and with much greater strength than any of his hearers thought possible,—he seized it with the strength of a giant, and tore and trampled on it to destruction. If, at this moment, he had possessed the power of the Athenian over the passions or the imaginations of his hearers, he might have disposed of the house at his pleasure;—but this was denied to him, and, on this account, his speeches fell very short of the effect which, otherwise, they must have produced.

'It is difficult to decide on the comparative merit of him and Mr. Pitt: the latter had not the vehement reasoning or argumentative ridicule of Mr. Fox; but he had more splendour, more imagery, and much more method and discretion. In addition, he had the command of bitter contemptuous sarcasm, which stung to madness. It was prettily said by Mr. Gibbon, "Billy's painted galley will soon sink under Charles's black collier." But never did horoscope prove more false. Mr. Fox said more truly, "Pitt will do for us, if he does not do for himself."

'Mr. Fox had a captivating earnestness of tone and manner; Mr. Pitt was more dignified than earnest: it was an observation of the reporters in the gallery, that it required great exertion to follow Mr. Fox while he was speaking, none to remember what he had said; that it was easy and delightful to follow Mr. Pitt, not so easy to recollect what had delighted them. It may be added, that, in all Mr. Fox's speeches, even when he was most violent, there was an unquestionable indication of good humour, which attracted every heart. Where there was such a seeming equipoise of merit, the two last circumstances might be thought to turn the scale: but Mr. Pitt's undeviating circumspection,—sometimes concealed, but sometimes ostentatiously displayed,—tended to obtain for him from the prudent and the grave, a confidence which they denied to his rival. Besides, Mr. Pitt had no coalition, no India bill to defend. Both orators were verbose; Mr. Fox by his repetitions, Mr. Pitt by his amplifications. Mr. Grattan observed to the Reminiscent, that no one heard Mr. Fox to advantage, who did not hear him before the coalition; or Mr. Pitt, who did not hear him before he quitted office. Each defended himself on these occasions with surprising ability, but each felt

he had done something that required defence:—the talent remained, the mouth still spoke aloud, but the swell of soul was no more. The situation of these eminent men at this time put the Reminiscent in mind of a remark of Bossuet on Fenelon: "Fenelon," he said, "has great talents; "much greater than mine; it is his misfortune to have brought himself into a situation in which all his talents are necessary for "his defence."

'Greatly inferior to either of these extraordinary men, if we are to judge of him by his speeches as he delivered them, but greatly superior to both, if we are to judge of him by his speeches as he published them,—Edmund Burke will always hold an eminent rank among the most distinguished characters of his country. Estimating him by his written speeches, we shall find nothing comparable to him till we reach the Roman orator. Equal to that great man in dialectic, in imagery, in occasional splendour, and in general information, exceeding him in political wisdom, and the application of history and philosophy to politics; he yields to him in grace and taste, and even in that which was not the forte of Cicero, in discretion. A philosophical review of his speeches and writings, keeping his politics, as his inferior gift, in the background, might serve for the subject of an useful and interesting discussion.

'In familiar conversation, the three great men whom we have mentioned, equally excelled. But even the most intimate friends of Mr. Fox complained of his too frequent ruminating silence. Mr. Pitt talked, and his talk was fascinating. A good judge said of him, that he was the only person he had known, who possessed the talent of condescension. Yet his loftiness never forsook him; still, one might be sooner seduced to take liberties with him, than with Mr. Fox. Mr. Burke's conversation was rambling, but splendid, rich, and instructive beyond comparison.'

Mr. Butler gives an anecdote of Fox, which confirms the idea we have always been led to entertain, that his habits of thinking were practical rather than speculative, and that his gift was intuition rather than profundity. He confessed to the 'Reminiscent,' that he had never read Smith's Wealth of Nations, adding: 'There is something in all these subjects which 'passes my comprehension; something so wide, that I could 'never embrace them myself or find any one who did.' His great rival would not, probably, have made so frank a confession, but he is suspected to have been not more deeply versed in the science. His bill for the relief of the Poor is stated to have been suggested by an accidental visit to a town in Essex, at that time suffering an extreme degree of depression and wretchedness. He had every assistance in forming and arranging the bill which the experience of others could supply; yet a slight discussion of the measure discovered the impracticability of it in all its parts! The study of political economy, if not

the science, has certainly made considerable progress since that time, and Adam Smith, if not read, is at least cited as an authority with reverence. Yet, some of the leading men of either House, may be suspected of not being much better acquainted with the science, than the great men above referred to: they are men of intuition, not men of study; or men neither gifted with intuition nor addicted to study, but men of business. Lord Lansdown is a brilliant exception among the Peers; Mr. Huskisson, Mr. Ricardo, Mr. Brougham, and a few more must be admitted to understand these matters, so far as they possess the tangibility of science, in the Commons' House.

Lord Thurlow, Sheridan, Lord Melville, and Grattan, our Reminiscent thinks, deserve to rank next in eminence to the mighty three. Of Sheridan, he says:

'Strange as it may appear, it nevertheless is true, that common sense and dignity were possessed by him in an extraordinary degree; but they were so counteracted by habitual procrastination and irregularity, that he was scarcely known to possess them. He had very little information; had even little classical learning: but the powers of his mind were very great. He had a happy vein of ridicule. He could, however, rise to the serious and the severe; and then his style of speaking was magnificent; but even in his happiest effusions, he had too much of prettiness. He required great preparation for the display of his talents: hence he was not a debater,—one who attacks and defends on every occasion that calls him forth. It is observable that, of this kind of oratory, antiquity has left us no specimen; and that, in modern Europe, it has not existed out of England. Lord North, Mr. Pitt, and Mr. Fox excelled in it: the first, perhaps, surpassed the two others in this useful—it may, perhaps, be called *most* useful—species of oratory. But, though Mr. Sheridan was no debater, he was sometimes most felicitous in an epigrammatic reply.'

Mr. Butler's estimate of Grattan is pretty nearly the same as we have recently had occasion to express.* 'Nature had 'denied him,' he remarks, 'many of the most important qualifications of an orator, and his taste was not that of Cicero; 'but she gave him genius and industry.'—'Nothing,' he adds, 'can shew more strongly than a comparison between 'Mr. Grattan and his imitators, the vast space which is ever 'discernible between a man of real genius, philosophy, and 'business, and a mere artist in language.'

We have dwelt so long on this seductive topic, that we must very slightly advert to the other contents of the volume. There is a great deal about Junius, whom Mr. Butler seems half inclined to identify with Lord George Sackville. But it will not

* Eclectic Review for July. *Art.* Grattan's Speeches.

do. As to Sir Philip Francis, he admits that all external evidence is *for* him, but contends that all internal evidence is *against* him, and, therefore, the argument on each side being, as he imagines, equally strong, the pretension of Sir Philip vanishes! We humbly submit that this is not sound logic. The external evidence is positive; as positive as circumstantial evidence can be: the internal evidence is purely negative, and rests upon opinion. We deny, however, that all internal evidence is against Sir Philip's being Junius. His reports of speeches and his political tracts have been deemed by competent judges corroborative of his claim. It is only begging the question, to argue that Sir Philip Francis did not write the letters of Junius, because he was incompetent to the task. We have on record the opinions of Sir Philip's talents which were entertained by his most illustrious contemporaries, and these justify the belief that he was equal to the performance. Had Burke been known to us only through the newspapers, he would have been thought unequal to it: that he might have been Junius, so far as ability is concerned, appears only from his published writings.

A biographical notice occurs of the Author of the Essay on Contingent Remainders, which we could have wished more extended. Mr. Fearn appears to have been a very extraordinary man. He was a general scholar, profoundly versed in mathematics, chemistry, and mechanics; obtained a patent for dying scarlet, and solicited one for a preparation of porcelain; composed a treatise on the Greek Accents, and another on the Retreat of the Ten Thousand; and was, finally, the author of one of the most profound and useful works that have issued from the legal press in this country.

'A friend of the Reminiscent having communicated to an eminent gunsmith, a project of a musket of greater power and much less size than that in ordinary use, the gunsmith pointed out to him its defects, and observed, that "a Mr. Fearne, *an obscure law-man* "in Breame's Buildings, Chancery lane, had invented a musket which, "although defective, was much nearer to the attainment of the "object."'

This 'obscure law-man,' whose versatility of genius and extensive acquirements we have mentioned above, told Mr. Butler, 'that when he resolved to dedicate himself to the 'study of the law, he burned his profane library, and wept 'over its flames; and that the works which he most regretted 'were the Homilies of St. John Chrysostom to the people of 'Antioch, and the Comedies of Aristophanes.' This was a costly and magnanimous sacrifice: it wanted only a nobler object to entitle him to rank with the Ephesian confessors of

whom we read in the nineteenth chapter of Acts. But, in the present day, we are almost tempted to question the perfect sanity of a man who could burn a library which he might have exchanged for books indispensable to the legal studies he had resolved to devote himself to.

We have several references to a more extraordinary man than Mr. Fearn—Napoleon. Like all Mr. Butler's notices, they are eulogistic; but it does him credit, that he has ventured to be just to the memory of that great, bad man.

'The Reminiscent has frequently wished for leisure to compose a regular review of the Code Civil, the master-piece of Bonaparte's legislation, and likely to become the civil code of the whole European continent ····In the midst of his victories, Bonaparte aspired to legislative fame. The Reminiscent apprehends, that the five codes of law, compiled under the eye of Bonaparte, though in some respects justly objectionable, will always be honourable to his memory. He himself thought so favourably of them, as to express to a friend of the Reminiscent, a wish, that he might descend to posterity with these in his hands. It is greatly to be desired, that some one, properly qualified for the task, would favour the public with a comparative view of their leading principles, and those of the law of England. Unfortunately, such a work can be expected from none but a person who is at once conversant with the principles, the theory, and the practice of the jurisprudence of both countries:—and *Romilly* is no more.

'The *Discussions sur le Code Civil* shew the manner in which that code was compiled. Bonaparte appears in them to great advantage. The magistrates who assisted at them possessed unquestionably great talents; but Bonaparte frequently enters the lists with them, generally shews himself their equal, at times their superior, and always takes the humane and liberal side. It adds to his honour, that between him and his assessors, no distinction of rank is ever discernible. Pliny could not act with greater ease, or speak with more freedom before Trajan, than the assessors of Bonaparte acted and spoke before him.'

Had we room, we should be tempted to dwell a little on a subject to which the Reminiscent more than once adverts, and which comes more immediately within our sphere; the comparative merits of English and French literature. Mr. Butler seems unwilling to admit that the English are competent judges of the beauties of French poetry. 'How little' (he cites an intelligent friend as saying) 'are we sensible of that indescribable 'charm of the verses of Racine, of which every Frenchman 'talks to us with so much rapture!' Very true; but what scholar is insensible of the indescribable charm of the verses of Horace, though in a dead language, the genuine enunciation of which is lost? The beauties of Racine are, however, we will venture to say, appreciated by many Englishmen, so far as they exist independent of the *rhythm*. For the monotonous march

of the French heroic verse, we profess to have no ear, nor are we able to taste the charm of the alternation of close and open rhymes. Our suspicion that many Frenchmen are in the same predicament, arises from our never having had the good fortune to meet with one who could read French verse well himself, or keep his voice out of an execrable sing-song. We blame no foreigner, however, for not understanding or appreciating the rhythm of Milton, or even of Shakspeare. But their attempts at translation shew that they do not enter into the spirit of the poet. If Fox and Gibbon could really prefer Corneille and Racine to the two great English bards, as they are said to have done, we can only set it down to the strength of their classical prepossessions, producing a morbid and artificial taste, such as the French themselves exhibit in their insipid mimicry of every thing classical. Careless respecting their own national monuments, they are all astonishment at the enthusiasm expressed by the English visiter at the sight of the Gothic abbey or Norman cathedral; they can let these go to decay, and even anticipate the slow work of time to build paltry houses with the still picturesque ruins. Blind to the true sources of beauty, these second-hand Romans cannot admire Nature herself till she has been set off by the curling irons of Art, and stiffened into a classical shape *toute à l'antique*. As to Gibbon, his style is a proof that he had much less taste than affectation; and Fox himself, misled by his passion for classical models into an opposite fault, has shewn in his posthumous fragment, that the man who could shake the senate with the voice of a giant, knew not how to brandish his pen.

Every one admits that 'we have nothing to oppose to the 'comedies of Moliére or the fables of La Fontaine,' to which Mr. Butler adds, the elegant trifles of Chaulieu or Gresset; and this admission shews that we are not wholly incapable of doing justice to the *chef d'œuvres* of their language. Jean Baptiste Rousseau, our Author considers as possessing more of the true poetic character than, perhaps with the exception of Racine, any of his countrymen. The French admire Young, and rank him far above his proper station among English poets; a certain proof of their deficiency, not in the knowledge of our language, but in genuine taste. 'They allow,' says Mr. Butler, 'the superiority of Bacon, Locke, and Sir Isaac Newton, over 'their own philosophers, and the superiority of Hume, Robert-'son, and Gibbon over their own historians.' This superiority does not, however, as regards the former three, relate to their mere literary excellence as writers. On the other hand, it is remarked by our neighbours, that 'while Bossuet, Bourdaloue, 'and Massillon are to be found in all libraries and many toilets

'In every part of the Continent where literature is cultivated, 'scarcely one English preacher or divine is read out of Eng-'land.' Is Mr. Butler of opinion, that it is owing to their inferiority to those great pulpit orators, that the works of Taylor, of Barrow, and of South, of Tillotson, of Horsley, and of Robert Hall are unknown or neglected on the Continent? If he does, he is a very singular man; a better Catholic than critic. We admit, however, a total difference of kind between the compositions of the French and the English divines, and we admit a paucity of sermons in our language bearing the finished character, and laying claim to the eloquence of Bossuet, Massillon, or Saurin. This last writer is not named by Mr. Butler: is he unacquainted with him? Our readers may like to have our Reminiscent's comparative estimate of the three great French orators: it is prefaced with a most extravagant laudation of his favourite Bossuet.

'As to Bossuet, erudition, eloquence, and power of argument were united in him in so high a degree, that to discover another person, in whom an equal measure of all these is found, both ancient and modern times might perhaps be ransacked in vain. The sermons of Bossuet place him incontestibly in the first line of preachers; and even leave it open to argument, whether he be not the first in that line. Bourdaloue and Massillon alone can dispute his pre-eminence. Nothing in the sermons of either equals, in splendour or sublimity, a multitude of passages which may be produced from the sermons of Bossuet; and he has little of Massillon's too frequent monotony, or of the cold dialectic which occasionally retards the beautiful march of Bourdaloue. On the other hand, Bossuet has not the continued elegance and grace of Massillon; and an advocate of Bourdaloue might contend, that, if Bourdaloue appear to yield to Bossuet in sublimity, it is only because the sublimity of Bourdaloue is more familiar, and therefore less imposing.'

'It seems to be admitted, that the sermons of Massillon, the tragedies of Euripides and of Racine, the Georgics of Virgil, and Tully's Offices, are the most perfect of human compositions. Those, therefore, who read sermons merely for their literary merit, will generally prefer the sermons of Massillon to those of Bourdaloue and Bossuet. On the other hand, the profound theology of the sermons of Bossuet, and the countless passages in them of true sublimity and exquisite pathos, will lead many to give him a decided preference over both his rivals. But those who read sermons for instruction, and whose chief object, in the perusal of them, is to be excited to virtue or confirmed in her paths, will generally consider Bourdaloue as the first of preachers, and every time they peruse him, will feel new delight. No sermons possess, in so great a degree, the indescribable charm of simplicity; and no composition, sacred or profane, contains any thing which, in grace or effect, exceeds that insensible rise from mere instruction into

eloquence, of which Bourdaloue scarcely has a sermon that does not furnish more than one example. To these must be added, his inestimable talent of conversing with his hearers.'

Robert Hall, in his sermon on the death of the Princess Charlotte, presents the nearest approach, perhaps, to the eloquence of Bossuet, of any English writer. He is, we suspect, an admirer, perhaps unconsciously an imitator, of that master of pulpit oratory. In many respects, a similarity might be traced between them. In power of argument, he is more than the Frenchman's equal; in erudition, possibly, not his inferior; his eloquence is often of the same character. All that he wants to render him more than the rival of any pulpit orator that has appeared, is such an audience as should call forth his utmost powers, and a fitting occasion to give scope to them, together with the Frenchman's ambition, and less piety to act as a check upon it in that sacred chair which is degraded by eloquence itself when that eloquence puts on the character of display. Bp. Horsley is a writer of a very different kind. We may adduce, however, his sermon on the faith of the Syrophenician woman, as one of the finest specimens of genuine pathos that can be found in the whole range of pulpit compositions.

There is a good reason why English theologians are not read and appreciated on the Continent, although Mr. Butler chooses to keep it out of sight: they are regarded as heretics. But it would seem that there must be a better reason assignable for the comparative poverty of our theological catalogue in respect of eloquent sermon-writers. Can this arise from our being Protestants? We are inclined to suspect that in part it does. We must explain ourselves. Our readers must have heard of a scurrilous book of Bishop Lavington's, entitled "The Enthusiasm "of Papists and of Methodists compared." Falsehood and malignity enough pervade the book, but there is some truth in the title. Papists and Methodists, (by which we mean what the Bishop means, evangelical preachers in general,) have this one thing in common—enthusiasm. They are in earnest; their characters bear the impress of their profession, and their affections take part with their faith. The strong persuasion they have of the truth and the importance of their respective creeds, gives a distinctness to their ideas, and a firmness and boldness to their manner of enunciating them, which require only to be associated with adequate talent to constitute eloquence. And we have not wanted at any time eloquent men among our preachers; but they have been confined to that class of society in which it was inevitable that their eloquence should partake of the rudeness of their education, and be vitiated or lowered in accommodation to the character of their audience. Among

the higher classes, all that might border on eloquence is proscribed under the sweeping name of rant. Nay more, the very material of eloquence is destroyed by the cold, muddy orthodoxy which prides itself on its college-breeding, and its mathematical dimensions as squared by certain formularies,—which deals out its nicely poised dogmas with the timid air of a vender of poison, afraid that this or that article of the compound, faith or morals, should predominate, glorying chiefly in its moderation. And then, these polished preachers, who would sicken at the Quaker whine or the old Cameronian tune, or any twang that smacked of Methodism, have themselves, for the most part, as artificial and marked a tone and cadence as possible: dry, short, and monotonous, it could not be made the vehicle of eloquence.

Mr. Butler cites a specimen from Bourdaloue of what he deems transcendent pulpit eloquence of the familiar kind. We will venture to say that we could produce many exactly similar passages from the writings of the puritanical divines. We have not hitherto mentioned Howe, but it would not be difficult to select from his sermons passages of unrivalled grandeur. Charnock is occasionally very great. Grove is known to have been one of the finest writers of his day: the best Saturday night papers in the Spectator were furnished by him. Nor must Watts be forgotten. But we need not go so far back. There is a sermon of Maclaurin's on glorying in the cross of Christ, which is a most splendid piece of pulpit declamation. Robert Robinson, Lavington of Bideford, and many others towards the close of the last century, carried genuine pulpit eloquence to a highly respectable pitch. But these are names, which few, perhaps, of the higher ranks of our own proud hierarchy ever heard of; much less are they likely to have reached the ear of a Roman Catholic. Yet these are the only pulpit orators of England. Protestantism, in stripping the creed of the polite of all superstition, has destroyed that hold which superstition gave it on their feelings; it has swept away delusions which ministered to enthusiasm, and has emancipated the mind at the expense of some portion of its ingenuousness. True religion, pure and undefiled, will not yield to superstition either in its hold on the passions, or in its power of elevating, while it enlightens and sanctifies the mind. But Protestantism separate from true piety, mere orthodoxy unanimated by genuine Christian enthusiasm, is little better than 'a cold negation;' nor can such dry bones live till the Spirit of God has breathed on them.

We wish we could part with Mr. Butler, to whom we are indebted for so much information and entertainment, on perfectly

mits, in his prefatory parley with Captain Clutterbuck, that his friend Allan has produced just such a poem as he might himself have written on a very sunny day. This, Mr. Cunningham will think next to receiving a compliment from Sir Walter himself; and, in truth, he deserves it. For if there is more of the heroic spirit, more historic verity, more of the living drama, in Halidon Hill, there is the very sunshine of poetry in Sir Marmaduke Maxwell. It is one of those wild, faulty, captivating productions, which bearing upon them the redeeming marks of original genius, seem to set the critic at defiance. We know not whether we shall succeed in the attempt to reduce it into the shape of an 'argument.' We forewarn our readers, that, to enter into the spirit of the poem, they must themselves be poets in feeling, and they must read it for themselves, and it should be read by the light of a very sunny day. Or perhaps, a winter's fire, when it is waxing near upon midnight, will suit this tale of 'murder and merrymaking,' warriors, maidens, and spirits, to the full as well.

Sir Marmaduke is no more the hero of the poem, than Macduff is that of Macbeth. But this does not matter: he is a hero nevertheless, and of noble blood. His father, Lord Walter Maxwell of Caerlaverock, has inconsiderately got married, and provided himself with a son and heir, without consulting a near and dear relative of his, one Halbert Comyne, who calculated, we know not why, on succeeding to his Cousin's estates. This gallant and fiery round-head, for such he proves to be, one of Cromwell's men, comes home from the wars, after an absence of several years, and, sorely displeased and disconcerted at finding a wife and a son in the way of his succession to the Nithsdale princedom, has recourse to a bold stroke for a lordship, which in days of yore was too often acted. He has Lord Maxwell speedily assassinated, and his lady and her son are meant to be launched in a leaky boat, but are rescued by some outlawed Royalists, who chance to be hovering on the coast of Galloway at the moment. All the assassins are met with and slain, so that Comyne remains in the Castle rather fidgetty at not hearing how the plot has succeeded in all its parts. He takes quiet possession, however, of his kinsman's effects, and very speedily receives an express from London, appointing him Lord Warden of the Marches in the name of the new Protector, Richard Cromwell. These events, with their accessories and under-plots, occupy four acts. In the fifth, there is an immense bustle of captains, soldiers, spirits, &c. passing on and off in rapid succession, which ends in Halbert Comyne's being met with by Sir Marmaduke, and, with

help of Lord Maxwell's spirit, served as Macbeth was fore him.

Now these materials, in the hand of a common play-wright rhymester, would, it is obvious, go a very little way towards nishing either an original or an interesting poem. There is le or no plot; the tale has been told, with variations, a usand times; the characters are not over new or very strongly rked; there are improbabilities and impossibilities in the nor circumstances; and yet, out of these common-place ma- ials, Mr. Cunningham has contrived to frame a very pleasing l spirited poem,—shewing that it is not the herbs and muck the cauldron, but the incantation which works the spell: the rm is in the brewing. Halbert Comyne will introduce him- f to our readers in the following soliloquy.

> 'Tis said there is an hour i' the darkness when
> Man's brain is wondrous fertile, if nought holy
> Mix with his musings. Now, whilst seeking this,
> I've worn some hours away, yet my brain's dull,
> As if a thing call'd grace stuck to my heart,
> And sicken'd resolution. Is my soul tamed
> And baby-rid wi' the thought that flood or field
> Can render back, to scare men and the moon,
> The airy shapes of the corses they enwomb?
> And what if 'tis so? Shall I lose the crown
> Of my most golden hope, because its circle
> Is haunted by a shadow? Shall I go wear
> Five summers of fair looks,—sigh shreds of psalms,—
> Pray i' the desart till I fright the fox,—
> Gaze on the cold moon and the cluster'd stars,
> And quote some old man's saws 'bout crowns above,—
> Watch with wet eyes at death-beds, dandle the child,
> And cut the elder whistles of him who knocks
> Red earth from clouted shoon. Thus may I buy
> Scant praise from tardy lips; and when I die,
> Some ancient hind will scratch, to scare the owl,
> A death's head on my grave-stone. If I live so,
> May the spectres dog my heels of those I slew
> I' the gulph of battle; wise men cease their faith
> In the sun's rising; soldiers no more trust
> The truth of temper'd steel. I never loved him.—
> He topt me as a tree that kept the dew
> And balmy south wind from me: fair maids smiled;
> Glad minstrels sung; and he went lauded forth,
> Like a thing dropt from the stars. At every step
> Stoop'd hoary heads unbonneted; white caps
> Hung i' the air; there was clapping of hard palms,
> And shouting of the dames. All this to him
> Was as the dropping honey; but to me

'Twas as the bitter gourd. Thus did I hang,
As his robe's tassel, kissing the dust, and flung
Behind him for boy's shouts,—for cotman's dogs
To bay and bark at. Now from a far land,
From fields of blood, and extreme peril I come,
Like an eagle to his rock, who finds his nest
Fill'd with an owlet's young.' pp. 29, 30.

Hubert Dougan and Neal are two of his followers. They have dug a grave in the greenwood, in a spot unvisited by the moonshine:—

' the sun
May look from the mid heaven and find it not.'

And now they enter with the body of the murdered nobleman, watched by Macgee and Graeme, who have fallen by accident on the spot.

' *Neal.* Hist! hear'st thou nought? or was't the dead man's hand
That shook the hazel bough? 'Tis a dreary place.
" Yestreen I saw the new moon (*Chaunts.*)
Wi' the dead moon in her arm."
O for one drop of most unrighteous brandy!
I'm all as cold 's a corse.

' *Dougan.* I wish thou wert one.
Can'st thou not rather sigh some scrap of prayer?
Thou'lt waken all the ravens. Some sad hind,
Whose lass a pedlar from his arms seduced
With a remnant of red ribbon, here perchance
Talks to the owl.

' *Neal.* Prayer! I can mind no prayer,
Not even a shred, though I were doom'd for lack
To slumber with my back-load.—Curse thy haste;
I've spilt a mouthful of the rarest spirit
E'er charm'd the toothache.
" One night our captain he did dream (*Chaunts.*)
There came a voice, which said to him,
Prepare you and your companie;
To-morrow night you must lodge with me."

' *Dougan.* The den we dug for thy sweet back-load is
Grown solid ground again. I thought 'twas here,
Under this blasted pine. Come, soft, man, soft!
Confound these honeysuckle twigs, they hang
Their tendrils in one's teeth.

' *Neal.* " One moon-light night as I sat high, (*Chaunts.*)
I look'd for one, but two came by;

The tree did tremble, and I did quake
To see the hole these two did make."

He's living, Hubert, he's living! his right hand
Has given me a staggerer i' th' teeth. Curse on
Hab Comyne's fears; we might have deem'd him deep
I' the marble floor, beyond a sleuth-hound's scent,
Or cast him in the deep and silent sea.

'*Macgee.* (*Aside.*) These are two fiends who haunt the saintly steps
Of covenanting Comyne. They work his will
When he but moves his finger.

'*Graeme.* They've brought work
Of murder's shaping: stay, let us list all,
And eke their broken utterings together;
And run the track of murder's foot till 't reach
The threshold o' the plotter.

'*Neal.* Hubert, I hear
Men's tongues—nay, stay, 'tis but a mouse i' the grass;
And yet mine ear shaped it like human speech.

'*Dougan.* And what o' that? a mouse may chirp like a man;
A dead lord's hand lives when the green bough waves it.
Fear is a bogglish follower. Here's the grave;
Measure it, lord; feel if it's cut to fit thee.
Hab Comyne swore thou wert but a sad lord,
And a most sorry beadsman. From his hands
Thou hadst a passage to heaven, bloody and brief.
And yet thou braved us nobly. When thou saw
The rude steel near thee, I see yet thine eye
Lighten as thou smote the foremost. Oh thy look,
As thy shrieking lady saw thee; it might make
The stars burn down from heaven, and the clear moon
Descend from the sky, that men might see to hunt
Us to destruction.

'*Neal.* Thou wilt preach about it,
Uttering fine words and sayings, sugar smooth,
Till the wild birds will learn to sing the tale;
The stupid owl to whoop it in day-light;
And the chased hart will couch upon the grave,
That men may find out murder,' pp. 44—6.

As a relief to these scenes of blood and sulphur, we shall introduce our readers to Mary Douglas of Cumlongan, and May Morison her merry maid.

'*Mary Douglas.* Come hither, maiden; dost thou know a tree,
A high green tree, upon whose leafy top
The birds do build in spring? This tree doth grow
By the clear fountain, on whose virgin breast

The water lily lies. There the pale youth,
Sick in his summer beauty, stoops and drinks:
Grave matrons say, the waters have strange virtues,
Which this green tree drinks through his veins, and wide
To the joyous air he spreads his balsam'd bough.
Thou know'st it not.

'*May Morison.* Lady, I know it rarely;
Far up the straight stem of this lovely tree
The honeysuckle climbs, and from its boughs
Flings down its clusters, till the blossoms wreathe
The passers' foreheads. 'Tis the self-same tree
True lovers swear by. I have three of its leaves
Sew'd i' the hem o' my kirtle. 'Neath its bough
Thou left'st thy snood, to greet Lord Walter Maxwell,
When his fair son off-cap'd thee like a goddess.

'*Mary Douglas.* Cease, cease, thou know'st it; now be swift, and haste
Unto this tree. Fly like a bird that leaves
No stamp of its wing upon the yielding air;
Its centre stem shoots as 't would say, Ye stars,
I'll stop when I'm among you.—See if this
Be shorn in twain by fire; and if two names,
Carved curious i' the bark, are razed out
By the lightning's fiery bolt.

'*May Morison.* Lady, I'll go,
And come as the Scripture-dove did, when she bore
Tidings of happy sort. *(Exit.)*

'*Mary Douglas.* Can there be truth
In the dreams of night? To the airy semblances
Of possible things can I glew on belief
Firm as my creed? for the night visions oft
Take their complexion from our troubled thoughts.
And yet wise ones have said, to favour'd men
The future woes are vision'd forth and shaped
By heavenly hand and gentle. Thus sad things
Come softly on the mind, as the dove's down
Drops on the tender grass. Though my mind's not
Hoodwink'd with rustic marvels, I do think
There are more things i' the grove, the air, the flood,
Yea, and the charnel'd earth, than what wise man,
Who walks so proud as if his form alone
Fill'd the wide temple of the universe,
Will let a frail maid say. I'd write i' the creed
Of the hoariest man alive, that fearful forms,
Holy or reprobate, do page men's heels;
That shapes too horrid for our gaze stand o'er
The murder'd dust, and for revenge glare up,
Until the stars weep fire for very pity.
If it be so, then this sad dream, that shook

My limbs last night, and made my tresses creep
As crested adders, is a warning tongue,
Whose words deep woes will follow.

' *Re-enter* MAY MORISON.

' *May Morison.* Hearken, lady:
On the tree top two cushat doves are cooing;
At its green foot two wanton hares are sporting;
A swarm of brown bees cluster on its stem,
And loud 's their swarming song. No leaf is touch'd.
The tree looks green and lovely.' pp. 58—60.

The following scene is in a different style. Lady Maxwell, who is in disguise, is by one of the shepherds mistaken for a witch. She is on her way to one Mabel Moran, of whom more anon.

' *Second Shepherd.* Here is the fair form
Come from the east too—wait on her yeresell;
I'm but the new-come shepherd, and shall e'en
Climb Criffel like a deer.

' *First Shepherd.* Gomeral and gowk!
Run, and she'll turn thee to a fox, and turn
Herself into a hound, and hunt ye round
From Burnswark to Barnhourie. Gracious me,
She's cross'd the salt sea in a cockle shell,
A cast off slipper, or flown o'er the foam
O' the Solway, like a sheldrake.

' *Lady Maxwell.* Youth, return;
I know one of these shepherds well; he'll lead me
To where the good dame lives. Take thou this token
To my fair son. It was his father's gift
Upon our bridal day. Say that I spake not,
But press'd it to my breast, as I do now,
And rain'd it o'er with tears. (*Exit Page.*)

' *First Shepherd.* This is a dame
From the Caerlaverock side, far kenn'd and noted;
She sits by Solway, and says "e'en be 't sae;"
And straight the waters roar, and duck the ships
Like waterfowl. 'Faith, we must speak her fair.

' *Sec. Shep.* O! soft and fair; O! Saunders, soft and fair.
Who would take that sweet lady for a dame
That deals with devils? Sin has a lovely look.

' *First Shep. (To Lady Maxwell.)* This is a bonnie morning, but the dew
Lies thick and cold; and there are kindlier things
To gaze on than the deep green sea. So come
With me—even Saunders Wilson, of Witchk ☾ we,
For I love Mabel like mine own heart's blood;

Love her and all her cummers. Come and taste
The warm and kindly heart of corn and milk,
Which we poor hinds call porridge.

'*Second Shepherd.* Bide ye there!
Ye might come home with me; but three o' my cows
Last week were elf-shot, and we've placed witch-tree
Above our lintel, and my Elspa's famed
For a looser o' witch-knots—one that can stay
Shrewd dames from casting cantraips. So belike,
Douce dame, ye would nae venture to my home,
And I can scarce advise ye.

'*Lady Maxwell.* Willie Macbirn,
Thou art a kind and honest-hearted man:
I know who supper'd on thy curds and cream
Without thy invitation. They are nigh
Who scorn'd thy hollow stones and rowan wands,
And, in thy cow-house, drain'd thy seven cows dry,
And 'neath the cold moon's eastern horn who coost
A spell as thou camest screaming to the world,
To mark what death thou'lt dree. Dost thou hear that?
Now shall I rid me of this babbling peasant. (*Aside.*)

'*Sec. Shep.* I hope—oh! cannie, kind, and fearful woman,
I hope ye joke. A stone of good fat cheese,
A ham whose fat will gleam to the rannel tree,
I vow but I will send you. Death I'll dree!
My conscience! kimmer, I should like to ken.

'*Lady M.* Avoid the salt sea, and a bottomless boat.

'*Second Shepherd.* O! Saunders Wilson o' Witchknowe,
D'ye hear her? I ne'er dred such things before.

'*Lady Maxwell.* Dread growing hemp; but dread it twisted more.

'*Second Shepherd.* Hemp growing and twisted! diel maun I dread that.
I have been walking now these seven long years
On a bottomless pool, on ice a sixpence thick.

'*Lady Maxwell.* But, chief beware—what sort of soul art thou?
Had I an errand on the wide salt sea,
Couldst thou walk on the water?

'*Second Shepherd.* Walk on the water!
Were I five ell of wind, or a willie wagtail,
Then might I swim like a sheldrake on the deep:
I'll walk on 't when it's paved with solid ice,
Or when the stone is bent from bank to bank,
Or when the cunning house of crooked timber,

Which men do call a boat, floats in the foam;
But I'm no spirit, or brownie, goblin, or wraith,
Nor will-o'wisp—a deil would do 't discreetly;
I am a sinful tender of sheep, good dame—

'*Lady M.* Meet me at midnight, when the risen moon
Sits on yon hill. I'll teach thy leaden feet
To tread o'er curled billows. Now, begone.

'*Sec. Shep.* Tread on the curled billows! horrid be 't!
And amble stride-legs 'tween the foul fiend's horns!
These are sad pranks for Jenny Jink's goodman. (*Exit.*)

'*Lady Maxwell.* Shepherd, thou seem'st to know me. I am one——
Be wise, and cease to know me; for my name
May bring thee pain and peril.

'*First Shepherd.* Noble lady,
I am but a poor man; yet hair of thy head
I'll not see harm'd: some fearful woe, some grief
Fit to make dull eyes weep, hath turn'd thee thus.
O! there are awful changes in this world!
But I ask nought; and I can be as mute
As that grey stone; and I can draw too, lady,
For thy sake, a sharp sword. Here comes the dame,
E ven reverend Mabel. Heaven be thy shield.' (*Exeunt.*)

pp. 72—75.

What sort of a personage Mabel Moran is, may be learned from the following scene, which takes place in a wild cave, of course. Mabel is speaking to Lady Maxwell.

'Now, nerve your heart,
And fill that bosom, where thy babe has suck'd,
With courage that quails never. Thou canst do 't.
Hear'st thou the rush of horses? Hark! he comes,
And you must look upon your direst foe.
Fear not—fear not; there is a hand, to which
A murderer's arm is rushes, guards thee, lady.
He comes to prove me, and to spurn me. Give
To me that garment; I must hem 't—it will
To-night be wanted, though the corse be quick
That 's doom'd this shroud to fill. 'Tis a fair sark.—
Now, lady, swathe thy silken robe around thee;
Hide here, and heed my song.

'THE SONG OF DOOM.

'MABEL *sings.* *Enter* HALBERT COMYNE *and* SERVANT.

'When the howlet has whoop'd three times i' the wood,
At the wan moon sinking behind the cloud;
When the stars have crept in the wintry drift,
Lest spells should pyke them out o' the lift;
When the hail and the whirlwind walk abroad,
Then comes the steed with its unbless'd load.

Alight—alight—and bow and come in,
For the sheet is shaping to wind thee in.

'*Comyne.* This lame hag whoops an ominous song—
hush! hush!
For she doth sing again.

'*Song continued.*

'When didst thou measure 't, thou hoary heck?
When the sea-waves climb'd thy splintering deck,
When hell for thee yawn'd grim and yare,
And the fiends stood smiling on thy despair;
And I proved my measure, and found it good,
When thy right hand reek'd with noble blood.
Alight—alight—and bow and come in,
For the sheet is shaping to wind thee in.

'*Comyne.* Where didst thou learn this song, thou hag?
What shroud
Do thy long, sharp, and shrivelled fingers sew?

'*Song continued.*

'The heart is whole that maun mense this sark,
And I have been tax'd with a thankless dark;
Fast maun I sew by the gleam of the moon,
For my work will be wanted, 'ere it be done;
But helms shall be cloven, and life's blood spilt,
And bright swords crimson'd frae point to hilt.
So say thine errand, thou man of sin;
For the shroud is sewing to wind thee in.

'*Com.* Beware! lest one stroke of this good sharp sword
Should mar thy skill in shroud-sewing—beware!
Why dost thou bend those sooty brows on me,
And measure me o'er thus?

'*Song continued.*

'Thy right hand shall lose its cunning, my lord;
And blood shall no more dye the point of thy sword;
The raven is ready and singing hoarse,
To dart with a croak on thy comely corse;
And looks all hollow mine eyes must give
On him who has got but some hours to live:
So say thine errand, thou man of sin;
The shroud is sewing to wind thee in.

'*Comyne.* Name me the man of whom thou warblest thus.
Beldame, dost thou mean me?

'*Song continued.*

'I name not his name, let him think on my strain;
There 's a curse on them that shall name him again.

I mean the man—even he who gave
A noble corse to a midnight grave;
I mean the man—name THOU his name,
Who drown'd a sweet youth, and a comely dame.
So say thine errand, thou man of sin;
For the shroud is sewing to wind thee in.

'*Comyne.* There seems a dooms-note sounding in this song!
Old dame, who taught the these wild words, and gave
Thee this cursed shroud to sew?

'*Song continued.*

'I learn'd my skill from those who will sever
Thy soul from grace, for ever and ever;
The moon has to shine but a stricken hour,
And I maun work while the spell has power.
They are nigh who gave me this dark to do,
This shroud to shape, and this shroud to sew;
They are nigh who taught this song to me.
Look north, look south; say, what dost thou see,

'*Comyne.* From me wild words alone no credence gain,
And I see nothing, save this dreary cave,
And thine accursed self.

'*Song continued.*

'To the heaven above—down to the earth dark,
Now look and tell me what dost thou mark.———
Appear, from the deep and darksome wave;
Appear, from the dark and the dreary grave;
Appear! from your presence the sinful shall soon
Pass away, as yon cloud passes now from the moon.
The time is come now, else it never shall be.
Look east, and look west; say, what dost thou see?

'*Comyne.* Come, come, thou dotard beldame—thy strange words
Dismay me not—things visible and felt——
(Sees Lady Maxwell.)
———— what form is this? does fancy
Hoodwink my reason with a dreamer's marvel?
Art thou a figure painted out of air?
Pale and majestic form, I've sinn'd against thee,
Beyond repentance' power. Is there another?
(Sees the spirit of Lord Maxwell.)
What terrible shape is that? Art thou a thing
Permitted thus to blast my sight—or but
The horrible fashioning of the guilty eye?
This bears the stamp of flesh and blood—but thou,
Thou undefined and fearful, thou dost make
A baby's heart-strings of my martial nerves;
I'll look on thee no longer—mine eyes ache

As if they gazed upon a fiery furnace.
Give me some drink, Macubin.

'*Servant.* Oh! my lord,
What moves you thus?

'*Comyne.* Dost thou see nought, Macubin?
Nought that doth make your firm knees knock like mine,
And make your heart against your bosom leap,
And make you think upon the blood you've spilt,
And make you think on heaven's eternal wrath?

'*Servant.* I see this old dame, and thine honour'd self;
What should I see, my lord?

'*Comyne.* O! nothing—shadows:
Such as the eye shapes to alarm the heart.
Nay, nothing—nothing. Ancient dame, I've been
Ungentle in my speech; I've wrong'd thee much.
I will repair the folly of this hour
With a fair cot and garden—they are gone—
Perchance were never here, for the eye works
Unto the timid thought, and the thought paints
Forms from the mire of conscience, will-o' wisps
To dazzle sober reason.' pp. 102—6.

This last extract will let some of our readers into the secret that Allan's forte is the lyrical rather than the dramatic. But before we speak of the positive proofs he has given of his talents in the former style, we must bid him fall back for the Author of Halidon Hill to shew himself. The dramatic sketch which he has here presented to us, is designed to illustrate military antiquities and the manners of chivalry,—a very grave and good reason for writing it; and so, Miss Baillie's plays were designed to illustrate the Passions. But this dignified and philosophical purpose, the reader cares nought about; and tried by its success in accomplishing any such design, the merit of the play would be but small. Sir Walter adds:

'The Drama (if it can be termed one) is in no particular either designed or calculated for the stage, so that, in case any attempt shall be made to produce it in action, (as has happened in similar cases,) the Author takes the present opportunity to intimate, that it shall be solely at the peril of those who make such an experiment.'

Certainly this drama is not calculated for the stage, for it is free from both ribaldry and rant; and when did ever play succeed on an English stage without these? We cannot conceive of a greater degradation of a genuine poet, than writing for the stage. Shakspeare was degraded, and his works have been infinitely deteriorated by his writing with this view; but he wrote for bread. Sir Walter Scott shews his good taste in disclaiming any such intention; and we question whether even

great name, aided by all the scene-painter's art, and dress-er's skill, with real armour from Marriott's, and genuine old glish cross-bows, would procure it a week's run. But, na or no drama, in the technical sense, it is a poem, and a utiful one, worthy of the Author of Marmion. Nothing be more simple in its construction. It is divided into two . The scene throughout is the same—different parts of field of action, Halidon Hill. The whole interest arises n the characters of Sir Alan Swinton and young Adam Gor-, between whose houses there has existed a deadly feud, ch had swept off the four sons of the aged Knight, and the Gordon fatherless. Swinton and Gordon, who is un-uainted with the person of his father's murderer, meet for first time on the eve of the battle; when the young chief with difficulty restrained from drawing his sword on the my of his house, on discovering his name. But his vindic-: feelings gradually give way before those of the patriot; won to the admiration of Swinton's noble character, he ffers his forgiveness, and kneels to him for knighthood. They ish together in the onset, being basely deserted by the main ly of the Scottish army under the Regent Douglas, from tives of pique and jealousy. The bickerings of the Scottish efs, and a brief scene or two in which King Edward is intro-ed, fill up the interstices. It is a touching tale, and unds with passages of genuine pathos; yet, strange to say, re is scarcely a word about love, and though there is mis-ef enough, there is not a woman in the story. The poem ns well. The business of the piece is introduced by a logue between De Vipont, a Knight Templar, and the Prior Maison Dieu. De Vipont notices the youthful and unprac-d appearance of the Scottish barons.

> 'Ill fate, that we should lack the noble King
> And all his champions now! Time called them not,
> For when I parted hence for Palestine,
> The brows of most were free from grizzled hair.
>
> *Prior.* Too true, alas! But well you know, in Scotland,
> Few hairs are silver'd underneath the helmet;
> 'Tis cowls like mine which hide them. 'Mongst the laity,
> War's the rash reaper, who thrusts in his sickle
> Before the grain is white. In threescore years
> And ten, which I have seen, I have outlived
> Well nigh two generations of our nobles.
> The race which holds yon summit is the third,'

De Vipont is the friend of both the Swinton and the Gordon. finds the thousand followers of his aged friend, shrunk, in lve years' space, to sixty lances.

——— 'And thy brave sons, Sir Alan,
Alas! I fear to ask.

'*Swinton.* All slain, De Vipont. In my empty home
A puny babe lisps to a widow'd mother,
"Where is my grandsire? wherefore do you weep?"
But for that prattler, Lyulph's house is heirless.
I'm an old oak, from which the foresters
Have hew'd four goodly boughs, and left beside me
Only a sapling, which the fawn may crush
As he springs over it.

'*Vipont.* All slain—alas!

'*Swinton.* Ay, all, De Vipont. And their attributes,
John with the Long Spear—Archibald with the Axe—
Richard the Ready—and my youngest darling,
My Fair-haired William—do but now survive
In measures which the grey-haired minstrels sing,
When they make maidens weep.

'*Vipont.* These wars with England, they have rooted out
The flowers of Christendom. Knights, who might win
The sepulchre of Christ from the rude heathen,
Fall in unholy warfare!

'*Swinton.* Unholy warfare? ay, well hast thou named it;
But not with England. Would her cloth-yard shaft
Had bored their cuirasses! Their lives had been
Lost, like their grandsire's, in the bold defence
Of their dear country. But in private feud
With the proud Gordon, fell my Long-spear'd John,
He with the Axe, and he men called the Ready,
Ay, and my Fair-hair'd Will—the Gordon's wrath
Devoured my gallant issue.

'*Vipont.* Since thou dost weep, their death is unavenged.

'*Swinton.* Templar, what think'st thou me? See yonder rock,
From which the fountain gushes—is it less
Compact of adamant, though waters flow from it?
Firm hearts have moister eyes. They *are* avenged;
I wept not till they were—till the proud Gordon
Had with his life-blood dyed my father's sword,
In guerdon that he thinn'd my father's lineage,
And then I wept my sons; and, as the Gordon
Lay at my feet, there was a tear for him,
Which mingled with the rest. We had been friends,
Had shared the banquet and the chase together,
Fought side my side,—and our first cause of strife,
Woe to the pride of both, was but a light one.

'*Vipont.* You are at feud, then, with the mighty Gordon?
'*Swinton.* At deadly feud. Here in this Border-land,
Where the sire's quarrels descend upon the son
As due a part of his inheritance

As the strong castle and the ancient blazon,—
Where private vengeance holds the scales of justice,
Weighing each drop of blood as scrupulously,
As Jews or Lombards balance silver pence,—
Not in this land, 'twixt Solway and Saint Abb's,
Rages a bitterer feud than mine and theirs,
The Swinton and the Gordon,'

The conflict of feelings in young Gordon's breast, after the first burst of passion had subsided, is finely imagined.

'What band is yonder;
Arranged as closely as the English discipline
Had marshalled their best files?

'*Vipont.* Know'st thou not the pennon?
One day, perhaps, thou'lt see it all too closely.
It is Sir Alan Swinton's.

'*Gordon.* These, then, are his,—the relics of his power;
Yet worth an host of ordinary men.
And I must slay my country's sagest leader,
And crush by numbers that determined handful,
When most my country needs their practised aid,
Or men will say, "There goes degenerate Gordon;
"His father's blood is on the Swinton's sword,
"And his is in the scabbard!"'

We confess we do not much admire the undignified talk put into the mouths of King Edward, Chandos, and the Abbot of Walthamstow. We should have thought that the Author could have drawn from Froissart's materials for a far more spirited and illustrative scene: it has the grossness without the point of humour, and is far too *sketchy* and unfinished.

In the next scene, Swinton, Gordon, and de Vipont enter, as victorious over the English vanguard.

'*Swinton.* De Vipont, thou look'st sad.

'*Vipont.* It is because I hold a Templar's sword
Wet to the crossed hilt with Christian blood.

'*Swinton.* The blood of English archers—what can gild
A Scottish blade more bravely?

'*Vipont.* E'en therefore grieve I for those gallant yeomen,
England's peculiar and appropriate sons,
Known in no other land. Each boasts his hearth
And field as free as the best lord his barony,
Owing subjection to no human vassalage
Save to their king and law. Hence are they resolute,
Leading the van on every day of battle,
As men who know the blessings they defend.
Hence are they frank and generous in peace,
As men who have their portion in its plenty.

No other kingdom shews such worth and happiness,
Veil'd in such low estate—therefore I mourn them.

'*Swinton.* I'll keep my sorrow for our native Scots,
Who, spite of hardship, poverty, oppression,
Still follow to the field their Chieftain's banner,
And die in the defence on't.

'*Gordon.* And if I live to see my halls again,
They shall have portion in the good they fight for.
Each hardy follower shall have his field,
His household hearth and sod-built home, as free
As ever Southron had. They shall be happy!—
And my Elizabeth shall smile to see it!—'

Overpowered by the main body of the English, the aged chief and the young hero re-enter, both mortally wounded.

'*Swinton.* All are cut down—the reapers have pass'd o'er us,
And hie to distant harvest. My toil's over;
There lies my sickle. (*dropping his sword*) Hand of mine again
Shall never, never wield it!

'*Gordon.* O valiant leader, is thy light extinguished!
That only beacon-flame which promised safety
In this day's deadly wrack!

'*Swinton.* My lamp hath long been dim. But thine, young Gordon,
Just kindled, to be quenched so suddenly,
Ere Scotland saw its splendour!

'*Gordon.* Five thousand horse hung idly on yon hill,
Saw us o'erpowered, and no one stirred to aid us!

'*Swinton.* It was the Regent's envy—Out! Alas!
Why blame I him?—It was our civil discord,
Our selfish vanity, our jealous hatred,
Which framed this day of dole for our poor country.
Had thy brave father held yon leading staff,
As well his rank and valour might have claimed it,
We had not fallen unaided. How, O how
Is he to answer for it whose deed prevented?

'*Gordon.* Alas! alas! the author of the death-feud,
He has his reckoning too! for had your sons
And numerous vassals lived, we had lacked no aid.

'*Swinton.* May God assoil the dead, and him who follows!
We've drank the poisoned beverage which we brewed;
Have sown the wind, and reaped the tenfold whirlwind!—
But thou, brave youth, whose nobleness of heart
Poured oil upon the wounds our hate inflicted,—
Thou, who hast done no wrong, need'st no forgiveness,
Why should'st thou share our punishment!

'*Gordon.* All need forgiveness.—Hark! in yonder shout
Did the main battles counter!

'*Swinton.* Look on the field, brave Gordon, if thou can'st,
And tell me how the day goes. But I guess,
Too surely do I guess.

'*Gordon.* All's lost! All's lost! Of the main Scottish host,
Some wildly fly, and some rush wildly forward;
And some there are, who seem to turn their spears
Against their countrymen.

'*Swinton.* Rashness, and cowardice, and secret treason
Combine to ruin us; and our hot valour,
Devoid of discipline, is madmen's strength,
More fatal unto friends than enemies!
I'm glad that these dim eyes shall see no more on't.—
Let thy hand close them, Gordon—I will think
My fair-hair'd William renders me that office! [*dies.*'

This is a 'sketch,' but it is from the hand of a master; and there is a chasteness and simplicity in the poetry, such as are displayed in our ancient ballads, which might have suffered from elaboration. The marks of rapidity and carelessness are obvious. Simon de Vipont is christened Adam in the *dramatis personæ*. The first line of the poem is disfigured by a jingle of words almost as bad as a pun—'No farther, Father;'—and 'Baron's banner' offends the ear in the next line but two. But we cannot open a work of the Author's, without detecting similar instances of utter disinclination to the irksome and humiliating process of revision. There is, perhaps, some pride in this indolence: he presumes on his opulence in going slovenly. But we can easily conceive that much of the spirit of the composition arises from its being struck off while the mind is yet warm with its own conceptions. Shakspeare, doubtless, wrote rapidly. The great difference between him and our Author, is, that he thought more deeply, and drew more from the profound and astonishing stores of his own mind—a mind not more observant than contemplative, and possessed of a native grandeur which found in the sublimest regions of thought its element. But, to compare Sir Walter with his peers, what living poet could have written Halidon Hill? Not the Author of Sardanapalus, with all his pomp of diction and all his splendour of declamation. Long before his Lordship had tried his hand at dramas and mysteries, we ventured the opinion* that he had not that creative faculty which can give to airy nothings a personality abstract and distinct,

* Eclectic Review, N. S. Vol. VII. p. 297.

as it were, from himself. All his characters are the children of his feelings, and we may trace them by their family likeness to himself. The Giaour, Conrad, Manfred, Harold, Mazeppa, the Doge, Cain, Satan,—compare their portraits—amid all these transformations, it is *Matthews still.* He has not been able to go out of himself in a single instance. He can describe most exquisitely, declaim most eloquently; he can throw himself into any attitude, any imaginable situation. But, till he produces something wholly different in kind from what he has yet done, we still say, with deference to the Edinburgh Reviewers, that he has not the dramatic faculty,—the power of imbodying distinct conceptions of individual character,—the spell by which the mighty masters of the art conjure up phantoms who take their place in the ranks of historic realities, seeming to think and speak from themselves, as if they had a being independent of the charm which raised them. When we hear Lear, or Richard, or Wolsey speak in Shakspeare, who thinks of the poet—who doubts that they did so talk and act? And so, in this poem of Scott's, the Swinton and the Gordon—they are living, tangible men, with voices and characters of their own, and they go to swell the ideal population of the mind. This is the test of the poet, epic or dramatic, who aspires to the palm of invention, who would become the historian, the biographer of persons and things which never were till he gave them being; and it is this wonderful talent which raises the Author of Waverley to the eminence he occupies, as either the first poet of his age or something greater.

Mr. Cunningham will now understand what we meant by expressing the opinion, that his forte is the lyrical, rather than the dramatic; an opinion not meant in disparagement of the high abilities which he undoubtedly possesses, and for which, with the Author of Waverley on his side, he will not, probably much concern himself. From that high authority, however, we must venture to dissent, when he says, that he might himself have written Sir Marmaduke Maxwell. What he would have written, might have been not less faulty, not less improbable, might even have been less poetic, less beautiful in parts, but it would have been a thing wholly different in kind. We should not know either Sir Marmaduke or Halbert Conyne again, were we to meet them. But Meg Merrilies, or her Majesty Queen Elizabeth, Dalgetty or Tony Forster, Jeanie Deans or Catherine Seaton, Moniplies or King James—we should recognise them any where. Achilles and Hector, the pious Eneas and Godfrey de Bouillon, Falstaff and King Richard, have not a more veritable existence than they. Mr.

Cunningham has a romantic mind, a poet's eye and a poet's heart. His productions are replete with taste and feeling. He has written a beautiful poem, but it wants the higher qualities of the drama. Yet, there are bursts of talent and passion in it, which promise still better things.

One word of advice, however, to our young Bard, if he will listen to us as his friend. There are passages in his poetry which we should not choose to transcribe into our pages. He may think us fastidious, but it is a fastidious age, and he will find it his best policy to conform to it. We do not accuse him of writing with impure feelings, nor do we charge on his poem an immoral tendency. He is from the North, where the chaste blood is kept from running riot by the mountain breeze. But his language is sometimes too warm for Southron readers. Let him look to Sir Walter Scott, not to Leigh Hunt, as his model in this respect. Scott and the Author of Waverley sometimes descend to what is gross and even disgusting in the delineation of character and in language; but we do not recollect a passage in the poems of the one or the novels of the other, which is adapted to minister excitement to the passion which least of all needs excitement, or to leave a stain on a virgin mind. They seem the productions of a man who feels as a husband and a father,—relations which supply an argument for purity of language and high-toned delicacy of feeling, far more effective and powerful than any abstract reasonings, but fully intelligible only to him who sustains them. Grossness may offend;—and we do not mean to justify the disgusting grossness which, on the pretence of being true to nature, or for the sake of the humour with which it is blended, has found its way into the pages of the great Novelist; for instance, in the Pirate and in other works. But grossness is a dirt which leaves no stain that will not wash out. The grosser meaning which hints itself in well-bred or elegant words, is a thousand times more dangerous: it is a viewless taint, but it changes the colour of the thoughts on which it is cast. There are but a line or two in Sir Marmaduke Maxwell, it is true, to which we can strongly object; but these few lines may be spared. There is also an occasional making free with words of solemn import, from which Mr. Cunningham must also learn to refrain, although at the risk of being thought prudish by some of his fellow writers in the London Magazine, if he wishes to secure an honourable and permanent popularity.

But we must fulfil our promise of giving some specimens of his songs. The following will make our readers forget all that we have been saying.

'MY HEART IS IN SCOTLAND.

'My heart is in Scotland, my heart is not here,
I left it at hame with the lass I love dear:
When the twilight star shines over turret and tree,
I bless its light, Jeanie, and think upon thee.
What distance can fasten, what country can bind,
The flight of my soul, or the march of my mind?
Though hills rise atween us, and wide waters flow,
My heart is in Scotland wherever I go.

'As the clear moon arises, O say, dost thou walk,
With the footsteps of him that's departed to talk?
To thy white neck and locks where yon brook slumbers calm,
Lends the woodbine its odour, the violet its balm?
Or when thou return'st to thy chamber to rest,
Dost thou mark yon bright witness, hung high in the west?
To its light hold thy pure hands, far purer than snow,
And vow thou wilt love me, come gladness or woe?

'The groves which we wooed in, the glens with their streams,
Still cheer me awake, and still charm me in dreams;
The flower and the bush, and the bank and the tree,
Come each with their tidings, my fair one, of thee;
The minutes seem'd proud of thy presence, nor flew—
Thy white arms clasp'd kinder, mair sweet thy lips grew,
And the blue sky above, and the pure flood below,
Shone and slept, for they seem'd of our rapture to know.

'Now where are love's twilight walks? where the soft sigh,
The chaste greeting, and mild benediction of eye?
The hours when earth's glories seem'd dust at our feet?
The sorrow to sunder, the rapture to meet?
I left them in Scotland's green vallies at hame,
And far from the heaven which holds them I came.
Come wealth or come want, or come weal or come woe,
My heart is in Scotland wherever I go.' pp. 195-6.

We must transcribe another of still higher merit, but it will, e fear, stand in need of the Glossary.

'A WEARY BODIE'S BLYTHE WHAN THE SUN GANGS DOWN.

'A weary bodie's blythe whan the sun gangs down,
A weary bodie's blythe whan the sun gangs down:
To smile wi' his wife, and to daute wi' his weans,
Wha wadna be blythe whan the sun gangs down?

'The simmer sun's lang, an' we've a' toiled sair,
Frae sun-rise to sun-set's a dreigh tack o' care;
But at hame for to daute 'mang our wee bits o' weans,
We think on our toils an' our cares nae mair.

'The Saturday sun gangs ay sweetest down,
My bonnie boys leave their wark i' the town;
My heart loups light at my ain ingle side,
Whan my kin' blythe bairn-time is a' sitting roun'.

'The sabbath morning comes, an' warm lowes the sun,
Ilk heart's full o' joy a' the parishen roun';
Round the hip o' the hill comes the sweet psalm tune,
An' the auld fowk a' to the preaching are bowne.

'The hearts o' the younkers loup lightsome, to see
The gladness which dwalls in their auld grannie's ee;
An' they gather i' the sun, 'side the green haw-tree,
Nae new-flown birds are sae mirthsome an' hie.

'Tho' my sonsie dame's cheeks nae to auld age are prief,
Tho' the roses which blumed there are smit i' the leaf;
Tho' the young blinks o' luve hae a' died in her ee,
She is bonnier an' dearer than ever to me!

'I mind when I thought the sun didnae shine
On a form half so fair, or a face so divine.
She was wooed in the parlour, and sought in the ha',
But I won her away frae the wit o' them a'.

'Ance Poortith came in 'yont our hallan to keek,
But my Jeanie was nursing an' singing sae sweet,
That she laid down her powks at anither door-cheek,
An steppit blythely ben her auld shanks for to beek.

'My hame is the mailen weel stockit an' fu,
My bairns are the flocks an' the herds which I loo;—
My Jeanie is the gold an' delight o' my ee,
She's worth a hale lairdship o' mailens to me!

'O wha wad fade awa like a flower i' the dew,
An' nae leave a sprout for kind heaven to pu'?
Wha wad rot 'mang the mools, like the stump o' the tree,
Wi' nae shoots the pride o' the forest to be?' pp. 181-3.

'Bonie Lady Ann' is a beautiful ballad. But we have no more room. Otherwise we should be tempted to select some stanzas from the Mermaid tale, as well as to say something about the strange Legend of Richard Faulder, in which Mr. Cunningham seems to have taken Coleridge's 'Ancient Mariner' for his model. One simple strain from the harp of Burns, which our Author better knows how to touch than any living bard, were worth, however, pages of such rhapsodies. In that style of thing, the Ettrick Shepherd can beat him.

Art. VII. *A View of the Restoration of the Helvetic Confederacy*; being a Sequel to the History of that Republic. By Joseph Planta, Esq. 8vo. 5s. 6d. London. 1821.

MR. PLANTA'S history of the Helvetic Federation, is well known as a meritorious work, of which the second edition has been for some time before the public. Without any claim to originality, profound research, or fine writing, it furnishes a convenient and agreeable narrative of an important and eventful portion of European History; and, in conjunction with the general and descriptive information communicated in Mr. Coxe's Letters, it has served as a ready text-book to all the common-place writers on Switzerland. Circumstances of a most important character, have, however, occurred since the date of its last publication; and it became desirable that they should be put together in a distinct and compendious form, for the purpose of completing the Swiss annals down to the ever memorable period of the Holy Alliance. The interference of Napoleon under the imposing title of a *Mediator*, in the affairs of the unsettled and wrangling republics, the subsequent transactions until the violation of the Helvetic territory by the antagonists of France, and the proceedings connected with the 'Federal Compact' which was settled under the arbitration of the Allied Powers, and now serves as the political code of the twenty-two Cantons, comprise altogether a series of events sufficiently important to invite the labour of the historian. Mr. Planta has performed his task very briefly, though with sufficient clearness; and this 'View' forms an indispensable appendage to the preceding volumes. But while we give to Mr. P. the just praise due to respectable execution, we regret our inability to compliment him on the score of impartiality. Here he fails most completely. The acts of Napoleon, whom Mr. Planta has the miserable affectation always to call *Bonaparte*, are invariably spoken of either slightingly or with censure, while the measures of the Allied Powers are eulogized with all the complacent admiration of a devoted fautor of legitimacy. We confess ourselves unable to perceive the fairness of this dealing. Without feeling any disposition to extenuate the aggressions of the French ruler, and without admitting the right of any State whatever to interfere in the internal concerns of another, we can have no hesitation in attributing to the policy of Napoleon, a far greater share of liberality, were it only for the vigour with which he swept away the restrictions and disqualifications imposed and perpetuated by monkish bigotry. He was the firm asserter of religious liberty, and for this, if for nothing more than this, he claims from us an honour-

able mention which we fear must be withheld from the monarchs by whom he was subdued. We cannot infer from the Act of Confederation, that any provision has been made for the maintenance of the rights of conscience, while the rights of 'convents and chapters' are formally guaranteed. Mr. Planta has, however, fairly stated the advantageous results of the arbitrary Mediation of Napoleon.

'Men of distinguished talents turned their minds to the improvement of the state of society, and gradually produced effects which could not have been obtained under a lenient but unsteady sway. A country never wealthy, of a difficult and unproductive culture, exposed to incessant and violent convulsions of nature, and now exhausted by long and desolating warfare, offered abundant opportunities for the salutary establishment or emendation of public institutions, for the cultivation of both intellectual and physical tuition. Education being the principal source of the moral pre-eminence of a people, particular attention was paid to the improvement of the public seminaries and colleges in the principal towns and districts. Zuric especially distinguished itself in this respect, and the foundations at Basle, Berne, and Arau, were not much behindhand in the laudable exertions of their magistrates. An institution for clerical education was founded at Lucern. But we must here more particularly bestow our meed of admiration on the private individuals, who have amply contributed to the furtherance of these beneficent objects. We must have leave to name the celebrated J. H. Pestalozzi, who so long ago as the year 1775 opened an asylum for the rescue from misery of fifty mendicant children, which, amid the sneers of scoffers and the impositions of villains, had arrived at a degree of exemplary utility, when it was forced to yield to the want of public aid and the calamities of war. It was now, in the year 1804, under the auspices of the Government of Berne, not only revived at Yverdun, but improved to such a degree as to afford an example for similar foundations in Spain, France, Prussia, and several other States. Nor may we omit the equally eminent name of Fellenberg, who, early impressed by the earnest exhortations of a pious and most benevolent mother,* would sooner, but for the inroads of the French Revolution, have put in practice the philanthropic principles he had imbibed in his early youth, and the many observations he collected during his extensive travels. No sooner did the prospect of tranquillity offer a probability of safety and protection, but he formed at Hofwyl, near Berne, the double establishments, one for intellectual, and the other for agricultural tuition and improvements, which have been visited and admired by several sovereigns, and a great number of judicious travellers, who have borne testimony to the excellence of their regulations.'

pp. 21—23.

Mr. Planta has very judiciously printed the 'Federal Compact' without mutilation or abridgement.

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* A grand-daughter of Admiral Van Tromp.

Art. VIII. *An Abridgement of the Prophecies*, as connected with Profane History, both Ancient and Modern. In Question and Answer. Selected from the best Authors. By Mrs. Smith. pp. viii. 298. Price 7s. 6d. London. 1822.

THIS is an excellent epitome of ancient history as connected with the fulfilment of prophecy; a subject with which it is highly important that young persons should be thoroughly familiarized. It is thrown into the form of question and answer, not so much, we presume, for the purpose of catechetical examination, as with a view to fix the attention, the answers being much too long to commit to memory. If we have any fault to find with the style of the work, it is that, though unaffected, it is scarcely simple enough at times for young readers. But we cannot too warmly commend the design of the publication, nor refuse our praise to the general competency of the execution. The Contents are distributed into thirteen sections: 1. Remarks on Prophecy in general, and the figurative Language of Scripture. 2. Prophecies in the Antediluvian Age. 3. Prophecies relating to Ishmael. 4. Prophecies concerning Abraham, Isaac, Jacob, and Esau. 5. Jacob's Prophecies. 6. The Prophecies of Moses. 7. Prophecies concerning Nineveh. 8. Prophecies concerning Babylon. 9. Prophecies concerning Tyre. 10. Prophecies concerning Egypt. 11. Nebuchadnezzar's Dream. 12. Prophecies which preceded the Birth of our Saviour. 13. Prophecies of our Saviour concerning Jerusalem.

We cannot be supposed to have examined the work very minutely, but sufficiently to satisfy ourselves of its substantial correctness. The following slight inaccuracies have caught our eye. At p. 9. 'Q. Had Noah any failings?' is not met or justified by the answer relating to a solitary event, for which an explanation may be assigned that exculpates the Patriarch. P. 11. That the Greeks were the descendants of Japhet, is very questionable: Sir W. Jones considered them as the undoubted progeny of Shem. But amid the obscurity which hangs over the origin of nations, all speculations on the subject are little better than arbitrary. P. 28. Saracen is not explained by saying that the Arabs came into Europe from Mauritania: the word is derived from Zahara the great desert. P. 50. The word Shiloh does not mean *Saviour*, but *Sent*. P. 70. The explanation given of the Jews worshipping "other gods," is highly unsatisfactory, and even objectionable. The prophecy had assuredly no reference either to those times or to those countries, nor could it be said to have received its fulfilment in any such circumstance. We must caution our Author against

looking into modern history for a fulfilment of Old Testament prophecy. On this subject, Dr. Allix's "Vain Hope of the Jews refuted," may be consulted with great advantage. P. 294. Simon Kananites is stated to have been born at Cana in Galilee: it is a more probable explanation which makes the name by which he is distinguished by St. Matthew, synonymous with the Zelotes of St. Luke, deriving it from the Hebrew *kana*, zealous. We should recommend our Author to submit her work to the revision of a Biblical scholar, previously to a second edition.

Art. IX. *Memoirs of the Rev. Thomas Brand*, with a Sermon preached on the Occasion of his Death, by the Rev. Samuel Annesley, LL.D. A new Edition, revised and corrected, by William Chaplin. 12mo. pp. 86. Price 2s. Bishop's Stortford. 1822.

THE admirable person whose character is portrayed in these pages, was an ancestor of the present Lord Dacre, to whom this new edition is dedicated by the Editor. The Author of the Memoir was first cousin to the Earl of Anglesea, Lord Privy Seal in the reign of Charles II. In the phraseology and cast of expression, it bears the marks of those remote times; but to many of our readers, it will not be less interesting on that account; and if there is any uncouthness in the style of the narrative, there was none in the character it describes.

Mr. Brand was designed for the Law. On relinquishing that profession, he devoted himself to theological studies; but such were his views of the responsibility connected with the pastoral office, that he was in the habit of preaching twice or three times every Sunday, long before he could bring himself to undertake a specific charge. 'Thus, his wary entering into this office, 'presaged a careful fulfilling of it.' A prominent and instructive feature of his ministry, was his unwearied assiduity in catechizing his flock; a branch of pastoral duty which has, we fear, become almost obsolete.

'Next to his preaching,' says his biographer, 'I will mention his catechising, which in some respects he preferred before it, saying, if he were to be confined to preaching or catechising, and might not do both, he would choose catechising. He had a more than ordinary dexterity at insinuating truths, not only into the heads, but God, hereby testifying his approbation of his zeal, impressed it on the hearts of greater numbers than I dare mention, lest it should seem incredible.

'He had so thoroughly digested the whole body of divinity, and so thoroughly acquainted himself with all sorts of catechisms, and so continually exercised himself in sifting and instructing all he conversed with, that he experimentally knew how to propose such questions as were suit-

able to the capacities and necessities of all sorts of persons, so as to discourage none, but to benefit all.'

'And though the instruction of young and ignorant people is the usual design in catechising, yet he was so full and accurate in illustrating the several heads of religion, that aged and more improved persons did frequently attend his catechetical exercises, with great satisfaction and delight. For his custom in reading not only bodies of divinity, but practical books, was to collect what was most valuable in them, and transfer them to their proper places in his catechism, which was interleaved for that purpose, whereby he was ready furnished to give a grateful entertainment, as well to the most judicious, as to the meaner christians. He would often express how difficult as well as necessary this work was; and therefore he took much pains to have the most clear understanding of the doctrine of the gospel. He was a diligent observer of the practice, method, and success of his reverend brethren in this matter, all which he improved; and his success was answerable to such preparations and endeavours. He would frequently say, that he never experienced more of the assistance of God in any duty than in this: God making him an instrument of conveying very much knowledge hereby. Some that had been under his instruction have proved most judicious and able christians. In short, he saw so much need, and so much good effect of his labours in this way, that he would say, while he had breath he would spend it in catechising.

'Besides these weekly exercises, and catechising in all the schools which he erected, he hired some persons in distant places to catechise all children and others who were willing to learn; and once a month or oftener, he rode about from place to place to catechise them himself. And then to encourage those who did well, he gave some reward, either in books or money, according to the quality of the persons. And to encourage parents or masters to send their children or servants, he presented them with some books curiously bound and gilt, that might be most acceptable; and if they were poor, he gave them more money than they could have earned in the time of their learning. His discourse with parents and masters was really catechistical, though so managed, that they could not think themselves disparaged by such instructions. He had a way of so proposing his questions, that the question should lead them to, or furnish them with an answer.' pp. 23—27.

In the lines on Mr. Brand's death, there is a comma misplaced, at line 11, which obscures the sense: it should be,

'The noisy bar, the road to wealth and fame.'

They are, for the time of day, far above mediocrity.

Art. X. *Malay Annals:* translated from the Malay Language. By the late Dr. John Leyden. With an Introduction, by Sir Thomas Stamford Raffles, F.R.S. &c. &c. 8vo. pp. xvi, 361. Price 10s. 6d. London. 1821.

UNTIL the researches of Sir Thomas Raffles and Mr. Crawfurd had placed the character of the Malays in a more favourable light, it was even proverbially considered as an odious compound of all that was faithless and ferocious. The hasty inferences of passing travellers, and the interested representations of the Dutch, aided by the excesses of the Malay pirates, and by certain peculiarities in their native customs, had given to this representation a strong hold on public opinion; and it is with difficulty we can bring ourselves to believe that they are in reality a brave and high-minded people, distinguished by many of the sentiments and habits connected with feudal institutions, commercial and enterprizing, and exhibiting proofs of civilization and refinement. When Dr. Leyden, in 1805, visited the islands of the Indian Archipelago, he entered with his usual activity on the extensive field of inquiry presented by the language, manners, government, history, and literature, of this interesting race. The popular traditions connected with the Malayan annals, particularly attracted his attention; and he had formed an opinion, probably correct with the limitations with which he held it, that they might supply some information respecting the early history, or, at least, the customs and institutions of these widely scattered tribes.

Their authentic memorials commence only with the introduction of Mohammedanism. Antecedently to that event, little that is satisfactory can be traced amid the wild exaggerations of the fantastic legends, which take the place of credible narration. We have Rajahs descending to the bottom of the ocean; others who change rice into gold, leaves into silver, and stalks into brass; ants as big as cats, and other rare inventions equally ingenious, and equally interesting.

The most absurd of these tales of wonder occur at the beginning of the volume; as the work proceeds, it becomes more interesting and important. The details, which are, we should imagine, for the most part, sufficiently correct, are not only amusing as examples of Malay narrative, but valuable as illustrating the modes of social and political life among that people. It would be a waste of labour to attempt to extract a regular series of events from this strange jumble of preposterous fictions, but we have on the whole derived much amusement, and some information from the volume. It is more pleasant, assuredly, to read Herodotus or Livy; still, there is some gratification in making ourselves acquainted with the way in which they write history at Malacca.

ART. XI. SELECT LITERARY INFORMATION.

*** *Gentlemen and Publishers who have works in the Press, will oblige the Conductors of the* ECLECTIC REVIEW, *by sending information (post paid) of the subject, extent, and probable price of such works; which they may depend upon being communicated to the public, if consistent with its plan.*

Mr. Charles Mills, Author of the History of the Crusade, &c. &c. is preparing for publication, the History of Rome from the earliest period to the termination of the Empire. In 10 vols. 8vo.

In the press, and shortly will be published, "Travels through the Holy Land and Egypt." By William Rae Wilson, Esq. of Kelvinbank, North Britain. In 1 vol. 8vo. Illustrated with engravings.

Mr. Daniel Macintosh has made considerable progress in the 2nd edition, revised and enlarged, of the History of Scotland from the Invasion of the Romans till the Union with England; with a supplementary Sketch of the Rebellion in 1715 and 1745; together with Remarks illustrative of the national institutions of the Scots, the progress of education and literature, agriculture, manufactures, and commerce. In one large volume, 12mo.

A new volume of the Bombay Transactions, illustrated by numerous plates, is in the press.

Speedily will be published, in 2 vols. 8vo. Views of Ireland, Moral, Political, and Religious. By John O'Driscol, Esq.

In the press, Moral Hours, a Poem, by the Rev. J. Jones, M.A.

Mr. Brodie has made considerable progress in a second edition (with the addition of some new cases) of Pathological Observations on Diseases of the Joints. In 8vo. illustrated with plates.

Next week will be published in 1 vol. 8vo. illustrated by coloured plates, A Treatise on Diamonds and Coloured Stones; including their history, natural and commercial; with an explanation exposing the appearance of false gems. To which is added, the method of cutting and polishing Diamonds, and directions for proportioning coloured stones so as to appear to the best advantage. By J. Mawe, Mineralogist. A new edition with additions.

In the press, A Treatise on Conchology; in which the Linnæan System is adhered to, and the Species that differ in form, &c. are put into Divisions.

The Rev. T. Durant of Poole has in the press, a second edition with corrections, of Memoirs and Remains of an Only Son.

In the press, Walks in the Country, or Christian Sketches of scenery, life, and character; intended principally to evince the effects of religion on the minds of the middle class of society and humble poor. 1 vol. small 8vo.

In the press, and speedily will be published, A Vindication of the Authenticity of the Narratives contained in the first two Chapters of the Gospels of St. Matthew and St. Luke, being an investigation of Objections urged by the Unitarian Editors of the Improved Version of the New Testament: with Appendices, containing strictures on the latter editions of that work, and animadversions on Dr. Lant Carpenter's recent publication, entitled "An Examination of Bishop Magee's Charges against Unitarians and Unitarianism." By a Layman. In 1 vol. 8vo.

Dr. Meyrick has been many years engaged in collecting the scattered Notices to be found in our old Poets, Chroniclers, Wills, Deeds, and Inventories of Ancient Armour; to which he has now given an historic form. The results will appear in the most splendid style, containing above 100 specimens of ancient Armour. In 3 volumes, imperial 4to.

Mr. Artis is preparing for publication, a series of plates illustrative of recent Discoveries and excavated Remains of a Roman Town, at Castor, near Peterbough.

An Encyclopædia of Agriculture, in one large volume, octavo, is in the press, on the plan of Mr. Loudon's Encyclopædia of Gardening.

Peveril of the Peak, by the Author of Waverley, is in a state of forwardness.

r Memoirs of the Great Civil
ng the Military Memoirs of
nne; and an account of the
ncairn's Expedition, in the
3-4; are printing in a quarto

w. G. N. Wright has in the
Guide to the County of Wick-
lo the Giant's Causeway.
od is preparing a complete Il-
of his Index Testacologicus,
an accurate figure of every

. Coar is printing the Apho-
Hippocrates, with a Trans-
o Latin and English.
w. J. Ingram is printing a new edition of the Saxon Chronicles, with an English translation and notes, and a copious index, in a quarto volume.

A new edition is in the press, of the Poetical and Miscellaneous Works of Alexander Pope; including the notes of various commentators, with a new life of the Author, and annotations by William Roscoe.

In the course of this month will be published, with a genuine portrait never before engraved, Memoirs of Mary, Queen of Scots, with anecdotes of the Court of Henry the Second, during her residence in France. By Miss Benger. In 2 vols. 8vo.

XII. LIST OF WORKS RECENTLY PUBLISHED.

AGRICULTURE.

depressed State of Agricul-
y James Cleghorn. Being the
which the Highland Society
nd, at their General Meeting,
, 1822, voted a Piece of Plate,
guineas value; and published
r of the Society. 8vo. 3s.

BIOGRAPHY.

irs of the Rev. Thomas Brand,
rmon preached on the occasion
eath. By the Rev. Samuel
, LL.D. A new edition, revised
m Chaplin. 12mo. 2s.

BOTANY.

cottish Cryptogamic Flora; or
Figures and Descriptions of
mic Plants growing in Scot-
d belonging chiefly to the Order
By R. K. Greville, F.R.S.E.
&c. Royal 8vo. No. 7. 4s.

EDUCATION.

sy Course of Domestic Educa-
mprising a series of Elementary
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THE

ECLECTIC REVIEW,

FOR OCTOBER, 1822.

Art. I. 1. *Travels along the Mediterranean and Parts adjacent;* in Company with the Earl of Belmore, during the Years 1816-17-18: extending as far as the Second Cataract of the Nile, Jerusalem, Damascus, Balbec, &c. &c. Illustrated by Plans and other Engravings. By Robert Richardson, M.D. 2 vols. 8vo. pp. xiv, 1064. Price 1l. 4s. London. 1822.

2. *Christian Researches in the Mediterranean,* from 1815 to 1820. In Furtherance of the Objects of the Church Missionary Society. By the Rev. William Jowett, M.A. One of the Representatives of the Society, and late Fellow of St. John's College, Cambridge. With an Appendix, containing the Journal of the Rev. James Connor, chiefly in Syria and Palestine. 8vo. pp. 454. Price 10s. London. 1822.

IN our article on Missions in a recent Number, we cited a remark of Mr. Douglas, that the physician is the best missionary in Mahommedan countries. In that sacred character, for such it is esteemed, he may traverse all parts in safety, may gain admission to the harem and the mosque, and, in spite of his despised creed, carry away the homage and even the affection of his Moslem patients. The very interesting volumes of Dr. Richardson supply a remarkable illustration of the correctness and importance of the remark. In no other character could he have penetrated with impunity the thrice sacred mysteries of the Stoa Sakhara, the Mahommedan holy of holies;—ground which, since the days of the Crusades, no Christian feet have been suffered to profane, and which not all the influence of the noble Traveller in whose company our Author visited Jerusalem, was sufficient to procure him admission to tread. So far does an English lord rank below an English physician in those countries, that Dr. Richardson was four times permitted to enter, in company with some of the principal Turks in Jerusalem, and at their invitation, the sacred enclosure, which to rank, and wealth, and title, was altogether inaccessible. The

simple explanation of a fact so difficult to reconcile with the mercenary character of the Turks, is, that all over the East the person of the physician is sacred in an ecclesiastical sense, so that he is not held to pollute by his touch or presence the holy places which would not endure a Frank under any other circumstances. Thus one prejudice, in this instance, casts out another: as some poisons have in particular cases the virtues of an antidote. This kind of evil spirit may still be expelled by whosoever, after the example of his Divine Master, should go about healing the diseases of the body; and, as in the early miracles, the cure of the body may but precede the cure of the soul.

The first part of Dr. Richardson's Travels relates to Egypt and Nubia; but, as we take it for granted that our readers will be impatient to get to Jerusalem, we shall reverse the arrangement of the volumes, and commence our account of their contents with the Author's departure from Cairo, having his face set to go to the holy city. The route of the noble Travellers lay across the desert of Suez, and we have a very interesting description of the mode of journeying. The second day after they had plunged fairly into the desert, they had a most fatiguing ride under a burning sirocco.

'The poor pilgrims in the company, who were travelling with a small quantity of water, and anxious to husband it lest accident should detain us longer in the desert than we expected, or who carried no flask along with them, and had kept with us a great way a-head of the camels, came toiling up with parched lips, flushed face, and turgid eyes, like to start from their sockets, and begged if we had any water, to give them a little to cool their mouths. It was impossible to be deaf to such a request, however much we might wish to husband our store; and yet there was no cause for apprehension, for we had more than enough; but under the idea that it would fall short, even those of the party who might be considered as the best entitled to indulge, had we been on short allowance, obstinately held out, and though pressed and really in want of it, denied themselves the gratification, lest a more urgent period should arrive, when a drop of water would be called for as if to save a life. Often have I seen the flask of water pushed away by the hand, when I well knew the parched throat required its quenching aid. It was impossible to see, and not to admire the feeling and spirit that dictated the resolution, or ever to forget the countenance that spoke the need of the beverage that the hand put by.' Vol. II. pp. 181, 2.

The halting-place was in a low, wind-swept valley, under a precipitous sand-bank, which towered to the height of 100 feet. Here the Travellers were told there was water, although every inch of the surface was dry sand, and not an indication of the precious fluid was visible. The Sheikh of the caravan, however, proceeded to clear away the 'arenaceous accumulation'

from a very unlikely spot, which soon exhibited signs of water beneath, singing, as he basketted out the sand, in an appropriate Arab tune, *Allah a ma wil fater;* which was answered in the same strain by his assistant in the process, *El Moyé ta wil hater:* i. e. *God, we give thee praise, and do thou give us water.*

'Thus they continued digging and singing for about ten minutes, when abundance of the wished for fluid flowed amain. At the joyful sight, men, women, dogs, and asses, all crowded round, eager to dip their lips in the wave. It was handed round, basin after basin, as fast as they could be emptied and filled. We all drank of it, and though it was muddy and brackish in the extreme, our first sentiment was that of universal approbation. "It is extremely good," fell from every tongue after it had tasted the water. We tried it a second time; but the voice of applause stuck in our throats, when the welcome sound, "the camels are arrived," played upon our ears. On looking up, we saw them stretching their picturesque and graceful necks over the ridge of sand, and directing their march to a pleasant valley on the other side of the hill under which we were sitting. With the arrival of the caravan, fresh candidates for water came up to the well, to whom we gave place, and proceeded to the other side of the mound, to superintend and assist in forming our encampment. The fires were immediately lighted, the beasts of burden unloaded, the tents pitched, and in a short time a comfortable dinner and a good glass of wine consoled us for the fatigues of the day.

'As the shades of night closed in upon us, the light of our fires gleamed back in reflection from the banks of sand with which we were surrounded; and the members of each small party collected round their little hearth, smoking their pipes, drinking their coffee, and reposing after their fatigues, presented a tranquil and happy prospect, and seemed to the spectator at a distance, as if we had encamped in a focus of light. Last night's meditation held them mute: they had then just entered on a journey which might be attended with suffering; and had not advanced sufficiently far to enable them to talk of their fatigues, or the probability of themselves or their animals holding out to its termination. But the vigour that remained after this day's fatigue, roused their confidence and produced conversation. At an early hour the Mussulman retired to his prayers; the Christian pilgrims having assembled together, sang hymns of thanksgivings and praise; and all gave themselves to rest. The desert is the spot in which man is all to his Maker, and nothing to the world.'

Vol. II. pp. 183, 4.

The palm-trees which relieve the eye in some parts of the desert, are supposed to spring from date-stones left in those spots by the traveller. Various low shrubs and vegetables are found growing on the highest mounds of sand. In the valleys, the road was frequently observed to be covered with a 'white 'efflorescence', which proved to be common salt. El Arisch, seated upon a slight elevation of limestone rock, 'amid wreaths

' of drifting sand,' is described as having the appearance, in spite of the heat of the brilliant sun, of a fortress in the midst of snow. Here they were, however, out of the desert. Two days more brought them to the village of Dair, the first in the pashalic of Acre. No perceptible line of division marks the boundary of the two governments. Beautifully undulating plains, covered with flocks and herds, with here and there cultivated fields of barley, lentils, and tobacco, here met the eye. Among the patients who crowded round the Author, both at El Arisch and at Dair, some were sick, others wished for physic against they should be sick; but at the latter place were some who had to exhibit, in severe sabre-wounds, the marks of a skirmish with the inhabitants of a neighbouring village.

' Strife between the different villagers and the different herdsmen here, exists still, as it did in the days of Abraham and Lot. The country has often changed masters; but the habits of the natives, both in this and in other respects, have been nearly stationary. Abraham was a Bedoween; and I never saw a fine venerable looking sheikh busied among his flocks and herds, that it did not remind me of the holy patriarch himself.'

Gaza still retains marks of its ancient strength and consequence. The town and burying ground occupy the summit of a mound, about two miles in circumference at its base: its mosques and pleasure-gardens, which abound with tall, spreading sycamores, gave it a picturesque and comfortable air. The inhabitants are computed to be between two and three thousand. The ruins of Askelon (pronounced Ascala-an) lie about an hour's distance out of the direct line of march to Ashdod. (Shdo-od.) This once proud city, the birth-place of Herod the Great, is now without an inhabitant.

' The position of Askelon is strong: the walls are built on the top of a ridge of rock, that winds round the town in a semi-circular direction, and terminates at each end in the sea. The foundations remain all the way round: the walls are of great thickness, and in some places of considerable height, and flanked with towers at different distances. Patches of the wall preserve their original elevation; but, in general, it is ruined throughout, and the materials lie scattered around the foundation, or rolled down the hill on either side. The ground falls within the walls in the same manner that it does without: the town was situated in the hollow, so that no part of it could be seen from the outside of the walls. Numerous ruined houses still remain, with small gardens interspersed among them. We passed on through the centre of the ruins, and about the middle of them came to a ruined temple or theatre, part of which had been lately cleared out by the exertions of the Lady Hester Stanhope. A few columns of grey granite, and one of red, with an unusually large proportion of feldspar, and some portions of the walls, are all that

were then visible of this extensive edifice. In the highest part of the town, we found the remains of a Christian convent, close upon the sea, with a well of excellent water beside it. The sea beat strongly against the bank, on which the convent stands, and six prostrate columns of grey granite, which we saw half covered with the waves, attest the effects of its encroachments.' Vol. II. pp. 202, 3.

Thus strikingly, remarks Dr. Richardson, is the prophecy of Zechariah fulfilled, that "the King shall perish from Gaza, "and Askelon shall not be inhabited." They pitched their tents for the night in the rich pasture land near the site of Ashdod, (the Azotus of the New Testament,) where they could neither discover nor hear of any ruins. The next day's route brought them to Jaffa, where their engagement with the caravan from Cairo terminated. Here the party rested for two days, and then set forward for Jerusalem under the protection of the Governor of Jaffa. In about two hours and a half from their leaving Ramla, they entered upon the hill country of Judea, which is very graphically described.

'The aspect of the country was now become bleak, the trees both few and small, the grass withered from the little depth of soil, hard, and of a bad quality. For sometime before we reached the mountains, we kept looking up at their dusky sides, as they rose in towering grandeur to the height of about a thousand or fifteen hundred feet, covered with sunburnt grass; here and there disclosing strips of the bare horizontal rock, and diversified with a few bushy trees that stood at very unfriendly and forlorn distances from each other. Having entered the mountain defiles, we moved along a deep and most uncomfortable track, covered with big, sharp stones, sometimes down a steep and almost precipitous descent, which obliged us to alight and lead our mules; at other times along the dry, stony bed of a winter torrent, which we had to cross and recross half a dozen times in the course of a hundred yards; at other times we climbed a heavy and lengthened ascent, with only a few shrubs between us and the edge of the precipice. Thus we continued ascending and descending, one while round the projecting base of the mountain, another while winding in the hollow curve formed by the meeting of their circular edges, till about one o'clock, when we stopped to refresh the animals, having arrived at a well of good water, beside a ruined edifice, that seemed to have been erected as a military station to guard the pass.

'The hills, from the commencement of the mountain scenery, are all of a round handsome shape, meeting in the base, and separated at the tops, not in peaks or pointed acuminations, but like the gradual retiring of two round balls, placed in juxta-position. Their sides are partially covered with earth, which nourishes a feeble sprinkling of withered grass, with here and there a dwarf tree or solitary shrub. They are not susceptible of cultivation, except on the very summit, where we saw the plough going in several places. They might be terraced, but there are

no traces of their ever having been so. The rock crops out in many places, but never in precipitous cliffs: the strata are horizontal, and in many places have exactly the appearance of the stone courses in a building. The features of the whole scenery brought strongly to my recollection, the ride from Sanquhar to Lead-hills in Scotland; and to those who have visited this interesting part of my native country, I can assure them, the comparison gives a favourable representation of the hills of Judea. But there are two remarkable points of difference: in the northern scenery, the traveller passes over an excellent road, and travels among an honest and industrious population, where the conversation of the commonest people will often delight and surprise the man of letters. But among the hills of Palestine, the road is almost impassable, and the traveller finds himself among a set of infamous and ignorant thieves, who would cut his throat for a farthing, and rob him of his property for the mere pleasure of doing it.' Vol. II. pp. 221—3.

This is not the direction in which to approach Jerusalem with advantage. Whatever emotions may be called up by the recollections connected with that most guilty and unhappy spot, the first view of the modern town, to the traveller from Jaffa or Bethlehem,* is ill adapted to impress the imagination. The distinctness of the following description vouches for its accuracy: it is worth whole pages of rhapsody penned in the closet.

'These plain embattled walls in the midst of a barren mountain track, do they inclose the city of Jerusalem? That hill at a distance on our left, supporting a crop of barley, and crowned with a half-ruined hoary mansion, is that the Mount of Olives? Where was the Temple of Solomon, and where is Mount Zion, the glory of the whole earth? The end of a lofty and contiguous mountain bounds our view beyond the city on the South. An insulated rock peaks up on our right,† and a broad, flat-topped mountain,‡ furrowed by the plough, slopes down upon our left. The city is straight before us; but the greater part of it stands in a hollow that opens to the East, and the walls being built upon the higher ground on the North, and on the West, prevent the interior from being seen in this direction. We path down the gentle descent, covered with well-trodden grass, which neither the sun nor the passengers had yet deprived of its verdure. The ground sinks on our right into what has been called the Valley of the Son of Hinnom, which, at the North-west corner of the wall, becomes a broad deep ravine, that passes the gate of

* Dr. Clarke entered Jerusalem by the Damascus gate. He confesses that there is no other point of view where the city is seen to so much advantage, not even from the Mount of Olives, which gives too much of a bird's eye view. Still, his description of the city is much too florid.

† Called by the Author, Mount Gihon.

‡ Supposed to be Scopus, where Titus encamped.

Yaffa or Bethlehem, and runs along the western wall of the city . . . . . The ruins are at the gates, but nothing of the grandeur of the city appears.' Vol. II. pp. 236, 7.

We are indebted to Dr. Richardson for by far the most intelligible, and we have no doubt the most accurate account of the topography of Jerusalem that has yet appeared. His ichnographical plan, while it bears a general resemblance to those given by Pococke, Sandys, Shaw, Joliffe, and others, differs from them materially in some particulars, while it completely overthrows the hypothesis of a recent traveller relative to the situation of Mount Zion. On this point, we must frankly confess, that we have been misled by the seductive plausibility of that learned and accomplished Writer, Dr. E. D. Clarke; confirmed as his statements seemed to be by the representations of Mr. Buckingham, (which we now find to be even still less trustworthy,) and with nothing to oppose to them but vague descriptions founded on the apocryphal information of monkish cicerones. Our opinion was not hastily formed, but it was built on fallacious data; and as we have now reason to be satisfied that it was in some points erroneous, we must entreat the patience of our readers, while we assign our reasons both for our expressed opinion, and for the partial change which more correct information has introduced into our views.

We shall not need repeat the general remarks we offered on the topography of the city, as described by Josephus and by modern travellers.* The southern boundary of the city and the identity of Mount Zion, are the only points attended with apparent difficulty; and that difficulty was acknowledged so long ago as by Reland. In all the reasons which have been alleged for dissatisfaction with the current opinion respecting the situation of Mount Zion, we by no means concur. The disappearance of 'the remarkable things belonging to Mount 'Zion,' of which Pococke complained, and the non-discovery of the sepulchres of the Kings of Judah, on which Dr. Clarke lays so much stress, never appeared to us valid reasons for disputing the claims of what now bears the name of Mount Zion to that appellation. The prophecy that Zion should be "ploughed as a field," (Mic. iii. 12.) to which that Traveller refers, as having been obviously fulfilled to the letter, on what is now called Mount Zion, would in itself lead us to expect no traces of the ancient city; and as to the sepulchres, the Turkish mosque which protects the supposed Tomb of David, has hitherto excluded from all Christian observation

* Eclectic Rev. for Jan. 1822. Art. *Buckingham's Travels in Palestine.*

To give the more plausibility to this conjecture, a new plan of Jerusalem is given by Dr. Clarke, 'in which some attempt 'is made to reconcile historical documents with existing phe- 'nomena; adapted by the Author to his own personal obser- 'vations on the spot.' Mr. Buckingham followed Dr. Clarke; and though, probably to disguise his obligations to that traveller's works, he affects to speak severely and even contemptuously of him in several parts of his volume, he confirmed the statements cited above, by boldly asserting that a certain mountain, which he describes as commanding the whole of Jerusalem, with the united hills of Acre, Moriah, and Bezetha, on the '*opposite* side of the valley, forming but two conspicuous 'hills, agrees perfectly with all the Scriptural accounts, as 'well as those of profane historians.'

According to this account, it certainly did appear to agree. We remarked, indeed, on the inconsistency of Dr. Clarke's supposition, that the sepulchres he describes were out of the ancient city, as they now are out of the modern; since, if they be really *in* the Tyropæon, they must certainly have been within the city. But this objection seemed to be obviated by the conjecture that they were royal sepulchres. On turning, however, to Dr. Richardson's plan, it is not without vexation, tinctured with disgust, that we find ourselves compelled to regard Dr. Clarke's plan as an unworthy attempt to impose on the public, vague and erroneous recollections, as the result of local observation. The whole of his representation about the supposed Zion, except as regards the sepulchral excavations, turns out to be a romantic figment; while Mr. Buckingham has but more deliberately, as we suspect, got up, chiefly by compilation from his predecessors, a description equally erroneous. It is true, that in making these charges, we rely chiefly on the superior accuracy and integrity of the present Traveller; but the internal evidence of truth, contained in his volumes, will, we think, be held to warrant the stress we lay on his testimony. On the first glance at Dr. Richardson's plan, we perceived that, if that had any claims to accuracy, Dr. Clarke's hypothesis was untenable. The compact hill which looks so plausible in the 'new plan' of the latter, dwindles down, in that of the former, to a mere projection of rising ground, having not the slightest pretension to the name of a mountain; and even supposing that its breadth is too much contracted in Dr. Richardson's plan, which we apprehend to be the case, still, it answers neither in its character, nor in its extent, to Mount Zion. It is rather singular, that, in Dr. Clarke's plan, no trace whatever appears of the ravine, trench, or dingle which ran along the south-western and western wall of the ancient city. This omission is the

the very spot in which discoveries were most likely to be made. What disposed us to be sceptical on the subject of the received opinion, was, chiefly, the description furnished by Josephus of the ancient city, as built on two opposite hills, divided by a deep ravine or dingle, which he calls the Valley of the Cheesemongers, or the Tyropæon, and which is supposed to be the same as the Valley of Millo. This valley, we were unable to recognise in any modern description of the site of the city*. Yet, on the existence of such a division of the upper and the lower city, the identity of Mount Zion appears to us clearly to rest; since the description of Josephus does not allow of the supposition that it could escape observation, or be easily filled up. Now, on quitting the city by 'Sion Gate,' Dr. Clarke states that he descended into a 'dingle or trench,' the Tophet or Gehinnon of Sandys.

'As we reached the bottom of this narrow dale, sloping towards the Valley of Jehoshaphat, we observed upon the sides of the opposite mountain, (which appears to be the same called by Sandys the Hill of Offence,) facing Mount Zion, a number of excavations in the rock answering to the account published by Shaw of the *cryptæ* of Laodicea, Jebilee, and Tortosa. We rode towards them; their situation being very little elevated above the bottom of the dingle upon its southern side. When we arrived, we instantly recognised the sort of sepulchres which had so much interested us in *Asia Minor*.....Of such a nature were, indisputably, the tombs of the sons of Heth, of the Kings of Israel, of Lazarus, and of Christ.....All the face of this mountain, along the dingle described as the vale of Gehinnon by Sandys, is marked by similar excavations. The top of the mountain is covered by ruined walls and the remains of sumptuous edifices: these he also noticed, but he does not even hint at their origin. Here again we are at a loss for information; and future travellers will be aware of the immense field of inquiry which so many undescribed monuments belonging to Jerusalem offer to their observation. *If* the foundations and ruins, *as of a citadel, may be* traced all over this eminence, the probability is, that *this was the real Mount Sion*; that the Gehinnon of Sandys and of many other writers, was in fact the Valley of Millo, called Tyropæon by Josephus, which separated Sion from Mount Moriah, and extended as far as the fountain Siloa, where it joined the Valley of Jehoshaphat. The sepulchres will then appear to have been situate beneath the walls of the citadel, as was the case in many ancient cities.'

"Travels in Various Countries." Part II. Vol. iv. pp. 321, 332.

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* Dr. Clarke expressly affirms, that 'instead of covering *two* conspicuous hills, Jerusalem now occupies *one* eminence alone.' Hence he infers the probability, that the whole of Mount Sion has been excluded.

To give the more plausibility to this conjecture, a new plan of Jerusalem is given by Dr. Clarke, 'in which some attempt 'is made to reconcile historical documents with existing phe- 'nomena; adapted by the Author to his own personal obser- 'vations on the spot.' Mr. Buckingham followed Dr. Clarke; and though, probably to disguise his obligations to that traveller's works, he affects to speak severely and even contemptuously of him in several parts of his volume, he confirmed the statements cited above, by boldly asserting that a certain mountain, which he describes as commanding the whole of Jerusalem, with the united hills of Acre, Moriah, and Bezetha, on the '*opposite* side of the valley, forming but two conspicuous 'hills, agrees perfectly with all the Scriptural accounts, as 'well as those of profane historians.'

According to this account, it certainly did appear to agree. We remarked, indeed, on the inconsistency of Dr. Clarke's supposition, that the sepulchres he describes were out of the ancient city, as they now are out of the modern; since, if they be really *in* the Tyropæon, they must certainly have been within the city. But this objection seemed to be obviated by the conjecture that they were royal sepulchres. On turning, however, to Dr. Richardson's plan, it is not without vexation, tinctured with disgust, that we find ourselves compelled to regard Dr. Clarke's plan as an unworthy attempt to impose on the public, vague and erroneous recollections, as the result of local observation. The whole of his representation about the supposed Zion, except as regards the sepulchral excavations, turns out to be a romantic figment; while Mr. Buckingham has but more deliberately, as we suspect, got up, chiefly by compilation from his predecessors, a description equally erroneous. It is true, that in making these charges, we rely chiefly on the superior accuracy and integrity of the present Traveller; but the internal evidence of truth, contained in his volumes, will, we think, be held to warrant the stress we lay on his testimony. On the first glance at Dr. Richardson's plan, we perceived that, if that had any claims to accuracy, Dr. Clarke's hypothesis was untenable. The compact hill which looks so plausible in the 'new plan' of the latter, dwindles down, in that of the former, to a mere projection of rising ground, having not the slightest pretension to the name of a mountain; and even supposing that its breadth is too much contracted in Dr. Richardson's plan, which we apprehend to be the case, still, it answers neither in its character, nor in its extent, to Mount Zion. It is rather singular, that, in Dr. Clarke's plan, no trace whatever appears of the ravine, trench, or dingle which ran along the south-western and western wall of the ancient city. This omission is the

more remarkable, inasmuch as it materially assists the plausibility of his plan, at the expense, however, of its fidelity. Had that valley been distinctly marked, it would have been seen that *his* Mount Zion, instead of having the continuation of the ravine as its western boundary, joins on to the high ground in that direction*; a circumstance concealed by the indeterminate manner in which its form is expressed by Dr. C. Unable as we are to collect from either traveller, the precise figure and extent of this eminence, we cannot pretend to decide how far Dr. Clarke is warranted in representing, that the dimensions of the area which would be formed by taking the whole of it into the plan of Jerusalem, would correspond to the circumference of the ancient city. The necessity for this bold supposition, however, is completely obviated, since it appears from Dr. Richardson's description, that, by including the whole of Mount Zion, now traversed by the modern wall, and by extending the northern boundary as far as the sepulchral caverns of the Kings, we should gain an area corresponding to the measurements of the ancient city as given by Eusebius. Here, again, it is impossible to acquit Dr. Clarke of gross inaccuracy. In his outline of the modern town, the area of the Temple forms part of the line which marks the southern wall; while the space beyond, the part of Mount Zion not enclosed, is as much as possible contracted. In Dr. Richardson's plan, the town extends considerably southward of the Temple, and the unenclosed part of the hill, in which is the sepulchre of David, appears to be more than one half. As to the notion that the modern town has gained in a northern direction, so as to comprise places without the ancient wall, we are now quite persuaded that it does not deserve a moment's notice. It was invented merely to protect the monstrous fooleries of the Holy Sepulchre from the annihilating proof that the modern Calvary could never have been without the walls, and that it has, therefore, no pretensions to be considered as the site of the Crucifixion. In this opinion, which required, however, no confirmation, we are amply supported by Dr. Richardson.

But to return, for the present, to Mount Zion. Our Author states, that the *greater part of it* is now without the wall of the city. In about the middle of the hill, stands the 'long, dingy-looking mosque,' said to be built over the tomb of the 'prophet David;' for so the royal Psalmist is designated by the Moslems. To the right of this mosque, between it and Zion

* It is, in fact, only the termination of the rocky flat that extends between Bethlehem and Jerusalem.

gate, is a small Armenian chapel, erected on the supposed site of the palace of Caiaphas. A few paces to the West, is a Christian burying-ground; 'and among the lettered tomb-'stones are several inscribed in the language of our own 'country,' which cover the ashes of Englishmen. A little to the South of this, is shewn the place where the Virgin Mary expired; and on the North side of the gate, the place where the cock crew to Peter!!

'Such,' continues Dr. Richardson, 'is the sum total of the information which the Traveller receives from his guide respecting the topography of this interesting spot, Mount Zion. At the time when I visited this sacred ground, one part of it supported a crop of barley, another was undergoing the labour of the plough, and the soil turned up consisted of stone and lime mixed with earth, such as is usually met with in the foundations of ruined cities. It is nearly a mile in circumference, is highest on the west side, and towards the east falls down in broad terraces on the upper part of the mountain, and narrow ones on the side, as it slopes down to the brook Kedron. Each terrace is divided from the one above it by a low wall of dry stone, built of the ruins of this celebrated spot. The terraces near the bottom of the hill are still used as gardens, and are watered from the pool of Siloam. They belong chiefly to the inhabitants of the small village of Siloa immediately opposite.

'Mount Zion is considerably higher than the ground on the North on which the ancient city stood, or that on the East leading on to the Valley of Jehoshaphat, but has very little relative height above the ground on the South and on the West, and must have owed its boasted strength principally to a deep ravine, by which it is encompassed on the East, South, and West, and the strong high walls and towers by which it was enclosed and flanked completely round. This ravine or valley, as the term has been rendered, though the word trench or ditch would have conveyed a more correct idea of its appearance, seems to have been formed by art on the South and on the West; the surface of the ground on each side being of nearly equal height, though Mount Zion is certainly the highest, yet so little so, that it could not have derived much additional strength from its elevation. The breadth of this ditch* is stated by Strabo to be about 150 feet, and its depth, or the height of Mount Zion above the bottom of the ravine, to be about 60 feet. The measurement, in both instances, is nearly correct, and furnishes one among many proofs that we derive from other sources, that the places now called by these names are the same as those that were anciently so denominated. The bottom of this ravine is rock, covered with a thin sprinkling of earth, and, in the winter season, is the natural channel for conveying off the water that falls into it from the higher ground; but, on both sides, the rock is cut

* The proper proportion of the trench as to breadth, is injudiciously disregarded in the plan.

perpendicularly down, and most probably it was the quarry from which the greater part of the stones were taken for building the city. The precipitous edge of the ravine is more covered with earth on the side of Mount Zion than on the other side, which is probably owing to the barbarous custom of razing cities from their foundation, and tumbling both earth and stone into the ditch below. The loose stones have been all removed from it for building the present city. This ravine extends further North than the present wall of the city, and ends in a gradual slope of deep earth, so as to countenance the opinion that it once extended further than it does now.' Vol. II. pp. 348—50.

The high ground here described on the opposite side of this trench, is, we apprehend, what Pococke has marked as the 'Hill of Evil Council,' which he places to the Westward of the 'Mount of Offence.' It still contains, according to our Author, the remains of a ruined village, 'generally called,' that is, by themonks, the *Casa di mal Consiglio*, because here the priests and scribes 'are said to have taken counsel to put our Lord to 'death.' These remains are 'the sumptuous edifices' of Dr. Clarke; not that he examined them, but that is his version of the words of Sandys, who says, that their 'height yet shews 'the relics of no meane buildings.' According to Dr. C., the 'mountain,' as he calls it, is '*covered* with ruined edifices,' and his lively fancy sees in them the probable ruins of 'a '*citadel*;' and then, by a bolder flight, he imagines the eminence as 'once surmounted by the "bulwarks, towers, and '"regal buildings" of the House of David.' It is certainly much to be regretted, that no modern traveller should have thought it worth his while to examine these remains, and strange that not even the modern name of the eminence should be known. The Mount of Offence, and the Hill of Evil Council, are appellations without meaning, and only serve to proclaim the ignorance of those who have undertaken to illustrate the topography of the sacred city. They have not even been uniformly applied to the same localities; for the Mount of Offence of Sandys is the Hill of Evil Council of Pococke, who applies the former designation to the rocky flat on the South-east of the city, at the end of the valley of Jehoshaphat. But what is in itself sufficient to overturn Dr. Clarke's hypothesis, is, the fact, that *his* Mount Zion is *decidedly lower* than the ground on the opposite side of the ravine, over which the wall of the modern city passes; whereas we are told by Josephus, that the hill which contained the upper city was *much higher* than Acra. So far from its being a position of greater strength or more commanding aspect, answering to the idea of a citadel, Dr. Richardson's account makes it appear that it was in every respect less adapted to stand a siege than

the opposite elevation, as, besides being absolutely lower ground, it would be with ease approached from the West. Mount Zion, on the contrary, has the ravine on three of its sides, while the Tyropæon running in a transverse direction, separated it from the hill sustaining the lower city, so that it appears to have been defended on all sides, either by a natural or an artificial ravine.*

We can no longer hesitate, then, to give up Dr. Clarke's conjecture as wholly unworthy of his learning and great abilities; and while we plead guilty to having once entertained it as probable, we must be allowed to remark, that it was something more positive than the want of correct information which misled us. But where is the Tyropæon? We look for it in vain in Dr. Richardson's Plan, and were surprised to find him citing Josephus as stating that 'the ravine between Mount 'Zion and the lower city was filled up by the Asmoneans.' The valley filled up under the Asmonean dynasty, was that which separated Acra from that part of Mount Moriah on which the Temple was built, and which Josephus states was naturally lower than Acra: the top of Acra was taken off at the same time, so as to reduce the elevation, and the city was thus joined to the Temple. Dr. Clarke with some justice ridicules the idea that the deep valley described by Josephus as of use in fortifying the city, could be *filled up;* though the Author whom he cites, is not responsible for the absurdity he charges upon him. The words of Rauwolff are, not that the valley was absolutely filled up, but only, '*so* filled up,' since the desolation, that 'no depth at all appeareth in our days, *but* '*only without the fountain gate*, by the fountain Siloa.' This exception is important as marking the termination of the ravine, while the words, 'no depth at all,' would lead us to expect that some trace of it was still discernible. It is at this point, that a more minute examination, aided, if necessary, by excavation, would be most likely to throw light on the subject. The Pool of Siloam itself would seem to have particular claims to attention. It is described by Dr. Richardson as receiving a strong current of water by a subterraneous passage cut in the North side of Mount Zion, 'which seems as if it came by a conduit 'cut through the rock from the Pool of Hezekiah on the West 'side of the city.' That Pool is just without the city, near the Bethlehem gate; and in all probability, a line drawn from that gate, or from the Castle of David, to the Pool of Siloam, would give the direction of the Tyropæon or Valley of Millo. Either

* Josephus *de Bello Jud.* lib. vi. c. 6.

by excavating the ravine near the Pool of Hezekiah, or by examining the source of that of Siloam, this fact might, one would think, be easily ascertained. The latter is also called 'the 'Fountain of the Stairs.'

'A flight of sixteen steps leads down to a platform, and another flight of thirteen steps leads down to the water, which is fresh and good. The passage by which the water comes out, has obviously been formed by art, and is so large that a person, by stooping a little, may walk along it under the mountain. The water is about three feet deep, and seems to be stagnant in the pool; but there is a considerable stream constantly flowing from it, by a passage which is also cut in the rock for a good way down, and goes to water the gardens on the lower slopes of Mount Zion. There are the remains of a Christian Church that once adorned the entrance to this pool, which, like the fountain of Castalia, or the Spring of Arethusa, seems in days of yore to have been treated with signal respect.' Vol. II. pp. 357, 8.

If future travellers will but follow out the hint here furnished, they may possibly return from the Pool of Siloam, seeing much more clearly than their predecessors, as regards the topography of the holy city. Till this point, we mean the direction of the Tyropæon, is ascertained, the topography of Zion cannot be considered as complete. But there is little room to doubt that in this direction were "the stairs that *go down by the city of David*," referred to Neh. iii. 15; and if so, the identity of the mount must be considered as established beyond all possibility of mistake.

As to Mr. Buckingham's 'conspicuous mountain command-'ing the whole of Jerusalem,' which he places to the South of the modern town, and which we supposed to be meant for the same as the Zion of Dr. Clarke,—his description turns out to be so wholly inapplicable to the Hill of Evil Council, that we must rather refer it to 'the high mountain rising directly from 'the bed of the Siloa,' marked 100 in Dr. Richardson's plan, but hitherto unexamined by any traveller. This we presume to be what Pococke means by the Mount of Offence: it is strange that no one has ever thought of learning its real name from some intelligent Jew. It is considerably higher than the groupe of hills on which Jerusalem lies, and, together with the Mount of Olives on the East, Scopo and Mount Gihon (if that be its proper appellation) on the North, and the low rocky flat on the West, forms a chain of elevations answering to the Scripture representation of Jerusalem as guarded by mountains: "As the mountains are round about Jerusalem, so the "Lord is round about his people from henceforth, even for ever." (Psalm cxxv. 2.)

There is still much confusion and uncertainty in the appli-

cation of Scripture names to the fixed features of the adjacent places. The Valley of the Son of Hinnom has been placed East, West, and South of Jerusalem. Dr. Richardson applies it to the ravine which runs round the city on the West and South-west. We have given our reasons for believing it to be the same as the Valley of Jehoshaphat, which is on the East of Jerusalem, where Eusebius places it;* and here was Tophet, which still seems to exhibit the fulfilment of the ancient prediction, as a place of death and defilement. What name was given to the ravine, appears to us quite uncertain, or rather unknown. But as the Valley of the Son of Hinnom is stated, in the Book of Joshua, to be at the end of the Valley of the Giants northward,† we may perhaps venture, though the passage is very obscure, to consider the latter as the Scripture name of the broad Valley of Santa Saba, along which runs the brook Kedron, and into which the Valley of Jehoshaphat may be said to open or terminate.

With regard to the interior of Jerusalem, the little that remains to be discovered, lies, in all probability, far below the surface of the soil. No part of Dr. Richardson's volumes will be read with greater interest, than that which describes his visit to the Mosque of Omar; but as most of our readers will probably not be contented without seeing the whole work, we purposely refrain from forestalling this part of the narrative. The Doctor warms into a poetic enthusiasm while he dilates on the recollected glories of the sacred enclosure, 'the sunny spot of 'Moslem devotion.'

'There is no reflected light,' he says, 'like the light from the Sakhara: like the glorious sun itself, it stands alone in the world; and there is but one spot on earth, where all things typical were done away, that sinks a deeper interest into the heart of a Christian.'

By far the most important details relate to the square chamber and subterranean colonnade which our Author was admitted to see; they are situated at the South-east corner of the Harám Schereeff, the sacred enclosure which contains the two name of *the* El Sakhara and El Aksa. The chamber bears the mosques of *grotto of Sidn Aisa*, the Lord Jesus; and in it is shewn a sarcophagus or stone trough, with a small round pillar of variegated marble at each angle, supporting a canopy above, which is called our Lord's bed or tomb, *Sereer Sidn Aisa*. These columns, Dr. Richardson conceives to be of Roman workmanship; and the whole thing is probably as old as the days of the Empress Helena. If so, this is doubtless the original Holy

* Vide Jer. xix. 2; vii, 31. † Josh. xv. 8.

Sepulchre; we mean that which was originally exhibited as such by the religious hierophants of former days, the original patentees. This explains why the lying priests of the Sepulchre are driven to exhibit a detached sarcophagus of marble as our Lord's tomb, when, as our Author remarks, 'any stone, 'wooden, leaden, or iron coffin in the world is just as much 'entitled to the appellation. When the Saracens captured the city, they found, no doubt, this precious relic; and they have kept it, and preserved its name. As they acknowledged Jesus to have been a prophet, there was probably some reverence for the stone alleged to have contained his body, superadded as a motive to the pleasure of robbing the Christians of their worshipped relic. And the Moslems have treated them no worse in this instance, than they have been constantly accustomed to treat each other. Stealing relics has always been held a venal offence, if not a praiseworthy action, in the Romish Church; and the holy fathers who still shew, in the anti-room of the Sepulchre, the stone on which the angel sat, candidly admitted, when strictly questioned on the subject, that *the true stone* was stolen by the Armenians, who exhibit it in their own chapel on Mount Zion, adding, that the polished block of marble serves their purpose equally well; and it is kissed and venerated accordingly.

'If,' says Dr. Richardson, 'the historians of the sacred premises were to exercise the same degree of candour with the guide above alluded to, respecting the stone on which the Angel sat, we might probably learn that the stone trough called the Sercer Sidn Aisa by the Turks, was the sarcophagus originally exhibited as the tomb of Christ. And should the Greeks or Romans ever expel the Mussulmans, and become masters of the Holy City, we should not wonder if the present sarcophagus were slyly smuggled away, and the other replaced in its stead; or it might be reinstated with mighty pomp, as Siroes restored the true Cross to Jerusalem, which his father Cosroes had carried away; or as Bonaparte remanded to the church of Notre Dame the true Crown of Thorns that had been made at his command, and called the old original crown preserved in the Royal Library during the stormy period of the Revolution, and which he then exhibited in a new gilt case, to gull and amuse the Parisians, and divert their attention from his purposes of despotism and aggrandisement. My Lady of Loretto might, perhaps, deign to send a wax candle to burn on the occasion in Jerusalem, as she did one to shine upon the christening of the King of Rome in Paris.'

Vol. II. p. 336.

The subterranean colonnade which supports the lower edge of the Harám Schereeff, and which the Turks call the Berca Solymon, is an object of much greater interest, inasmuch as the workmanship is, in Dr. Richardson's opinion, decidedly Jewish.

he columns are about four feet and a half square, and consist of tones each: each stone is about five feet long, and is bevelled at ds and at the corners, so that the joinings form a small niche, ealed rustic. The stones have been remarkably well cut, but they ich more disintegrated than they are likely to have been in the sta- ey at present occupy, during the period of eleven hundred years, ve a much older appearance than the arches which they support. yle of cutting and joining the stones, that we see in these columns, different from any other architecture in Jerusalem, and from any have ever seen, except in the foundation stones in the temple or of Balbec .....The whole of this subterranean colonnade d *Habsul*, or the hidden; and when we compare the accumulation ish in other parts of the town with the depth of the rubbish in the Schereeff, I think there is little doubt that the columns were bove ground. They rest upon rock or large coarse stones regu- aid. The Turks informed me that there are three thousand such s under El Aksa. I saw the stair that leads down to them, but not enter; the key could not be found, as was the case when we to enter the grotto under the Sakhara.' Vol. II. pp. 309—11.

ephus speaks of enormous pillars and arches under ground, rting the Southern cloisters of the Temple; and he men- more than once the vast magnitude of the stones em- l in the erection of the buildings. We should find great lty in believing that the colonnade which our Author bes, ever formed an actual part of the Temple itself or its rs. Nor do we know what to make of the three thousand ns under El Aksa, if they are not in fact the pillars on the enlarged area of the Temple rested its foundations.* atever age, however, they are referred, their undoubted ity renders them an object of high interest. It is very le, that excavation might bring to light some of the goodly anship even of Hiram the worthy servant of King Solo- Were our discoveries to lead no further back than ys of Herod the Great, nay, even of King Baldwin and n, they would be highly worth all the labour of prose- them. But the time for excavating is not yet come; ll it ever be permitted while the Turks are masters of lem.

Author was witness to some of the scenes of unutterable r and wickedness periodically acted on the supposed site sacred places, which degrade the Romish religion far that of Islamism itself. It happened that, the year he Jerusalem, the day on which the Latin festival of the

aundrell was shewn several large vaults annexed to the mountain, at least 50 arches under ground; and he gives a similar descrip- the pillars.

Invention of the Cross fell, was the same as that on which it is celebrated by the Greeks; and a fair Irish row was the consequence. 'We witnessed,' says the Author, 'all the tug of 'war, the biting and the scratching, the pommeling and the 'pelting, the brickbats and clubs, the whimpering and the 'mewling, of extatic, spawling, palpitating monks, fighting 'for their chapel, like kites and crows for their nest.' Another scene equally edifying, was the celebration of the Resurrection by the Greeks, who, as their religion does not allow them to make use of a bloody image for the purpose, like the Romans, have a man to play the part of the dead body of our Lord, who is carried about on a board, with a mighty uproar of riotous fellows, having more the appearance of bacchanals or maniacs than of any thing else. The grand juggle of the Greek fire, performed by the Greek bishop, followed. And all this took place in the presence of many Turkish officers.* The reflections of Dr. Richardson are so admirably judicious, and so much in unison with our own views, that, although we have but little room for extract, we cannot refrain from citing them.

'Need we be surprised, that monotheistical Moslems deride the Christian devotees, insult them to their face, and call them dogs and idolaters! Had I been summoned without any premonition to witness such a ceremony, I should have inquired, who is the God, when such are the rites, and these are the priests? But knowing what they profess, I now inquire, by what authority dost thou these things? God is a spirit, and God is truth, and demands to be worshipped in spirit and in truth. What then must be his indignation, to be offered mockery instead of praise! And what horrid profanation of his sanctuary is this, knowingly and deliberately to pass off error for truth; to mingle the sinful inventions of man with the Gospel of Christ; and to call upon God to witness a lie, in the very spot where his Blessed Son expired on the cross, to atone for the sins of our fallen and guilty race! To exhibit as Divine miracles the paltry tricks of human hands, is an insult to the Creator, a blasphemy of the deepest dye, and cannot be held in sufficient abhorrence, or reprobated in language adequately strong. For what purpose is all this done? That lying impostors may pocket money, and appear to miraculize for the God of heaven. His people asked for bread, and God sent it them; but, instead of bread, their priests present them with a stone. They were in need of instruction, and God revealed to them his will from Heaven; but priests lock up the Bible in a chest, and, instead of instruction, present his people with fables and flames of fire.

'The Christian is required to know Jesus Christ and him crucified, and to follow him; but he is no where required to know Mount Calvary, the place on which he suffered and died. He is required to know and

* A similar account of this disgusting farce will be found in the Appendix to Mr. Jowett's Researches.

believe in a risen Saviour, but not to know the tomb in which his dead body was deposited, and from which it rose triumphantly to life. Place has nothing to do with the spiritual duties of a Christian: he worships an every where present God and Saviour, to whom all places are the same, equally the work of his Almighty hand, and the care of his superintending providence.....Neither the Apostles nor the early Christians appear to have had any regard whatever for the holy sepulchre. For it is not once mentioned in the Acts of the Apostles, or in any of the Epistles. The Apostle Paul, in all his visits to the Holy City, or in all his meetings with the Christians, never once names Calvary or the sepulchre of Christ. The minds of these holy men seem to have been solely intent on the spread of the Gospel, in awakening men to a sense of their sins, and turning them from the wickedness of their ways to the belief and the practice of the religion of Christ; and in all their forcible appeals to the hearts and understandings of their hearers, the birth, death, and resurrection of Christ are constantly mentioned, but the places where these glorious events occurred, is never once named. Having satisfied themselves that the body of the Messiah did not remain in the tomb after the third day, they ceased to frequent it, or to seek the living among the dead.' Vol. II. pp. 331—9.

Our Author sums up his opinion respecting the holy places by saying, that he believes 'the Holy Sepulchre is not known, 'and never can be known,' and that he is 'disposed to entertain the same opinion respecting Mount Calvary.' *Mount* Calvary, we are well persuaded, never had an existence. But upon this subject, as well as on the general question, we must refer our readers to the considerations laid before them in a former article.* We must now part company with Dr. Richardson for a while, to avail ourselves of the additional information respecting the state of modern Jerusalem, contained in Mr. Connor's journal. In perfect coincidence with the above representation, that Gentleman remarks, that 'the dissensions 'which unhappily subsist among' (or rather between) 'the 'different bodies of Christians in Jerusalem, oppose an insu-'perable obstacle to the establishment there, at present, of any 'efficient institution for the circulation of the Scriptures.' 'If 'there be a spot in the world, where the spirit of religious con-'tention burns with greater fury than in another, that spot is 'Jerusalem!' The great object of this contention, our readers are aware, is the occupation of the Holy Places, the right to which is sold to the highest bidder. In the same manner as the British Christian Government of India did not scruple to derive a revenue from the worship of Juggernaut, the Turkish Government of Jerusalem turn to account the scarcely less irrational idolatry of these *pseudo* Christians. And it is this circumstance which will render it so difficult to effect the abo-

* Eclectic R. for January, pp. 18, 19.

lition of this pernicious mummery. "Great is Diana of Ephe-"sus," because "by this craft we get our wealth;" and the False Prophet is, in this trade, a sleeping partner with Him of Rome. It is impossible to calculate the extent of the evil in its twofold character of a delusion on the minds of the pilgrims, and a stumbling-block in the way of the Mahommedans. Upwards of three thousand pilgrims visited Jerusalem the year that Mr. Connor was there, very few of whom were able to read: they consisted of Greeks from Turkey, Asia Minor, and Russia, Armenians, chiefly from Anatolia, Copts, Syrians, and about fifty Catholics from Damascus. The gradual diminution of this number by means of the extension of education and the circulation of the Scriptures in those countries, will be the best means of undermining the strong hold of Anti-Christ in the Holy City. It is some consolation to be informed of the wretched ignorance of these pilgrims. The true character of their religion may be judged of from this circumstance, added to what we have already mentioned; that the chief objects of the Greek pilgrims are, to obtain candles touched with the sacred Fire, under the idea that if burned at a person's funeral, they will most assuredly save his soul from future punishment; and to bathe themselves, and dip their linen in the Jordan, bringing these clothes back to be carefully preserved for the purpose of wrapping their exanimate clay when dressed for the tomb. If this be not heathenism, what is Christianity? How can those who build their hopes of salvation on pilgrimages, relics, intercessions of saints, or 'winding sheets 'washed in the Jordan,' be said to trust in the efficacy of Christ's atonement, or to have embraced his Gospel? If it be true, that these unhappy fanatics are to be pitied, rather than wholly contemned, yet, we ought to be cautious how we seem to keep on any terms with the abominable superstition of which they are the victims. For Protestant writers to indulge in the language of complacency respecting such scenes, however picturesque, however sincere the devotees, however commendable their blind zeal, in comparison with the callous indifference of the infidel, is to confound truth and error, good and evil, most perilously. The superstition of these pilgrims is not more debasing in its character, than demoralising in its influence. Every true Christian, therefore, nay, every friend of his species, must devoutly wish, that all the murky dens and grottos of Superstition, which profane and infest the once sacred city, were laid open to the day, and the whole system of scandalous imposture finally abolished. In the mean time, let the Turk know that we, as Protestants, have almost less in common with such a religion, than

with theirs; that Christianity is wholly at war with such delusions and abominations. In proof of this, our appeal lies to the Bible; and when the Koran and that are fairly brought together, then, and not till then, may we expect that Islamism shall begin to totter and nod to its downfal. Hitherto, the Bible has been an unknown book at Jerusalem. Not one of the three thousand pilgrims travelled by that compass; but one, perhaps, had seen a copy of the Scriptures, and that was an Armenian pilgrim from Calcutta, in whose room Mr. Connor found some English Religious Tracts printed at Serampore, which had been given him by Dr. Carey. To this man, Mr. Connor gave 23 Armenian Testaments to distribute in Jerusalem. He also left with the chief agent of the Greek Patriarch of Jerusalem,* for sale, 83 Arabic Psalters, 2 Arabic Bibles, 3 Arabic Testaments, 34 Greek Testaments, all of which were speedily disposed of; and to the Armenian Patriarch, he sold 66 Armenian Testaments. God grant that these may be the seeds of a future harvest!

From Jerusalem, Dr. Richardson proceeded in company with the noble Travellers, to Damascus, by the way of Nablous. His description of Sebaste and the adjacent country, corresponds to that given by Mr. Buckingham. The hills, cultivated in terraces up to the top, sown with grain, and planted, as well as the valleys, with fig and olive trees, had a rich and beautiful appearance. Under a similar ornamental culture, he remarks, Jerusalem itself might be made to assume an appearance which should justify the epithet bestowed on it by Pliny, who speaks of it as by far the most beautiful city of the East. At present, 'it is perfectly naked, and stands in the midst of the 'most barren ground,' says our Author, 'that I ever saw.' Not so the ancient metropolis of the kingdom of Jeroboam. From Sebaste, the party proceeded, through Jenin or Gennin, to Bisan, (Scythopolis, the Bethsan of Scripture,) a collection of most miserable hovels, which they found to harbour 'the 'veriest miscreants of that miscreant quarter of the globe.' Dr. R. states that he never in his life 'saw the human coun-'tenance so *bedevilled* as in the fiend-like looks of the inhabit-'ants of Bisan.' A conversation was overheard among them, in which the murder of the whole party was coolly canvassed. The dwellers in towns are here, not wholly without reason, looked upon as an inferior class of beings by the dwellers in tents. At Tiberias, where there is, it seems, a college of Jews, the Author

'found six Rabbis engaged in studying Hebrew folios. They occupied

* The Patriarch himself always resides at Constantinople.

two large rooms, which were surrounded with books, and said they spent their time entirely in studying the Scriptures and Commentaries thereon. I regretted much that I had not been apprized of this institution at an earlier part of the day; and not having an interpreter with me, I could not turn my short interview to the same advantage that I should otherwise have done. Tiberias was the ancient seat of Jewish literature, and there is no institution in Palestine, that I should more anxiously wish to be informed about, than the history of this school; whether it is a recent establishment, or if it has continued down from the taking of Jerusalem by Titus. There is a good synagogue at Tiberias. The bazars are remarkably poor.' Vol. II. pp. 427, 8.

Here our Author had the honour of prescribing for the Pasha, 'the viceroy of Palestine,' and the still higher gratification of sharing in an interview with Lady Hester Stanhope.

'We had more than once profited by her kind offices and good word, and her polite and enlightened conversation made us regret that we had had so little opportunity of benefiting by her society. Her great talents and almost universal acquaintance all over the Levant, together with her condescending and pleasant address, render her name of the first consequence to the oriental traveller. Her Ladyship's usual residence is at Mar Elias in Mount Lebanon: the house was formerly a Greek convent, but the noble resident has formed it into a very comfortable habitation. After Midsummer, when the weather becomes warm, she usually retires higher up the mountains, and lives in her tent among the Druses in the neighbourhood of Dair el Gamr, the residence of their prince Bushir. Her Ladyship was dressed in the costume of a Turkish nobleman. It is impossible for a female to travel in these countries, and mix in society, in any other dress; and it resembles so much the lady's riding-habit in this country, that there is nothing improper or indelicate in its appearance. She receives visiters in the same manner with any Turk or Arab of distinction, and entertains them with the same fare of sherbet, coffee, and tobacco. No person can be more respected or esteemed than this noble lady is throughout the Levant; but she has no concern whatever in the government of any part of the country, as has frequently been represented in England; nor does she even so much as speak the language of the country, either Turkish or Arabic, but is always attended by an interpreter. She looked remarkably pale, but I believe was in tolerably good health, and conversed in a cheerful and sprightly manner.' Vol. II. pp. 429, 30.

The Emir Bushir, (Mr. Connor spells it Bechir,) with his family, and some of the other nobles of that nation, are stated to have received baptism: they have their children baptized, have chapels in their houses, and hear Mass every Sunday. The rest of the natives are hostile to the Christians. Service is performed in the Prince's palace by a Maronite priest. Mr. Connor visited Dair el Gamr (Der el Kamr), the capital of the Druses, on Mount Lebanon, and was introduced to the Prince

by his physician. He made many inquiries about England, and in particular respecting his friend Sir Sydney Smith, who formerly saved him from the vengeance of Djezzar, pasha of Acre; since which, he has always manifested an affectionate attachment to the English. We subjoin from Mr. Connor's Notes, the following particulars respecting that singular people, of whom so little is known.

'The number of the Druses may be about 70,000. Of these, 20,000 are capable of bearing arms. The Druses are divided into two grand classes; that of the *Akkals* or intelligent, and that of the *Djahels* or ignorant. The Akkals, in number about 10,000, form the sacred order, and are distinguishable by their white turbans, the emblem of purity. Every Thursday evening, the Akkals assemble together in their oratories, and perform their religious rites. What these rites are, no one but themselves knows: their ceremonies are enveloped in the profoundest mystery: during the performance of them, they place guards around the spot, to prevent the approach of the profane: their wives are permitted to be present: if any of the uninitiated dared to witness any part of their sacred rites, instant death would, on discovery, be the reward of their temerity. All the Akkals are permitted to marry. The chief of the order resides in a village called El Mutna. The title and privileges of the members are not necessarily handed down from father to son. When arrived at a certain age, every individual who wishes it, and whose conduct has not been stained with any flagrant vice, may, after passing through some initiatory ceremonies, enter the Order. At the funeral of an Akkal, the principal of the priests who happen to be present, demands of the bye-standers their testimony of the conduct of the deceased during his life: if their testimony be favourable, he addresses the deceased with the words—"God be merciful to thee!" if otherwise, the address is omitted. The funerals of the Akkals, as well as those of the other Druses, are always very numerously attended. The Akkals bear arms only in defence of their country, and never accompany an invading army.

'The Djahels, who form by far the most numerous class, perform no religious rites whatever, unless when circumstances oblige them to assume the appearance of Mahommedans. They consider both Jesus Christ and Mahommed as impostors, and cherish an equal dislike to Christians and Turks. They believe that the Deity was incarnated in the person of Hakem, Caliph of Egypt, and that he will shortly appear again. He is to come, they think, from China, and to meet, fight with, and utterly destroy all his enemies, at a place called the "Black Stone."

'The Druses regard the Chinese as belonging to their sect, and as the most exemplary members of it in the world. They believe in the transmigration of souls, and that, according to the character of the individual in his first journey through life, will be the nature of the body which his soul will animate in a future state of existence. Schools are pretty frequent; the Akkals are generally the masters, and are paid by their pu-

pils: they teach reading and writing. The book generally used as an exercise for the children, is the Koran. In some villages where the only schools are those of the (Maronite) Christians, the Druses send their children thither, where they are taught to read the Psalms of David.'

There appears to us little room to doubt that the religion of the Druses, as well as that of the Ismaylys and the Anzeyrs, is, in fact, some modification of the Buddhistic idolatry. Mr. Bertrand, the gentleman alluded to as Physician to the Emir, stated in reply to Mr. Connor's inquiry respecting their worshipping a calf, that he had questioned many of them about it, and they all denied it, saying, 'Do you suppose that we would 'worship as our God, the image of an animal whose flesh we 'eat, and of whose skin we make our shoes?' That they are idolaters, however, all accounts concur in stating; and if it be correct that they claim an affinity to the Chinese, as regards their superstition, they will probably be found to have derived it from some remote common origin. The information collected by Burckhardt is not at variance with Mr. Connor's statement, although the picture he draws is still more unfavourable. Their fondness for raw meat, which came under his own observation, is a disgusting trait, which seems to bring them down to a level with the Calmuc tribes. Their acquaintance with letters, however, clearly refers them to some branch of the great Arabian family. The identity or affinity between the Druses and the other religious sects described by Burckhardt* as occupying this mountain region, is a point which remains to be ascertained. All the information which is at present before us, is, in fact, of too vague and imperfect a kind to throw much light on the origin and equivocal character of these wild tribes. Great numbers of Maronites are said to be mingled with the Druses, and to dwell in their villages. It is with them, Mr. Connor thinks, that all attempts at introducing Scriptural knowledge into these regions must begin; and the Syrian Patriarch represented that they would gladly receive the Arabic Scriptures. It were vain to speculate on the motives which have led Lady Hester to fix her abode in such a neighbourhood; but it is not improbable, that her Ladyship's long continued residence in those parts, may, without her intending it, be productive of highly beneficial results, by permanently lessening the force of prejudice against the Franks.

In the road to Damascus, soon after leaving a village called Mensura, a day's journey from Nazareth, Dr. Richardson inquired of two natives who begged alms, whether they knew such a place as Capernaum. '*Cavernahum wa Chorosi*,' they

* V. Eclectic R. for July. Art. Burckhardt's *Travels in Syria*.

immediately rejoined; 'they are quite near, but in ruins.' We much regret that our Author was not able to ascertain the correctness of this information, as commentators have been in the habit of affirming that no trace remains of either of these guilty cities, and the very situation of Chorazin has been considered as doubtful.

We cannot spare room to dwell on the attractions and advantages of Scham Schereeff, 'the Mouth of Mecca,' the 'Florence of Turkey, and Flower of the Levant,' the noble Damascus. Greatly surpassing Grand Cairo in cleanliness and comfort, it has in all ages been considered as one of the most delightful situations in the world. To console, however, our tarry-at-home readers, we may tell them, that, with all the advantages of cloudless skies and a transparent atmosphere, such as never set off an English landscape, the environs of Damascus are not to be named, in our Author's opinion, in comparison with those of the English metropolis; 'and the boasted 'view from Saléhiyyeh is to that from Hampstead or Rich-'mond Hill, what a cottage garden is to Kew.' The population is estimated at 150,000 souls: among all these, according to Dr. R., 'there is neither a reading nor a writing individual.'* The Christians of different sects are calculated to be 12,000: Mr. Connor rates them at 16,000, but confesses it to be a rough calculation. Of these, 4,000 are Greeks; the remainder being Latins, Maronites, Syrians, and Armenians. The Jews, who enjoy more liberty here than in most parts of Turkey, amount to about 2,500. But what are these Christians? Dr. Richardson says:

'The Turks have never seen a Christian church as it ought to be, and they have never seen, and know nothing of Christianity; hence their aversion to it, and to Christians, and to every thing that comes from them: disgusted with their idolatry, they slight and despise their science. Who will take the veil off Israel's race, and teach the Mussulman and the Jew, that there is but one Mediator between God and man, and that there is no idolatry or polytheism in the religion of Jesus?'

He speaks of the natural capabilities of the Turks as of the highest order, and their dispositions as in many respects amiable, while they appear to have a most exemplary reve-

* Unless this be meant of the Moslems only, the assertion must be understood with some qualification. The Fathers of the Latin Convent, all Spaniards, expressed their joy at the prospect of receiving a supply of Arabic Bibles for their flock.

rence for the Divine name. Hitherto, however, the Turks and the Negroes have been, he remarks,

'the unproductive members of our race: they have never contributed one thought to science, nor suggested one scheme to improve our condition. This cannot be said of any Christian country upon earth; and he that contributes to christianise the Moslems, contributes to turn the force of so many additional intellects to improve the science and advance the happiness of man.'

This is not true, however, of the Mahommedans at large; it must be understood only of the decrepid nation which now domineers over the regions where once the name of Saladin shed a brighter lustre than was reflected from that of any contemporary Christian hero, and where literature and science found an asylum in the court of Bagdad. Moors were the enlightened and chivalrous conquerors of Spain, under whom the useful and the elegant arts revived in the midst of Gothic darkness. Arabian physicians and Arabian mathematicians were the depositaries and dispensers of Grecian learning, when all Christendom was sunk in barbarism. We are but discharging, as Christians, a debt of ancient standing, in communicating to the Moslem nations of the East, the knowledge and civilization for which our barbarian ancestors were indebted to theirs. Nor let it be forgotten, that the religion of the mosque, which makes it death to its professors to abjure that faith, yet protects both Greeks and Latins in the free exercise of their idolatries, is, in the former respect, not less tolerant, and, in the latter, far more so than the Church of Rome. At the present moment, there is a higher degree of religious liberty enjoyed in Turkey than in Spain; and the obstacles to the extension of Christianity are far more formidable in Popish than in Mahommedan countries. It is only by keeping ever in view the distinction between Christianity considered as the religion of Christ, and the idolatrous corruptions which have usurped the name of Christianity, that we can make good the argument drawn from the moral superiority of the true faith to the creed of Mahommed. In the very hatred with which the Frank or Greek is regarded by the Mussulman, there is something virtuous; since an abhorrence of idolatry is, at least in part, its real cause. If *they* persecute, it is but according to the spirit of an imposture propagated by the sword; and with them, toleration is a supererogatory virtue. The professed disciples of Christ persecute those of other creeds and each other, in opposition to the express precepts as well as the spirit of their Master; and intolerance is consequently in them a crime of far deeper die. Let us be just. We have much to do in the East, before we

can wipe away the ignominy deservedly attaching there to the Christian name.

We find it will be impossible to do justice, in this article, to the remaining portion of Dr. Richardson's Travels. Egypt and Nubia yet lie before us, to which also Mr. Jowett's highly interesting researches chiefly relate. We must therefore reserve that subject entire for our next Number. From Damascus, Dr. Richardson proceeded, by way of Balbec, to Tripoli, where the noble Travellers embarked for Europe. The Barrada, along whose course their route lay, soon after leaving the Syrian capital, the Author conjectures to be the Pharpar of Scripture. We shall conclude this article with his description of the ruins of Balbec, which supplies another confirmation of the accuracy of Maundrell.

'It is a large unwieldy mass of building in the form of an irregular square, which is narrowed at the north end, and is perforated by a number of arched vaults, which are greatly obstructed with rubbish. The outer walls are very much shattered, and exhibit only the repairs of former walls very badly executed. These outer walls have evidently been built at two separate periods, and by two separate people practising different modes of architecture. The most ancient parts are chiefly on the south and on the west, and are most abundant in the south-west corner of the wall, where some of the stones that rest upon the ground are ten paces long; others are nine paces long, ten feet broad, and six feet thick. They are cut with the bevelled edge, exactly like the cutting of the stones in the subterranean columns of the Haram Schereeff in Jerusalem, which I have stated to be of Jewish workmanship. Indeed the similarity of the workmanship struck me forcibly, and I am disposed to refer them both to the same people, and nearly to the same era. The stones are compact limestone, which is the common stone of the country, and the soil of age with which they are covered, compared with the other parts of the building, which are decidedly Roman, would warrant our referring them to the remote period of eight and twenty hundred years, the era of Solomon, the king of Israel and Judah, who built Hamath and Tadmor in the desert.

'The second builders of this enormous pile have built upon the foundations of the former building, and, in order that the appearance of the whole might seem to be of one date, they have cut a new surface upon the old stones. This operation has not been completely finished, and some of the stones remain half cut, exhibiting part of the old surface and part of the new, so that the different eras of the building are exemplified in the same stone. We measured two of the stones near the south-west corner in the south wall; one of them was sixty-seven feet long, nearly fourteen feet broad, and nine feet thick; the other was sixty-four feet long; we could not measure the breadth and thickness. There is a third stone apparently of the same dimensions. These have been partly cut for a new surface, and partly not. They are, perhaps, the most ponderous masses that human hands or human machinery ever moved into a wall, and here they are between twenty and thirty feet above the foundation. In dead I am not acquainted with any building,

except the one under consideration, where we can find stones the half of the above dimensions, or even the fourth of it. The northern wall of Jerusalem, which Josephus says was built of stones thirty feet long, has long since been destroyed, and every stone broken to pieces. In the pyramids of Egypt, we saw one or two stones eighteen feet long; and at Koom Ombos measured one of twenty-three feet; but these are but occasional blocks introduced for purposes of particular security. But a whole wall, or a whole building, of nearly four hundred feet a side, constructed of stones from thirty to sixty feet long, is something more than Cyclopean; the labours of Hercules were a joke to this. However, I am not disposed to think that these immense blocks formed any part of the original wall; they do not harmonize with that which is around them; and the part which is below them, is the repaired, and not the original wall. Most probably they were intended for stone columns to serve some ornamental purpose in the interior. The great disproportion of their length to their breadth and thickness, their being all in the same part of the wall, and there being none like them in any other part of the building, seem to authorise the supposition. The place which they occupy in the wall, is nearly on a level with the floor of the interior of the building, and hence they were edged into it by the repairer, who knew no better use for them. The northern part of this outside wall is more modern, and, in my opinion, Roman. The stones are much smaller, and it is vaulted below to support the floor within: the southern part seems to be banked up with earth and stone without arches.

'So much for the shell of this magnificent structure, which has evidently been a wall of defence to protect the precious structures within. These we approach over an arched bridge and many fragments of the ruined walls. The floor in the interior is raised by arches and embankments, between twenty and thirty feet above the level of the surrounding ground, and is completely covered with the ruins of ancient temples, all of the Corinthian order, and built of a coarse species of marble. Many fragments of large-grained, red granite lie scattered about in different places; and the whole interior of the walls is one continued series of architectural decoration of pilasters and cornices of the most minute workmanship; and all round there have been chapels and niches for setting up images, and places for the votaries to perform their devotions. Besides this preparation for the general rites of Pagan idolatry, there are the remains of several temples for the rites of particular deities. One of these is seen from the road, over a breach in the wall: it is peripteral and hypethral, and appears at one time to have been used as a Christian church: both columns and wall still remain. Of another temple, there are only six columns, and of others merely the substructions. On the north side of the building there are several apartments, which were probablyused for the accommodation of the hierarchy. The whole fitting up of the interior must have been extremely elegant, and bears evident marks of Roman workmanship. I think it most probable that it was rebuilt in the time of Hadrian, and destroyed by the Saracens. There is one large stone covered with an Arabic inscription, which might throw some light on the ubject; but that I was unable to read, and had not time to procure a person to read it for me.' Vol. II. pp. 503—7.

Art. II. *Codex Criticus of the Hebrew Bible*, wherein Vander Hooght's Text is corrected from the Hebrew Manuscripts collated by Kennicott and De Rossi, and from the Ancient Versions; being an Attempt to form a Standard Text of the Old Testament. To which is prefixed, An Essay on the Nature and Necessity of such an Undertaking. By the Rev. George Hamilton, A. M. Rector of Killermogh. 8vo. Price 7s. London. 1821.

THE criticism of the Greek New Testament, as applied to the revision and emendation of its readings, may be considered as almost perfect. Future labourers in the collation of authorities will probably never find occasion for serious dissatisfaction with the results of Griesbach's investigations. His readings, perhaps, in some few cases, may be exchanged for others; but the lapse of time and the increasing use of his last critical edition of the New Testament, will, we may with some confidence anticipate, only confirm his decisions, and ensure the general reception of his text. But the criticism of the Hebrew Bible is still very imperfect. The collation of Hebrew manuscripts has not yet been made available for the accomplishment of its ultimate and proper object; and the revision of the ancient versions of the Old Testament, is a work in which but little progress has been made. A standard text of the books of the Old Testament, is still a *desideratum* in sacred literature. Boothroyd's "Biblia Hebraica" is the only edition of the entire Hebrew Scriptures, which contains a text improved from the materials provided by Kennicott, De Rossi, and other Biblical critics. This meritorious publication, however, still leaves open to the skill and diligence of scholars the service of supplying a correct text of the Hebrew Bible. The revision of the Editor is incomplete, the approved readings being, in numerous instances, only introduced into the notes. Valuable, therefore, as is the work which he has executed, it has not entirely removed the inaccuracies of a defective text. An unincumbered, amended text of the Hebrew Scriptures is still wanting. The work before us is an attempt to furnish such a text. Referring to the collations of Kennicott and De Rossi, and to the critical proceedings of Lowth and his followers, the present Editor remarks:

'The formation of a text from a careful examination of manuscripts and other authorities, they always deemed a matter of *importance*, but events which they did not anticipate have now rendered it a matter of *imperious necessity*. I allude to the exertions making at present to translate the Bible into the languages of various Heathen nations, that they may hear in their own tongues the wonderful works of God. The progress of the Baptist Missionaries in translating the Scriptures into the

languages of the East, has been deservedly applauded by Christians of every denomination; but it must be regretted that these excellent men have not been furnished with the best basis for their work, and that they are obliged to take from an incorrect text, those versions, which will probably remain for many generations the standards of truth among their respective nations. And if they do not implicitly follow the printed Hebrew text, much valuable time must be lost in determining what emendations they ought to make. Nor is this loss of time and perplexity the only evil to be apprehended: the most zealous supporters of the printed text, or of our authorised version, must allow that they contain some apparent contradictions. The translations which issue from the Indian press, do not fall into the hands of barbarians, but into the hands of men prepared to cavil at them, and to compare them with their own sacred writings; and were they to discover any of the defects of the text alluded to, it would be difficult to make them comprehend how their cavils were unfounded, and how apparent contradictions were satisfactorily explained by the principles of just criticism. Were a Brahmin or a Mahometan for example, to ask a missionary, how it happened that a son was older than his father, (2 Chron. xxii. 2.) the only explanation which could be given, would but occasion a second question; "Why did you not give us a correct Bible?"'

This single example is sufficient to induce the attention of every person who is interested in the preservation and diffusion of the Holy Scriptures, to the question of revision. If it be obligatory upon us to circulate the sacred writings, it is obligatory upon us to circulate them in as pure a form as possible; to divest them of every blemish which they may have received from the mistakes of transcribers and other causes of injury, and to supply every omission which we may have the means of satisfactorily detecting. None of our readers, we are confident, will suspect us for a moment, of offering considerations of this kind for the purpose of checking the diffusion of the Bible. But while it becomes us to be most diligent in this service, it is equally proper that a more excellent edition of the original Scriptures than has yet been provided, should be obtained; and both the importance and practicability of this object require to be fully represented. Allegations to the effect that the Bible is sufficiently correct, and that no revision of its readings is necessary, are entitled to no regard in the face of the demonstration supplied by the various readings, of the necessity of the measure. What laudable undertaking has ever been proposed in reference to the Bible, that has not alarmed the prejudices, and provoked the opposition of its professed, and even of its real friends?

If the application of the rules of criticism to the manuscripts and versions of the Bible, which are the primary authorities to establish its text, were to effect important alterations in the doc-

trines of the Bible, it would be for that very reason indispensable, because it would, in that case, be the only safeguard to our faith, affording us the assurance that the additions of men were discarded from the inspirations of Heaven. But no effect of this kind, it is well known, can be apprehended. Critical editions of the Scriptures, and new translations founded upon them, would but settle more firmly the foundations of a Christian's faith, by giving the greatest possible stability to the doctrines of Revelation; which, as they have ever been the same under all the diversities of language and modes of transmission in which the Bible has been spread through the nations of the world, will continue unchanged by all the revisions that enlightened and pious men may undertake. And if the consequences of applying the means of emendation to the text of the Scriptures, be alterations in points not essential to faith or practice, it is quite proper that those alterations should be made. Nothing which can be shewn to be a literal error or impropriety, should be permitted to remain in the Bible. We have before us a copy of an English Bible which reads, "Be "*it was* thou," for "But *it was* thou," Ps. lv. 13.—"receive "us," for "revive us," Ps. lxxxvi. 6.—"Jerusalem the pro-"phet," for "Jeremiah the prophet," Dan. ix. 2, *cum multis aliis*. We should be glad to hear any reasons for the correction of those faulty passages, that would not apply to the correction of the Hebrew text.

Since the time of Kennicott, preparations for amending the Hebrew Bible have been almost entirely suspended in this country. From whatever causes this indifference may have proceeded, it is surely desirable that renewed efforts should be made by competent persons to complete a design of so much importance; we are therefore glad of the opportunity of recommending the present publication, in the hope that it may essentially promote the undertaking towards which it is so valuable a contribution.

In this "Codex Criticus," the text of Vander Hooght is adopted as the basis, being that to which both Kennicott and De Rossi have referred their collations. Every deviation from this text is marked by hollow letters, and the word or words as they stand in Vander Hooght, are exhibited in the outer margin; so that the entire of his text is printed. The inferior margin contains such various readings as were deemed worthy of notice, though not entitled to a place in the text; readings probably true being marked †, and those possibly true ‡. In the text, each variation is preceded by a numerical figure, and followed by two inverted commas ", to mark how far it extends: the figure refers to a corresponding one in the outer

margin, if it be prefixed to a correction, in which case the margin exhibits the rejected reading; or to one in the inferior margin, if it be but a various reading. In every case, there is also a corresponding number in the notes, which expresses the authorities by which the reading is supported, or on which the various reading rests. This plan is in accordance with that of Griesbach's revision; and the complete execution of it would give us a work which would advance the criticism of the Hebrew Bible to a conformity with that of the Greek New Testament.

To examine successively the several emendations of the "Codex Criticus," would occupy too many of our pages; the labour, however, which a rigid scrutiny of its readings would require, is evidently unnecessary, as our studious readers will doubtless be desirous of inspecting the work itself. After citing a few particular examples, we shall satisfy ourselves with reporting the able and judicious manner in which the present Editor has disposed his readings and authorities.

The first of the amended readings is וירץ for ירץ, Gen. i. 11, for which the authorities cited are, *a*-c-d. ₀' S V (A) (T)-E; denoting respectively, a few Hebrew codices, the Samaritan Pentateuch, the Septuagint, Syriac, and Vulgate Versions, the Arabic Version, and the Targum, varying in their reading from the text of the London Polyglot; the final E being appended, to signify the coincidence of the English Common Version with the adopted correction. It is for the sake of remarking on this last particular in the enumeration, that we have noticed the emendation in question. 'Where our Translators,' says Mr. Hamilton, 'did vary from the printed text, their emendations 'are in many places confirmed by manuscripts, as is the case 'wherever the letter E occurs in the notes.' Nothing, we think, can be more unworthy of notice, than the assertions which have been so very boldly hazarded, that King James's Translators were not competent Hebrew scholars: we have no doubt that they used Hebrew exemplars. But we cannot agree with Mr. Hamilton's judgement in their favour, founded on the coincidences which he has marked between their version and the readings of Hebrew manuscripts which support the amended text. The Italic "*and*" in the Common Version, in the alrea cited passage, is no proof that the Translators read the *vau* in their copies of the original: that the versions exhibit the reading in question, sufficiently accounts for its introduction into their text. But the Translators, we apprehend, did really mean to declare by their insertion of the "*and*" in Italics, that the conjunction (*vau*) was wanting in their Hebrew copies. We conclude this to be the fact from the circumstance, that, in the

less modern English versions of the Bible, the "and" is inserted, not in Italics, but in the common letter of the text. We shall give some instances of this from a comparison of passages in Cranmer's Bible, and the version of James's Translators: of the latter we use two copies, Norton and Bill's edition, 4to. 1620, and that of Barker, 8vo. 1639. There is considerable diversity in the use of Italics in subsequent editions. Gen. xvii. 19,—"*and* with his seed," xviii. 11,—"*and* it ceased." xxxi. 13—"*and* where." In these and numerous other cases, Cranmer's Bible exhibits no variation in the words printed in Italics as inserted by James's Translators. As, therefore, the predecessors of the Translators of the Common Version, have not distinguished the words in question by inserting them in a different character, it would seem that the latter put the conjunction into Italics, to denote that, in their copies of the original, there was no corresponding particle. So, in Gen. xxi. 33, the reading of Cranmer's Bible is, "And Abraham planted a wood:" that of the CommonVersion is, "And *Abraham* planted a grove." The printed Hebrew text omits the name of the Patriarch. In the "Co-" dex Criticus," it is inserted as a reading possibly true. In like manner, the numerous instances in which Mr. Hamilton has marked the coincidence between the Common English Version, and the amended text of the "Codex Criticus," in the proper use of the feminine pronoun, afford no evidence in favour of the Translators' critical appreciation of Hebrew authorities: the reading of the versions, and the necessity of grammatical construction, being obvious and sufficient reasons to account for their rendering.

Gen. xxv. 8, The English Common Version is cited as agreeing with the corrected text of the original: the latter has "days," the former reads "years;" there is therefore a real verbal discrepancy in the case.

Isaiah iii. 8, Lowth, on the authority of the Syriac Version, which is probably faulty in this instance, reads "cloud of his "glory;" a harsh expression. In the "Codex Criticus," the reading is, "eyes." The authorities are decidedly opposed to the change proposed and adopted by Lowth.

Isaiah iii, 17, 18, The substitution of "Jehovah" for "Lord," is perhaps a proper emendation. We notice it, however, principally for the purpose of correcting Mr. Hamilton's statement in his notes, respecting the usage of the Common Version and Lowth as to the words in question. In the verses to which we have referred, the Common Version and Lowth are both quoted as supporting the reading "Jehovah." In both cases, however, Lowth reads "Lord," in which he adheres to

the received English text. The more modern reprints of King James's Version, have indeed "LORD" in capitals in these passages, as if the original were "Jehovah;" but, in both the early copies of it before us, the word is printed without capitals, denoting that the original, as read by the Translators, was "Adonai." In chap. iv. 4, "Jehovah" is the reading of some manuscripts; the printed text has "Adonai." Lowth reads, with the early copies of the English Common Version, "Lord;" but the modern copies have the reading in capitals, "LORD." Mr. Hamilton has not noticed this example. In chap. vi. 1, Lowth reads "JEHOVAH;" the Common Version, in every edition which we can at the present time consult, has "Lord," in agreement with the printed Hebrew text: Mr. Hamilton gives "Jehovah" as the corrected text. In chap. x. 16, Lowth again reads "JEHOVAH;" the copies of the English Common Version are again uniform in reading "Lord;" Mr. H. has exchanged the reading of the printed text, "Adonai," for the reading of the manuscripts, "Jehovah." But in chap. xi. 11, where the printed Hebrew text exhibits "Adonai," and the manuscripts, with whom Lowth and Mr. Hamilton read, have "Jehovah," the English Bibles of 1620 and 1639 read "Lord;" those of a later date "LORD." The irregularities of this kind are frequent, and the references in Mr. Hamilton's notes to the English Version and Lowth, are both incorrect and defective.

The English Translators have the reading "to go," 2 Sam. xix. 15, from which Mr. Hamilton infers, that they translated, not from the Basil editions of the Hebrew Bible, which read לרדת, *to come down*, but from the Venice edition, which has ללכת, *to go*. This we apprehend to be a very unsound conclusion, inasmuch as the Translators observe no uniformity in their renderings of these expressions, reading sometimes *to go*, and sometimes *to come*, in both verbs. The entire critical history of the Common Version is exceedingly obscure and perplexed; though its excellence is unquestionable, and the proofs satisfactory that our Translators were competent in Hebrew learning. That the versions, particularly the Septuagint and the Vulgate, should have had considerable influence in the formation of the received English text, cannot appear either doubtful or surprising to any one who considers that the previous English translations were the basis of this text, and that those translations were derived in a considerable measure from the ancient versions. The first of the rules ordered to be observed by King James's Translators, namely, that the ordinary Bible read in the Church, commonly called the Bishop's Bible, should be followed, and as little altered as the original

would permit, was allowing the Hebrew text of the Old Testament but a limited influence, since it bound the Translators to the adoption of an existing vernacular version. Where, therefore, the ancient versions, or the previous English translations, exhibit the readings of King James's version, it would be quite impracticable to discriminate between the instances of their copying the readings of their predecessors, and of their deference to the Hebrew text. To such examples, then, as Mr. Hamilton proceeds to adduce, as proving the use made of particular copies of the Hebrew Bible by those Translators, it is quite clear that substantial objections may be taken. He quotes the Basil edition (Munster's) of the Hebrew Scriptures as containing the reading פרת, *Euphrates*, 2 Sam. viii. 3, which is wanting in the Venice edition of 1526, but which the English Translators of 1611, have inserted in their version: from this coincidence of reading, Mr. H. would infer the use of the Basil edition by the Translators. But the ancient versions have the reading *Euphrates*, which is also inserted in the vernacular translations that preceded the public version. This case, therefore, can afford no evidence to prove the supposed deference to the Basil edition. So, in Mr. Hamilton's next example, 2 Chron. x. 16, the argument is equally inconclusive. 'By 'putting *saw* in Italics,' says Mr. Hamilton, 'they prove 'that they translated from the Venice edition, which wants 'the word, not from the Basil, which reads ראו.' But it is difficult to understand how the English Translators with the Venice edition before them, which reads without ראו, should have inserted in their text its corresponding word "*saw*" in Italics. Is it not quite as probable that they had before them the Basil edition, which exhibits the word, and which, therefore, they chose to follow, but, perceiving that the Septuagint and the Vulgate omit the word, they preferred to insert it in Italics? Cranmer's Bible, too, reads "saw" in this passage. Before we can safely establish points of this kind, and affirm what is coincidence and what is derivation, we must possess much more ample and correct materials than those of which Mr. Hamilton has given us specimens in the preceding examples. It is much to be regretted that the Editors and Translators of former times have been so sparing in communicating the particulars of their proceedings; and we apprehend that this regret in time to come, will not be limited to the versions preceding those of our own contemporaries. The defects of this kind of our critical knowledge, it would be vain to think of supplying otherwise than by a minute and extensive comparison of authorities, which, we fear, it would now be impracticable to procure. A critical history of English

translations of the Bible, might, however, be yet executed in a manner much superior to any existing work of that description.

On the value and utility of the publication before us, it is unnecessary for us to expatiate. The purity of the text of the Bible, is a subject which possesses the highest degree of importance. This "Codex Criticus" presents in a condensed and commodious, and, what is of no small consideration, cheap form, the results of Kennicott's and De Rossi's labours in sacred criticism. To many persons, it will be an excellent substitute for their very costly productions; to others, it will exhibit in a convenient manner the arrangements and corrections properly available in the construction of a complete edition of the Hebrew Bible. It may have also the good effect of leading some worthy persons to dismiss their fears for the integrity of the Scriptures. Mr. Hamilton has executed his task with ability and care. His leanings are uniformly of the cautious kind. Conjectural criticism he altogether discards; and though he may not perhaps give satisfaction to every critical reader in respect to his omission of some emendations which have been adopted by other Editors, (as in the case of the repetitions which are found in the Samaritan Pentateuch,) he has furnished an excellent specimen of a critical edition of the Hebrew Bible, which will be thankfully accepted by scholars. We trust that it will be the means of exciting an interest in the object, gratifying to the learned and respectable Editor, and conducive to the accomplishment of the undertaking which he recommends.

Art. III. *Christian Fellowship*, or the Church-member's Guide: to which is added, a Pastoral Charge, delivered to the Rev. Thomas James. By J. A. James. 12mo. pp. 242. Price 5s. Birmingham. 1822.

WE anticipate nothing but good, and great good, from the free and full discussion of every principle involved in either the sentiments or the practice of Protestant Dissenting Churches. Objections are brought against their constitution and mode of proceeding: let them be fairly met. Practical evils exist: let them be acknowledged, and the remedy, if there be one, pointed out. It may possibly be found, that a departure from the very principles charged with originating those evils, is the cause of their existence.

A work of this kind was much wanted, and that part of the religious public for whose use this manual has been prepared, are much indebted to Mr. James for supplying the deficiency.

Scarcely any one in the present day, we apprehend, except he be a minister, thinks of inquiring after Owen's Eshcol; and the admirable work to which Mr. James refers, "Social Religion exemplified," the best book on the subject, is rarely to be met with. Something was wanting, written in a popular style, and embracing questions which take their rise in the existing circumstances of society. Above all, it was desirable to attract attention to the subject, and to render it interesting to general readers; and this, Mr. James's treatise is well adapted to accomplish.

Agreeing with our Author in his general principles, and warmly approving both of the design and the execution of his work, we deem it unnecessary to qualify this favourable opinion by any exceptions referring to particular statements. Into these we do not consider it as our province to enter; and, indeed, it would lead us into discussions far too wide and complicated. The volume abounds with most salutary advice, the effect of which we should be sorry to weaken by anticipating the objections that may and will be made to the freedom and fidelity of some of the Author's remarks. We shall, therefore, merely select some passages as specimens of the work, after offering a few desultory remarks on the subjects to which they relate.

The first point which requires to be distinctly understood, and respecting which our congregations have a right to expect more explicit information from the pulpit than they are in the habit of receiving, is the object of Christian fellowship. For want of clear information on this head, there is, both before and after admission, in the minds of many persons, a certain mystic obscurity hanging over the subject, which either repels them from seeking for admission, or fills them with disquiet. Christian churches have no mysteries, no *adyta*, no free-mason's secrets. It is a pernicious policy which would exalt plain duties into secret rites, and transform the simple institutions of the Gospel into enigmas. The duty of joining a Church resolves itself simply into the duty of making a profession of religion. We should prefer to sum up, in this brief statement, the several views which Mr. James has taken of the design of Church-fellowship. 'Fellowship,' he very justly remarks, 'is the instituted way of making a public profession of the faith and hope of the Gospel.' This idea seems to us to include the remaining heads, which are either identical propositions or consequences. If it is asked whether an attendance on Divine worship, is not a profession of religion, we scruple not to reply in the negative. It is not a profession, because it is not what the word implies,— *confession*, a public avowal of faith before

men. It is not considered as such by the irreligious. A mere attendance at a place of worship, except under particular circumstances, brings on a man no reproach from the scoffer, is not an offence against the world. It implies nothing decisive on the part of the individual. It is the common practice of men of every shade of decent character,—of men who would be startled at the idea of making any avowal or confession of their belief by so doing. If it is not so considered by the world, still less can it be by the church. By its members, an attendance on Divine worship, which stops short of an observance of other Christian duties, must be viewed as the opposite of a confession, as a tacit refusal to comply with the laws of Christ, as an act at variance with the Christian character. The individual himself may be well thought of, may even be highly esteemed. It would be the height of injustice and bigotry, to doubt the piety of many such persons. They are Christians; still, they are not professors of the religion of Christ: they believe, but they do not confess. Their faith may be genuine, but their practice is defective. If this is not true, then Christian fellowship is no duty, all obligation vanishes, and the whole thing is a delusion.

We hold, then, that it is the duty of every man to whom the Gospel comes as a Divine message, to believe it, and, on his believing, to make a confession of that belief, by voluntarily uniting himself to some part of the visible Church. In this statement, Episcopalians and Congregationalists alike concur.* The privileges of Church-membership, Mr. James states to be, 1. The participation of the Lord's Supper. 2. The right of assisting in the choice of a pastor, the election of deacons, and the admission and exclusion of members. 3. The advantage of pastoral oversight and supplication. 4. The watchfulness, sympathy, and prayers of the church. These privileges, however, are not the ground on which the obligation of church-fellowship rests. With many persons, joining a church is submitted to, merely in order to qualify for participating in the Lord's Supper, which is felt to be a duty. But either a public profession, or confession, is a duty independently of this, and previously to it, or, the general practice of the whole Church is, and ever has been, totally wrong. For if it be not a duty, since participating in the Lord's Supper is a duty, then, in making that which is no duty, a barrier to the performance of that which is one, the Church would stand convicted of imposing a human regulation as a condition of obedience to a Divine law. It would be no

* See Conder on Nonconformity, (12mo.) p. 120.

valid apology for this, that every society has a right to make its own laws; for a Christian society has no such unqualified right: it has no legislative prerogative. Whatever regulations have not for their sole object, to carry into execution the laws of Christ, are, we are prepared to maintain most explicitly, schismatical and sinful. Nothing can lawfully be required as a condition of partaking of the Lord's Supper by any Church, which is not a previous duty. The public profession of Christian belief *is* a duty; otherwise it were wrong to insist on it as a term of communion.

As to the other privileges of Church-membership, we should be cautious how we confound, or even class, those which are external, and local, and positive, with such as are moral and universal. The right of assisting in the choice of a pastor, is substantially exercised by many who are not Church-members: whether this is orderly or not, is another matter; such is the fact. It is a privilege of which every man in truth avails himself, in choosing at what place of worship, or on what minister, he shall attend. Further, it is a privilege which can only occasionally be exercised by the members of a church collectively; and it is an unhappy occasion which gives room for it. The privilege of choosing deacons, and that of excluding members, are of a similar description: the admission of members, though it requires the sanction of the body, is more properly the act and privilege of the pastor.

But, with regard to such privileges as are common to the Catholic Church, which arise out of its constitution and design, and have reference to objects purely spiritual; such as the oversight of the pastor, the aid and sympathy of the brotherhood, and the prayers of the Church; these, let it be remembered, are no otherwise connected with joining a church, than as being brought into contact with society, is, in the nature of things, necessary in order to a man's partaking of the advantages arising from social intercourse. It is not as a member of a particular church, but as a Christian, that he is entitled to those privileges; and to the ascertaining of this fact, the province of the church is limited. His joining that church does not originate his claim: it only brings it within the cognizance of the body. In point of fact, these very privileges are generally conceded to many persons out of the pale of church-communion: the prayers of the church, the oversight and sympathy of the pastor, are extended to members of the congregation, whose characters are amiable and pious, notwithstanding they have not openly confessed themselves to be disciples of Christ. And who will maintain that it ought to be withheld from such persons? It is not for the church to

withhold from them its sympathy, or for the pastor to deny his ministerial services to any of his hearers, although they may not have recognised the pastoral authority. If, in their public capacity, the officers and members of the society, cannot with propriety recognise as a brother him who has never professed himself a believer and a disciple, nothing can justify their withholding from him any office of Christian kindness, any expression of sympathy, or any spiritual aid. His having been received into their communion, would indeed strengthen his claim to such services, inasmuch as it would give him the hold of a positive engagement on every member; but it would not originate his claim as a man and a Christian to the privileges he sought.

The privileges of Church-membership are the privileges of Christian society; and Churches were originally formed only to secure and to promote those social objects—to bring Christians as Christians more closely together, to make them known to each other in that character, and to bind them by positive engagements to neighbourly offices, religious communion, and brotherly kindness. Partaking of the Lord's Supper is not fulfilling the design of a church. The objects we have enumerated, may, it has been said, be attained without becoming members of any church. Christian fellowship is realised among persons bound together by no such tie, while churches exist, in which no intercommunion of kindness takes place. We grant this. But the anomalies which present themselves in the Christian world under the present circumstances of the Church, are not to be pleaded as making against the wisdom or the utility of Divine institutions; nor do they extinguish our obligation to observe them. Wherever Christian fellowship is substantially exercised, there is a Church; nor does that congregation, however duly organised, deserve the name, in which that object is not realised. By Christian fellowship, we mean, not, of course, that which is impracticable,—habits of intimate association with each and every member; nor that which is undesirable,—tea-drinking visits, or a gossiping intrusion into each other's concerns; but a feeling of common interest, which levels no distinctions that ought to be preserved inviolate, which binds together the rich and the poor without confounding them. The Society of Friends exhibit this primitive species of association in a manner which claims our admiration, and which might serve as a model to other bodies. The United Brethren also are in this respect a truly primitive Church. The principles of Congregational Churches are not less adapted to secure the same ends, were they but followed out in our practice. But, unhappily, as sects become less sectarian, they too generally

become in this respect less Christian, losing, as they expand, the principle of cohesion. We must be banded in little closed-packed, separate, strait-laced detachments, marked with some common badge, or identified by some common reproach, to feel towards each other as brethren. And yet, our becoming members of any such community does not originate any new duties: it only renders more binding, by virtue of our own voluntary engagement, the duties attaching to us as professed Christians,—duties from which our not being members of a church cannot discharge us; which relate to the whole body of the faithful, and not more specifically to any one sect, or to any one part of that sect, than to another, except as by our own voluntary engagement, or by the circumstances of acquaintance and neighbourhood, we are brought more immediately into contact with its members.

Some excellent hints occur in Mr. James's sixth chapter on the 'Duties of Church-members towards each other.' Of those which class under the general duty of Brotherly Love, are specified. 1. That of cherishing a peculiar complacency in our fellow members as the objects of Divine love. 2. The duty of bearing one another's burdens. 3. Visiting our brethren in their affliction. 'Probably,' says Mr. James, 'there 'is no duty more neglected than this.'

'How many are there, now bearing the Christian name, who scarcely ever yet paid one visit to the bed-side of a suffering brother! Shame and disgrace upon such professors! Let *them* not expect to hear the Saviour say, "I was sick, and *ye* visited me." '

4. The duty of prayer for one another, and 5. Pecuniary relief, are next enumerated. The Author adds:

'6. Forbearance is a great part of love. (Eph. iv. 2.) In a Christian Church, especially where it is of considerable magnitude, we must expect to find a very great diversity of character. There are all the gradations of intellect, and all the varieties of temper. In such cases great forbearance is absolutely essential to the preservation of harmony and peace. The strong must bear with the infirmities of the weak. Christians of great attainments in knowledge should not in their hearts despise, nor in their conduct ridicule, the feeble conceptions of those who are babes in Christ: but most meekly correct their errors and most kindly instruct their ignorance. This is love. In very many persons there will unhappily be found some things, which, although they by no means affect the reality and sincerity of their religion, considerably diminish its lustre, and have a tendency, without the caution of love, to disturb our communion with them. Some have a forward and obtrusive manner, others are talkative, others indulge a complaining, whining, begging disposition; others are abrupt almost to rudeness in their address; these and many more are the spots of

God's children, with which we are sometimes so much displeased, as to feel an alienation of heart from the subjects of them, although we have no doubt of their real piety. Now here is room for the exercise of love. These are the cases in which we are to employ that charity which covereth all things. Are we to love only amiable christians? Perhaps after all, in the substantial parts of religion, these rough characters far excel others, whom courtesy and amiableness have carried to the highest degree of polish. I do not say we are to love these individuals *for* their peculiarities, but *in spite* of them. Not on their own account, but for Christ's sake, to whom they belong. And what can be a greater proof of our affection for him, than to love an unlovely individual on his account?' pp. 68, 9.

The directions relating to the duty of cultivating peace and harmony, are highly deserving of serious attention both in and out of Church-communities. There is much sound wisdom in the following caution.

'Sometimes when persons have received a supposed offence, *they will endeavour to gain information from others in a circuitous and clandestine manner*, in order, as they think, to conduct the affair with prudence. This is crooked policy, and rarely succeeds. It is next to impossible to creep with a step so soft, and to speak with a voice so muffled, as to escape detection; and if the individual surprise us in the act of ferreting into holes and corners for evidence, it will be sure to excite his indignation and disgust. No, *go to him at* ONCE, AND ALONE. This is the command of scripture, and it is approved by reason. This single admonition is worth all the volumes that philosophy ever wrote, and ought to be inscribed in letters of gold. It cannot be too often repeated, nor can too much stress be laid upon it. Third persons, whose ears are ever open to catch reports, should be avoided as the plague; *they* are the mischief-makers and quarrel-mongers, and are the pests of our churches.' p. 75.

In cautioning Christians not to exact unreasonable concession, Mr. James very justly remarks, that

'A revengeful spirit is often as effectually gratified by imposing hard and humiliating terms of reconciliation, as it possibly could be by making the severest retaliation. No offender is so severely punished as he who is obliged to degrade himself in order to obtain a pardon. And as all revenge is unlawful, we should be extremely careful not to gratify it at the very time and by the manner in which we are dispensing pardon.....When suitable acknowledgements are made, the act of forgiveness is no longer optional with us.'

There is a variety of admirable remarks and suggestions in the close of this chapter, which we must refrain from more particularly adverting to.

In chap. viii. on the duties of members in their respective stations, occur some excellent remarks on the subject of the

Duties of Deacons. We are by no means satisfied, however, with the manner in which Mr. James passes over the paramount obligation (for such we must consider it) of their providing for the equitable maintenance of the minister. Justice is a duty which takes the precedence even of charity; and the alms of a church are an abomination, if attended by a disregard of a prior debt. On this subject, we beg to recommend to our Author the reconsideration of the hints thrown out in Mr. Bennett's Sermon on the Support of the Ministry*. With regard, also, to the qualifications of Deacons, while we fully agree with him that all the scriptural requisites, as specified by St. Paul, ought to be embodied in each individual, we must add, that to require in every deacon all the qualifications which it is desirable that all should possess, would be, in many cases, to deprive the church of the services of most efficient and exemplary persons, yet deficient in some one requisite or other; and, under some circumstances, to preclude the office from being filled up at all.

No part of the work is more valuable, or more likely to be useful, than that which treats of the causes of schisms. Mr. James has handled this delicate subject with great impartiality and propriety; and both ministers and churches may profit by attending to his Hints. A volume now on our table, contains a striking illustration of one of his remarks, namely, that the existence of an antinomian spirit is a fruitful source of schism in our churches, and that it is generally to be traced to the pulpit as its cause. A worthy clergyman, a contemporary of Mr. Romaine's, had for some time allowed himself to dilate too exclusively in his sermons, on the privileges of the elect, to the neglect of practical exhortation. On having pointed out to him the danger of leading his flock into Antinomian error, he is said to have verged too much on the opposite extreme, and many of his congregation in consequence withdrew their attendance. 'How 'can I blame them,' said the good man, 'when I neither taught 'them their duty to God or to man? Preaching doctrine, doc-'trine perpetually, was the likely way to make them at length 'forget their duty to me.' The seceders soon fell to quarreling among themselves, and fresh subdivisions took place; on which their former pastor pithily observed: 'Schism is their sin, and 'schism will be their punishment.'

Mr. James touches but slightly, nor did the immediate design of his work require him to do more, on the duties of Church-members in their collective capacity, towards other societies of

* Eclectic Review for April, 1822. p. 366.

the same denomination. We are glad to notice so express a disclaiming of the principle of foreign interference or control. We can have no objection to the following statement.

'3. We should co-operate with neighbouring churches for promoting the spread of the gospel, either by local or general institutions.

'Many objects, of vast importance to the spread of the gospel in the world, can be accomplished by the *union* of churches, which cannot be effected without it. Union is power. Places of worship may be opened, the faithful ministry of the word introduced, and churches planted in dark benighted villages; while all the grand and noble institutions organised to save a perishing world, may by this means receive additional support. United fires brighten each other's blaze, and increase each other's intensity; and thus the association of churches, enkindles each other's zeal, and provokes one another to love and to good works. Nor is *zeal* the only christian virtue promoted by such unions; brotherly *love* is cherished and excited. The presence of messengers from other churches at the annual meetings of our societies, produces a friendly feeling and brotherly interest, not unlike that which a family experiences, when gathered together at their christmas party. One great end of assembling the males of the Jewish nation three times a year before the ark, was to keep up a brotherly feeling between the different and distant parts of the nation. Nothing is so likely to cherish the fire of love, as the fuel supplied by works of zeal.

'4. We should be willing to give, and receive *advice* in cases of difficulty and importance.

'Of course the independence of the churches, and the right of private judgment, should be vigilantly watched, and sacredly preserved. We have no dominion over each other's conduct, any more than over each other's faith. The idea of control, is as repugnant to revelation, as it is to reason. And we are to resist unto blood, striving against the usurpation of foreign compulsory interference. But *advice* does not imply control. The dread which has been felt of the simple act of one church's asking the advice of a neighbouring minister, or an association of ministers, in cases of extreme difficulty, discovers a fear of domination, which is perfectly childish. How consonant with all the dictates of reason, and all the proceedings of civil life, is it, for two parties in a state of litigation, to ask the opinion of a third; or for one individual in difficulty, to solicit the advice of another. When a minister and his flock are in some critical situation, let them jointly agree to lay their affairs before some two or three neighbouring ministers and laymen of sound judgment, for counsel and direction; and how often by this simple, rational, scriptural process, would a society be brought back from the brink of ruin to peace and safety. But what if they should not take the advice thus given? They must then be left to themselves, and would be but where they were before. The disposition which scorns to ask, and refuses to take advice, savours far more of the pride of independence, than the love of peace; and of the temper which courts interminable anarchy,

rather than be indebted for the restoration of order, to the opinions and persuasions of another. Men which stand out of the mist of passion, can see more clearly than those enveloped in the fog.'

pp. 97—99.

At the same time, the old saw, 'all depends upon circumstances,' is particularly applicable in this matter of advice. A question of difficulty may be a very proper subject for reference: a question of variance or litigation is seldom determinable by advice. If a minister and his flock are at issue, the attempt to reconcile them is something like interfering between man and wife. A minister's usefulness is gone when he has forfeited his pastoral authority. But, on the first formation of a church, on the settlement of a new pastor, or when a church is destitute of a pastor,—under any circumstances, in fact, but those of internal dissention, the advice of other associate churches may perhaps be of essential benefit. We warmly participate in Mr. James's anxiety to see a closer union realized among congregational churches. Independence is an unhappy term if it leads (as we fear it too often has led) persons to look upon societies so characterised as therefore isolated. The independence of our churches ought to be regarded as, after all, only a means in order to an end,—a right in order to a duty; the end, being the purity and spirituality of the particular association, the duty, union with the whole body. But how is this union to be promoted? It seems to us, that the essential idea conveyed by the word union, is that of moral cohesion arising from the influence of common sentiments and interests. Now, if we wish to see the Dissenting community, as such, bound up into a more visible union, it must be by bringing more into view Dissenting principles, by making them better understood, and by interesting Dissenters in them. God forbid that Dissenters should become more sectarian in their spirit! As their principles become more operative, they will rather become less so; for, in proportion as a man holds fast what he himself deems right, will he feel able to meet those of other opinions with candour and calmness. Bigotry is doubly a crime in a Dissenter. But, while we wish to see neither a sectarian nor a corporation feeling springing up in our churches, and would deprecate that *esprit de corps* which has its origin in jealousy for the secular interests of a party, we do wish to see revived that feeling which, in the days of our forefathers, bound together the members of our churches in no nominal or imaginary fellowship, and bound churches to each other. This, it appears to us, will be best effected, not by any mere schemes of association, or theories of union, but by endeavouring to interest the members of churches in the fundamental principles of their as-

sociation. This must be done by exhibiting them familiarly, not in a controversial or detached form, but blended and harmonizing with all the other parts of the revealed scheme of faith and duty. Let the principles of Dissent appear to be, what they really are, the principles of Christianity consistently followed out into practice; the only principles on which the evangelization of the world can consistently proceed. Let those subjects be rendered interesting by alliance with the great themes of Christian duty, which are now repulsive through their dry, and secular, and abstract character. Let not questions of church-government or church-communion ever be held up as possessing any interest or importance for their own sake, but uniformly in connexion with the great ends proposed by all schemes of government that can have place in the Christian Church. Let the value of the shell be placed wholly in its preservation of the kernel; individual rights being shewn to be valuable, chiefly as they are necessary to the discharge of personal and social duties. In this way we would have Dissenting principles pressed home on the members of our churches, and instilled into our children. And then, when they should come to feel an interest in these as the best means of realizing the designs of Christianity, not only would our churches cohere better within themselves, but churches with churches would be drawn more closely together, from the operation of common principles, and a sense of mutual interest.

Then, perhaps, some comprehensive scheme of association, which should tell the world more distinctly, that, as Congregationalists holding the faith of the New Testament and of the Reformers, we are one body, though acknowledging no monarchical, prelatical, or synodical head, might be of advantage. Such an outward unity as is necessary to having one common organ, seems to be desirable. It is only when the internal constitution and discipline of churches are interfered with, that the power of any delegated or presiding body becomes dangerous. Our Congregational Boards, Red Cross Street Association, Protestant Association, &c. are attempts to realize such a union; but, having been adopted as expedients to meet particular exigencies, or else being merely local and partial in their character, they are all defective, and, in some respects, objectionable. Though they have done much good, and deserve the gratitude of the body, they serve to indicate what is necessary, and to keep alive a sense of what is desirable, rather than supersede a plan of Congregational Union, founded on unity of theological sentiment and an attachment to common principles.

Art. IV. *Europe and America, in* 1821 ; with an Explanation of the Plan laid before the Cortes of Spain, for the Recognition of the Independence of South America. Translated from the French of the Abbé de Pradt, by J. D. Williams. 2 vols. 8vo. pp. 898. Price 18s. London, 1822.

THE Abbé de Pradt is well known as a clever, but rapid and superficial writer on the liberal side of general politics. He watches events with a keen and comprehensive glance, and reasons on them, if not with profundity, at least with dexterity, spirit, and plausibility. His connexion with the French Emperor afforded him opportunities of marking the character and actions of that extraordinary man, of which he has availed himself, to give interest and effect to his different publications by the insertion of characteristic anecdotes; and in the present work he has successfully adopted the same plan. In fact, the most attractive portion of these volumes consists in the frequent references to the conduct and policy of Napoleon; too much of the rest being eked out by that vague and rambling sort of discussion which leads to no specific conclusion, and serves merely as a vehicle for opinions and descriptions, without tending to the establishment of principles, or the real elucidation of events. M. de Pradt, indeed, makes a mighty parade of his inductions and simplifications, and congratulates himself on the skill with which he has found his way through the embarrassing mass of circumstances which pressed upon his attention, to the following oracular results.

'1st. That all the present questions, in every part of the world, relate to the Social Contract.

'2nd. That an absolute and direct contradiction exists between the different parties, upon fundamental points.

'3rd. That it was impossible that the former Ministry' (of France) 'could sustain the necessary consequences of its own system.'

It is quite impossible for us even to attempt an analysis of the Abbé's lively gossip. Although we have been amused by it, we cannot say that our edification and our gratification have run parallel with each other. We shall best convey to our readers a general notion of the character of the work, by adverting to its leading topics. He sets out with an attack on the selfish policy which prompted the Congress of Vienna to destroy the balance of Europe, by giving Poland to Russia, Italy to Austria, and by placing the territory of Prussia in contact with the French frontier. 'These three great Powers,' he says, 'mutually supporting each other, and always ready with fifteen 'hundred thousand bayonets, to engage in a *va-tout*, have thrown 'over Europe a net of iron.' Making every allowance for the

exaggerations of this representation, there is in it much of unquestionable truth. At the same time it should not be forgotten, that this Northern federation is opposed by the power and superior energy of the constitutional nations of the South. At the first signal of war between Austria and France, Italy will throw itself into the arms of the latter; and we suspect that the Tsar will henceforward be less diposed to trust his Muscovites among the contagious heresies of popular governments.

M. de Pradt discovers, in 'the elements of power of the 'northern nations, principles of strength and durability, far 'superior to those with which Napoleon was invested.' We doubt this. The Court of Vienna cannot have witnessed without extreme apprehension, the extension of the Russian frontier until it infringes upon her own; and the continual demonstrations of Russia on the side of Turkey, must keep alive this spirit of jealousy. Moldavia and Wallachia guard the right flank of the Austrian front towards Poland; and when the troops of the Tsar shall have turned the Carpathians, they will be posted on the rear of the Austrian territory. Under these circumstances, to say nothing of the ambiguous and insecure position of Prussia, it seems to us that the triple confederacy, instead of 'principles of strength and durability,' contains within itself the elements of inevitable solution. We are persuaded that the passage of the Donau by the armies of Alexander, would be the signal for the immediate rupture of an alliance originally formed under the terror of the arms of Napoleon, and since maintained by the fear of popular insurrection.

Nor can we accede to the assertion, that 'England is indi-'vidually nothing upon the Continent;' that 'her only influence 'there is from the subsidies she can furnish.' This source of influence is, we should suppose, by this time, nearly exhausted; but the fleets and armies of England would throw an immense weight into the scale of any belligerent power. In the event of war between Sweden and Russia, an English squadron in the Baltic would be of incalculable annoyance to the latter. Putting out of the question the possibility of our maintaining war as principals, an auxiliary army of Englishmen might have secured the independence of Italy, would, at this moment, secure the liberties of Greece, or, in probable futurity, may again range triumphant from Lisbon to the Pyrennees.

In the same peremptory way does the Abbé affirm the absolute nullity of France in Continental politics.

'A chain of fortifications extending from Ostend to Basle, isolate her from the rest of the continent, and will render an egress from her own states impossible. Henceforth the height of her ambition will be,

to be able to offer to the ingress of others, as effective an opposition as she finds to her own.'

We do not understand this. When France rushed forward from her own iron frontier, during the revolutionary war, we are not aware that the fortified towns which lay in her way, interposed any insurmountable barrier to her progress. She was then, nearly as much as at present, hemmed in by citadels and fortified posts; yet, she forced or turned them all. Neither Maestricht, nor Bergen-op-Zoom, nor Luxemburg, nor Ehrenbreitstein, nor Mayence, nor Magdeburg, nor Ulm, nor Dantzic, nor Warsaw, nor Dunabourg, prevented her from passing the lines, traced both by nature and art, of the Meuse, the Rhine, the Elbe, the Danube, the Vistula, or the Niemen. And now that her weapons are of a higher temper and a finer edge than they were at that time, what is to prevent her from renewing a part, at least, of her former achievements? Of the men of Jemappes and Marengo, few probably survive; and the campaigns of Moscow and Leipsic made strange havoc among the brigades of Austerlitz and Jena; but there still remains a powerful remnant of those choice spirits who, at Montmirail and Ligny, held the fate of the day in suspense, and stood for victory when common valour would have fought only to secure honour to its defeat.

We are, however, happy to agree with our Author in his conviction, that 'two thirds of the European population,' are filled with abhorrence of arbitrary rule, and with restless desire for the establishment of constitutional governments. Nothing but this can rescue Europe from civil strife and miserable anarchy; nothing short of this can give to the world the blessings of rational liberty and religious knowledge. Too large a portion of Europe enjoys this privilege in a greater or a less degree, not to make it an object of attention and anxious wishes to the remainder. Sweden, Norway, England, Holland, France, Southern Germany, Switzerland, Spain, and Portugal, now possess governments which recognise a representative system; and though they may be somewhat inferior to the absolute monarchies in numerical strength, they are incomparably more powerful in intellectual energy. On the whole, then, though we are aware of much cause for anxiety, we see none for despondency. The noblest feelings and interests of the human race, are ranged against selfish and lawless power, and we cannot suffer ourselves to doubt of the issue. The conflict, whenever it may take place, must terminate in glory to God, and happiness to man.

'The question may now perhaps be put to me, Whether Prussia,

as well as the rest of Germany, will remain in the state, with respect to the constitutional system, in which the Congresses desire to maintain her and the rest of the world? After having well considered the geographical, commercial, industrious, intellectual, and constitutional state of Germany, this is my answer: Look at the state of civilization, and at that of the country in which the Congresses wish to carry their anticonstitutional prohibitions into effect, if the new order of societies does not press upon them with all its weight: begin, by clearly ascertaining this point, and if it be well proved, if you do not then find the means of raising a barrier of a hundred times the height and thickness of the Chinese wall between the already existing constitutions and those parts of Germany, which are still in the power of the absolute; if these countries read, learn and discuss what is written and done in Spain, France, America, Germany and Greece, if you do not stop the traveller on the frontiers, if you do not close all the schools and burn all the libraries, if you suffer the instruments of the press, and even the remembrance of this art to remain, that is to say, if you do not deprive human nature of the faculty of memory, annihilate science, the learned and all the enjoyments that commerce provides, if you do not sap the foundation of the temple of arts, then I am aware of what will happen to Germany and to you; if you are ignorant of it, it is not my fault, for it is long since I began to tell you of it. Do not ask me to fix the hour, for in our days it is like unto the thief in Scripture, who comes when he is least expected. I did not point out the hour of America, but that did not prevent it striking; the same will happen with yours. Hers has passed more easily, more speedily and more completely, than I ventured to predict; yours will occur in the same way; accept it, and insure to yourself the merit of doing it with a good grace, and prevent at least the disgrace of a resistance, of which every thing demonstrates the uselessness, and which this inutility renders the more inexcusable.' Vol. II. pp. 45–47.

In his observations on the state of England during the last year, the Abbé directs his views principally to three great points; Lord Castlereagh's Circular in contradiction of the principles asserted at the Congress of Troppau, the rejection of Catholic Emancipation, and the death of the Queen with its results. He represents England as containing 'a nation of 'pensioners, surmounted by a small number of large 'proprietors,' and asserts that, in consequence of the obvious danger of this relative position of the two main classes of society, those who feel themselves threatened by it, have coalesced, and, forming the majority of the two Houses of Parliament, have virtually obliterated the ancient distinction of aristocratical and democratical branches. Hence, too, he says, they have ranged themselves on the side of Government, strengthening it on all occasions in return for the protection which they receive; and this alliance is secured by the conviction which the contracting parties feel, that, without each

others' assistance, they must inevitably fall. This state of things he represents as having given rise to the *Radicals*, who,

'not being able to effect any thing by simple constitutional methods, which leave them always in a certain minority, have appealed to the non-proprietary part of the nation, and have exhibited to it this coalition of the houses and of the executive authority, as the source of the evil which must be got rid of, in order to succeed in remedying the evil itself. The Constitution has been evidently defaced by the concentration of property and the continuance of its action, and of its connexion with the government. England is indebted to the proprietary aristocracy for the destruction of her Constitution; the continuance of the same spring will cause her to deviate from it more and more every day. We thus see England inclining towards aristocracy and regal power, and absenting herself from the spirit of the Constitution of 1688. If those who contributed to it, and who were skilful enough to extract from it the least imperfect model of government that has ever existed among men, could re-appear in our days, they would not be able to recognise the England which they had placed upon a triple basis, and cemented by a common tie. Properly speaking, there no longer exists more than one (estate) in England, and instead of a bond, there is only antipathy and a tendency to overthrow. The equilibrium has been destroyed, and the tie broken. The military state has, in this country as well as every where else, experienced a great increase by the war; before the war it was not numerous, it was more colonial than indigenous to England, and did not enjoy the same degree of consideration as the navy, the principal defence of the country. This relative position has been changed in England; the military spirit has taken root there, the troops have become numerous, victory has swelled their hearts, a long absence from the country, their continual living under a standard, has separated them from the inhabitants of the towns, whom the soldiers always end by despising: in time, soldiers become more the soldiers of Cæsar than of Rome, more affected by the presence of the chief who is present to their sight, than by the image of the town which is far off. With the assistance of this inclination, which is common to the soldiers of all countries, and which often renders them as dangerous to the citizen as to the enemy, (and which is one great reason for keeping up as few as possible,) they have been able and have carried things into execution in England, which, in other times, would have been looked closer into. Camps have been formed near London; they have endeavoured to intimidate the people by the sight of an armed force, and have sought in this country, as in others, to infuse a spirit into the soldiers, different from that of the citizen; to inspire him with a feeling of superiority over the other, and to make him look upon himself as the instrument destined to repress the innate inclination of the people to insubordination. As the master of the soldiers is the master of the State, they have neglected nothing to assure themselves of the former, in order to remain masters of the latter. It is thus no longer Old England that lives in the England we see; it is a new England, arisen, like the rest of the world, from the

crucible of the revolution; she has not escaped any more than the rest, or than all the rest will still be able to avoid.' Vol. II. pp. 51—53.

We cite these passages simply as expressing the opinions of an observant foreigner on the present state of England, without deeming it expedient to make ourselves parties in the discussion. On the Catholic Question he is eloquent, censuring the impolicy of its opponents in the strongest terms. In his observations on the death and funeral of the Queen, he uses the keenest language of contempt and reprehension in reference to the conduct of Ministers, charging them with having, without adequate cause, 'by means of the exhibition and re-'exhibition of soldiers, compelled the people to seek and to 'find the means of annihilating them.'

'The Government was aware of the inutility of opposition, as also of the absence of all danger, in permitting that which was desired. It persisted, took its measures, displayed its ordinary means of force, but all in vain. The soldiers, overwhelmed by the pressure of the multitude, became immovable, were deprived of the use of their arms. The flood of the population of a colossal capital filled immense streets, which were choaked up in several places in such a manner, as to impede the march of the troops, and renewed in London the scene of the famous days of the barricadoes, which were employed, with similar success, against the troops of Henry the IIId, and of Ann of Austria. Thus has the population of great towns been taught, that it is always in their power to render the movements of troops, which assume a menacing attitude in the midst of them, of no effect. This is a dangerous lesson: it furnishes Governments with serious subjects of reflection upon the employment of an armed force in populous towns, and should induce them to use the greatest precaution.

'The decease of the Queen is of little importance in comparison with this event, and she was perhaps never more fatal to her country, than on quitting it; one day has revenged her whole life; her departure resembled the farewell of Medea.' Vol. II. pp. 64, 5.

The chapter on the death of Napoleon has much interested us, from the vivacity and knowledge with which it is written. It contains a number of facts which tend to illustrate the character of the individual, and of important statements which throw light on the motives of his public conduct. From a circumstance mentioned in a note, it should seem that the disease of which he died, had been long in existence, though probably in a form nearly inert. He is said to have been subject to a cough, which 'sometimes had the appearance of con-'vulsions,' and to allay which, he took great quantities of medicated lozenges. He described it to the Abbé as 'a ner-'vous stomachic cough,' hereditary, and 'of no consequence.' The defeat and capture of the division of Vandamme, in the

battle of Culm,—a disaster which it has puzzled every admirer of the military genius of the Emperor to account for, since it seemed to shew a want of combination, and a deficiency of promptitude, never betrayed by him on any other occasion,—is explained by a sudden attack of 'vomiting,' arising from the same organic affection of the stomach. The army was victorious at Dresden; Vandamme had seized the passes, and taken an immense number of prisoners; Saint Cyr was pressing hard on the Allies; and the main army was about to follow up these successes by penetrating into Bohemia; when, as he was mounting his horse after breakfasting at Pirna, Napoleon was seized with this severe complaint. In consequence of this, no orders were given for the march of the army, and the twenty four hours during which he lay at Dresden incapable of motion, afforded the Allies ample time to annihilate the corps of Vandamme. M. de Pradt has taken considerable pains to adjust the character of this extraordinary person, and, on the whole, has done it successfully. He justly repels the preposterous prejudice that would charge cowardice on a general 'who has 'alone been exposed to more fire than Condé, Turenne, and 'Villars united together.' He speaks of him as a tender and indulgent husband and father; as most affectionate to his relatives; 'his kindred,' he emphatically remarks, 'were fatal to 'him;' as a sure friend and an excellent master. 'He was 'turbulent, but did not strike.'

'Napoleon was not only a man, as many men pretend, who only see half-way, but he was also a very great event. Whoever denies greatness to him, should profit by the occasion to deny genius to Rousseau: those whom he offends as a monument of history, have only to level Saint Peter's at Rome to the ground. By whom then will this difficult, and almost impracticable portrait be painted? This is a model which has not yet existed: where does the man exist, who will undertake this almost ideal novelty? Continued contrasts require striking colours, but they must be distributed wisely, so that oppositions may not become contradictions: the most devouring activity must be painted, accompanied by long intervals of rest, the most rapid execution by the most tardy decision in the most trivial matters; aptness, which accomplished every thing, realized every thing before the age which could have learnt any thing—the little games of a child, in the midst of plans and ideas which encircled and shook the globe—the tone of the *Camerade* succeeding without interval to those words of command, which spread silence over the earth—the *coup d'œil* that comprehended an immense extent, and the facility of descending to the minutest details—a memory that did not bend under the mass of names, of acts, and of the greatest variety of circumstances—a presence of mind, which reproduced in its proper colours, and in its natural state, whatever had once arrested its attention—the most violent agitation in the midst of the most profound

calm—an unalterable pulse in the midst of transports of the most violent rage—a philosophical contempt for grandeur, accompanied by the most ardent labours to acquire it—the most eminent wisdom with the falsest illusions—according to the English expression, generous as the sun, and able in calculation—magnificent as a king in his palace, and as economical as a Dutchman; recalling Montesquieu's observation with respect to Charlemagne, who, after having distributed the riches of the world, sold the vegetables out of his garden—wishing to touch realities, to ensure himself of them, and giving way to fictions; at once, Tacitus and Machiavel. He who would depict this model, must arrange his colours on the pallet, as Nature had arranged those inimical faculties, in a manner both harmonious and discordant; above all, he must touch upon the false chord, which always prevented a golden instrument from playing perfectly true, and which has troubled the harmony of the whole.' Vol. II. pp. 96—99.

The Abbé engages in an acute but rather whimsical inquiry respecting the historical artist who might best have succeeded in delineating the portrait of Napoleon. After rejecting Plutarch, Livy, Tacitus, de Retz, St. Simon, Brantome, Rhuliéres, Bossuet, and Massillon, he fixes at last upon Madame de Staël. He was himself much about the person of his master, and enjoyed ample opportunities of studying his private character, which is described as perfectly free from malignity. He was playful with his family, and when he had a child of his own, there were no limits to his sportiveness. These, it is observed, were not the habits of a man who cherished a malignant spirit. Some interesting details are given of an attempt to assassinate Napoleon, and of the negotiations with the Pope; the first from the communications of General Rapp; the second from the statements of M. Duvoisin, formerly Bishop of Nantz.

We have now given such a sketch of the leading features of this work, as will furnish our readers with a tolerably accurate estimate of its contents. That portion of it which relates to America, is inferior in importance: it abounds less with fact, and more with speculation. We shall refer to one more passage in the chapter entitled France.

'It cannot be doubted that the French discussions, both in importance and in form, have been greatly superior to the English debates, which have been trifling in importance, with the exception of the Irish Catholic question, and have displayed but little talent. The last session of the English Parliament, may be said to have been but one continued sanction or species of confirmation, of the ministerial propositions; instead of which, in France, they have encountered a lively opposition, and have only prevailed by means of the weight of the majority. The French tribune raised itself at the commencement, at the glorious time of the Constituent Assembly, to a level with the English one, and fre-

quently surpassed it; it ought hence to have taken warning, that a rival was creating in its neighbourhood, who would dispute its ancient honors, and would perhaps eclipse it. This tribune has been equal to the grandeur of its vocation, and threatens that of Westminster with a lasting eclipse, for, at least at present, there is no comparison between them. The subjects discussed in France are of much higher interest, and the manner of deliberation infinitely surpasses that of England in solemnity.' Vol. II. pp. 270, 271.

Surely there was never any thing written more absurdly at variance with truth than this! If M. de Pradt take his information from the French papers, we are sorry to find that they are so miserably or so dishonestly conducted. To say nothing of his apparent ignorance of the existence of an Opposition in the English Parliament, what shall we say to his preference of elaborate harangues carefully written and formally read from a species of pulpit, to the fervid and extemporaneous flow of an English senator? We suspect that the Abbé knows better, and that these absurdities were merely inserted *ad captandum*. Somewhat of a piece with this is the grave lamentation that Adam Smith and Sir Isaac Newton were not born in France!

Art. V. *Memoirs of the Life of Artemi, of Wagarschapat*, near Mount Ararat, in Armenia: from the original Armenian, written by Himself. 8vo. pp. 374. Price 12s. London. 1822.

THIS is a curious, and, on the whole, an entertaining book. Without placing the smallest reliance on the honesty or the veracity of Artemi, we are, notwithstanding, disposed to consider these memoirs as affording valuable illustrations of the manners and actual condition of a once powerful and prosperous race. The Armenians, oppressed by a double tyranny, the merciless exactions of their Mahommedan masters, and the municipal despotism of their own priests and influential men, emigrate in great numbers, and are found engaged in the mercantile profession all over the world, but especially in the various regions of the East. Artemi belongs to this class. Compelled by tyranny and persecution to leave his native land, he finally, after many casualties and hair-breadth escapes, found an asylum, and accumulated wealth, in Russia.

He was born on the 20th of April, 1774, in the town of Wagarschapat, near Mount Ararat, belonging to a celebrated Armenian convent, called Etschmiazyn, which signifies, 'The 'Advent of the Incarnate Son of God.' He lost his father at a very early age; but his mother, who had besides him a son and daughter, contrived to give him a learned education, which, in Armenian estimation, implies little more than the

ability to read and write. Her anxiety was, that her youngest and favourite son should acquire these distinguished gifts in order to qualify him for the ministrations of the church. His mother's ambition turned out, in the first instance, unfortunately for poor Artemi; for when, in his twelfth year, he exhibited his rare acquisitions, it excited so effectually the envy of the *Starschines* or principal men, whose own children had never received the slightest instruction, that he was beaten and driven home to his mother, who took the opportunity of narrating an abundantly romantic history of her own life. A series of persecutions followed: the fond parent was miserably scourged, and the young student compelled to work at vulgar labour. At length, he contrived to recommend himself to Karapet, Archimandrite of the convent, who took him into his service, and employed him chiefly in cookery; a science which occupied a high place in the opinion of that worthy ecclesiastic. Karapet is described as a very amiable person; but on one occasion, he was so exasperated at some blunder of his *protegé's*, that he dashed him on the pavement with such violence as to confine him for three months to his bed. This treatment and its consequences gave him a distaste to a convent life, which was not diminished by a smart application of the bastinado, administered by the holy fathers for the purpose of inducing him to remain. It failed in producing this effect; and the refractory subject was ignominiously dismissed to his former agricultural occupations under his old taskmasters. After two years' hard work in this way, he again procured admission into the convent as an apprentice to the art of book-binding.

During this era of his life, he was involved in a transaction which proves that, however brilliant his accomplishments might be in the reading and writing way, he was lamentably deficient in the higher qualifications of integrity and honour. He made acquaintance, one day on the road, with a person who, on learning his occupation, offered him a sheep and a horse if he would procure for him a copy of the regulations of the Patriarch Simon; and Artemi undertook the commission as readily as if the whole book property of the establishment had been vested in himself. He found about half a copy among the waste, and the remainder he purloined from an entire book, satisfying his conscience with the salvo, that 'the loss would 'scarcely be felt by the convent, whereas to a poor creature 'like himself, the acquisition of a sheep and a horse was of the 'highest importance.' The stranger was more than a man of his word; he gave, at different times, three sheep and the horse. His visits were always at night, and it afterwards appeared that he was the priest of a neighbouring village, a

notorious robber, a sort of Armenian Robin Hood or Friar Tuck, mingling the most benevolent actions with his depredations, and scattering his booty freely among the necessitous. No Armenian ecclesiastic can celebrate 'high mass' without having previously confessed his sins and received absolution. This eccentric personage, Msrach by name, was sometimes rudely rebuffed when he applied to his fellow-priests for that purpose. When thus repelled, Msrach never failed to use very significant threats, and when he had thus enforced compliance, his self-accusation was so fervent, and his contrition so deep, that 'his whole soul seemed to be dissolved in bitter 'tears;' much, no doubt, to the edification of the confessor, whom he had bullied into absolution,

Artemi's ill fate, or ill deserts, still pursued him. On a *fracas* taking place, which ended in the Khan of Erivan ordering a number of the towns-people to work on some fortifications which were erecting, he was fixed on as one of the detachment. The place where they were sent to labour, was much infested by venomous reptiles, and especially by one which is thus described.

'The *Morm* resembles the scorpion in shape, but has a soft hairy skin like a mouse, either reddish or black, or of some other colour. The *Morm* springs from the ground right at a person's face. It's venom is mortal.'

While in this situation, our Author's genius for getting into scrapes, procured him a severe beating from an intolerant Persian, who had overheard him reciting a hymn which accommodated Christians with a seat in Paradise. The approach of winter at length obtained him a respite. As the party were returning, Artemi was carried away by a torrent which his companions had safely crossed. He was with some difficulty saved by a Persian, and when he reached home, he found his mother in mourning for his supposed loss: his comrades, taking it for granted that he had been drowned in the stream, had, on their return, reported his death. On his way home, he observed on the sides of a rocky pass, several ruins or heaps of stones, and not far from them, two caverns, in one of which lay a quantity of human bones, connected with which is the following legend.

'About one hundred and fifty years ago, this cave was the residence of a man named David, who had the appearance of a hermit, and who was universally styled Artar, that is, the just, the righteous—a man who could not fail to go to Paradise. About this time a severe famine prevailed for upwards of three years, so that the people had already begun to eat all the animals otherwise reputed unclean. David, meanwhile, led a most exemplary life, and daily went to the

convent to join in the devotions of the monks. At length it happened, that previously to the holy week (Easter) one of the servants of the convent was sent round, as usual, to the neighbouring villages, to collect eggs. As he was passing David's cave, the hermit invited him to enter and rest himself. The monk went in; the hermit pressed him to sit down, and presently stepped out himself, as if he had something or other to do. His visitor in the mean time looked round the cave, discovered the pit with human bones in it, conceived a suspicion of his host, but could devise no other expedient for his deliverance, than to write with charcoal upon the upper garment which David had left behind, these words: "Release me from the cave—he devours men, and will devour me." The hermit had merely gone out for the purpose of looking round to satisfy himself that no person was near; he then quickly returned, seized the unfortunate monk, bound his hands and legs, gagged his mouth, and threw him into the pit. It was early in the morning; and luckily for his prisoner, he went the same day to divine service at the convent. He had no scruple to leave his cave, for such was the veneration paid to him, that not a creature would have presumed to enter without his special invitation: but when it was observed in the church what was written on his back, he was secured, and people were immediately dispatched to search the cave. The messengers drew the poor monk out of the pit, brought him back to the convent, and reported what a quantity of human bones they had discovered. It was known that during the famine many persons had disappeared in an unaccountable manner, and it was even conjectured that they had been killed and eaten. All suspicion now fell naturally enough upon the hermit; and at the first examination he confessed, that the bones found in his cave had really belonged to such missing persons, whose flesh he had devoured; that in the day-time he had invited them to enter, and had caught them in the night by means of heaps of stones placed in the nearest and most frequented footpaths; for when the passengers stumbled upon these stones in the dark, he could easily distinguish, by their rattling, whether it was one person or more; if the former, he went out to him, invited him to his cave with his usual hospitality, and in case the stranger refused the invitation, he sometimes killed him on the spot. After the matter had been thoroughly investigated, he was tied to a horse's tail and dragged about till, as the story goes, no part of him was left but the ears. From that time it has been customary for every passenger to add a stone to the heap.' pp. 101—3.

The winter, as not affording opportunity for agricultural labour, was spent by Artemi and his family in tolerable comfort. His brother married, and this event was followed by an infraction of a singular usage. Among the Armenians, the bride is not permitted, and sometimes the prohibition lasts for many years, to speak to any person excepting her husband and her servants: she does not partake of the family meal, but sits apart, and in her general intercourse, must express herself by signs. Artemi soon became tired of this mute system, and he

prevailed on his mother and brother to take off this irrational excommunication. In the following June, he undertook a journey to Baiasit. On his way, during the halt of the caravan at a village, he managed to puzzle a poor priest so completely by his superior knowledge of theology, that he obtained a bribe to silence, in the shape of 'an excellent supper and wine.' The praise of his prodigious learning having got abroad, accompanied with a report that he was, like Cœlebs, in search of a wife, 'the girls of the place,' he tells us with evident complacency, 'cast stolen glances' at him from 'beneath their 'veils,' 'thinking, no doubt,' he adds, 'to attract my notice.' His thoughts, however, as he honestly informs us, 'were 'occupied with a very different matter, and that was, how to 'spunge as much as possible upon the priest.' Pursuing his journey, he observed a large monument on an elevated site, which, on inquiry, he learned to be erected in commemoration of the name and death of a worthy Bishop, who, in passing through Baiasit, at a time when it was dreadfully infested with serpents, laid the reptiles under an interdict not to injure any inhabitant of the town, 'so long as he,' the Bishop, 'should 'retain all his teeth in his head.' A grand procession of snakes immediately took place, and the exorcist having quitted the town, the Pacha, in order to ensure the continuance of so valuable an exemption, sent after him a messenger with orders to take his head carefully off, that the teeth might be in no danger of decay from the accidents or diseases to which the members of the living individual are liable. To the memory of the saint thus hastily transferred to paradise, the Pacha very considerately erected a handsome monument.—The party halted for the night at

'the village of Gara-Bulach, or black spring, where we overtook our caravan, and passed the night with it. This village is situated at the extremity of the eminences over which we had to travel, and belongs to the district of Baiasit, in the province of Kurdustan. Their inhabitants, the Jasites, are a wandering tribe. In summer they rove about on the mountains, and in winter return to their village, which is their principal station, probably on account of the extraordinary excellence of the water of the Gara-Bulach, or the black spring. The Jasites are not Mahometans, nor is it known precisely what religion they profess. They speak Turkish, but have another language known only to their own tribe. They have no written characters, but have a particular class, consisting of scholars, who transmit their learning as a secret from father to son, each father revealing it to that son whom he deems the most worthy. They have many other singular customs that deserve to be mentioned. In taking an oath and in many other cases, they cross themselves like the Christians, but with this difference, that they fold their hands, raising only the middle fingers, which they place one against the other, and in

this manner make the sign of the cross. When they drink red wine, they lift it up with both hands, asserting that this wine is the blood of Christ, and if a drop of this blood happens to fall upon the ground, they lick the spot with their tongues. They are remarkably hospitable. Any Jasite would rather sacrifice himself and his family than betray his guest, or suffer any harm to befal him while he remains in his house. They are strictly forbidden to inveigh against the devil, and would perhaps almost put to death any one who should trangress in this particular; for, they say, the devil was once the next in rank to God; he was punished by him for his sin, expelled from heaven, and deprived of his angelic form; and, for aught we know, God may yet forgive him and restore him to his former dignity. Were you to draw a circle round a Jasite, whether sitting or standing, he would probably continue in the same posture without stirring till he died, unless you erased the circle, which, when any one has thus fixed him, he earnestly begs you to do. The origin and tendency of this practice are secrets known to themselves alone. They weep and lament over the dead forty days, sitting almost night and day for that period in the church-yard: nay, it is a fact, that some of them have abstained from food so long as to become quite emaciated, and to expire on the grave. What I have here said concerning the Jasites is universally known in our country, and I have myself witnessed and verified all these particulars. I have heard, moreover, that the Jasites, in commemoration of the three days passed by the people of Nineveh, after Jonah's denunciation, in imploring the Almighty to forgive their sins and to deliver them from the destruction which impended over their heads for their wickedness, in like manner devote three days every year to profound penance, sitting in their houses, and not only abstaining from every kind of food themselves, but even denying suck to their infants and food to their cattle during that time!!!'

pp. 113—15.

At length, Artemi reached Baiasit, where he witnessed a specimen of Turkish justice which very much increased his inclination to return home. Manuk Aga, one of the most respectable inhabitants of the town, had purchased an article of wearing apparel which had been previously cheapened by the son of the Pacha. Exasperated that a wealthy subject should obtain that for which so great a man was either unable or unwilling to give a fair price, the latter complained to his father, who, without any hesitation, ordered Manuk Aga to be hanged for the alleged insult to the young tyrant. A strange and not very credible story follows, of a female martyr, who, after passing through many vicissitudes, was tortured and stoned to death by the Pacha of Baiasit, in revenge for her resistance to his proposals that she should forsake Christianity, and occupy a distinguished rank in his seraglio.

After Artemi's return home, family squabbles compelled him to remove to a town at some distance, where he engaged in the

service of a gardener; but circumstances occurring to remove him thence, he became an attendant on the person of Sagak, an old and infirm archbishop, in the convent of St. Ripsima. Here he lived in ease and comfort, well dressed and handsomely paid, at least if he was really *paid* the large sums which he states himself to have possessed. To one direct theft he pleads guilty. Having abstracted from his Eminence's jewel-box, an emerald ring, he placed it in the hands of his sister-in-law, who seems to have been troubled with a very common infirmity, inability to keep a secret. Happily for the thief, he heard in time that there were whispers afloat to his prejudice, and he contrived to replace the ring just in time to produce it when called for by his master in presence of his accusers. At the death of Sagak, the persecutions of Artemi recommenced: he was bastinadoed with a view to extort confession of his misdeeds in Sagak's service. To escape further visitations of the same or a worse kind, he removed to Erivan for a short time, and on his return, kept himself concealed. At length, on learning that his old protector, the archimandrite, Karapet, had been appointed bishop and superior of the convent of Georgiewsk, he made his submission, and was received into confidence and favour. Here he was agreeably situated; he was nearly his own master, and the money paid by the numerous applicants for miraculous cures of various diseases, passed through his hands. By his own confession he played the rogue, though he attempts to varnish over his dishonesty by asserting that he gave the larger portion of his peculations to the poor! After sundry insignificant intrigues and detections, the whole establishment was broken up by intelligence of the hostile approach of the Persian Shah. Artemi returned to Wagarschapat, whence he again departed as a volunteer in a party of fifty armed men, who were assigned for the protection of a caravan of pilgrims. They were overtaken by a body of Persian cavalry, and the valiant guard suffered the devotees to be plundered, without firing a gun. At length, on Sunday, July 15th, 1795, Artemi, during the absence of his mother, after giving his sister-in-law a severe beating, and helping himself to 'bread and cheese and three fowls,' took a final leave of his home and his native town, having paid thirty roubles to a merchant in return for an undertaking to convey him to Russia. Early on the route, he narrowly escaped the fatal consequences of conveying to a caravan, intelligence of an intended attack by banditti: the chief detected and put to death the messenger who had been employed by our Armenian, and nothing but the heroic silence of the deputy, saved the principal. While at Tiflis, he fell into the hands of a set of drunken

volunteers, who taking him, from his Persian garb, for a spy, were very summarily and severely inflicting the bastinado on the soles of his feet, when he was released by the intervention of an individual known to the soldiers, who was acquainted with his person. At Signach, where he detected the negligence or ignorance of the priests who had omitted to perform the regular service of the day, a Dr. Matheos took a fancy to him, and would have adopted him, but the eccentric star of our hero's destiny prevailed. After getting, as usual, into a few scrapes, he met with the merchant in whose train he had hitherto travelled, and again set forth on his peregrinations. Having suffered severe privations in an exhausted country, which exhibited the most horrible marks of the recent and murderous ravages of the Persian army, he entered Tiflis; no longer, as when he left it a short time before, a peaceful and flourishing city, but exhibiting an appalling scene of slaughter and desolation. The more than half-consumed city was still smoking, and the stench of the putrifying carcases, with the frightful objects which met his eye in every direction, compelled him to return. Herbs, roots, and berries, were his only sustenance, till he reached Ananur, where he obtained the means of restoration. Here he saw, 'clad in a common sheep skin' and 'sitting with his face 'to the wall,' the celebrated Zar Heraklios, defeated in the field, and driven from his capital, by the enterprising eunuch, Mehmet Aga, the predecessor of the present monarch of Persia. Here Artemi breaks out into a very fine strain of moralizing, and after a decent fit of crying, returns to his lodgings, where, to his great surprise, he finds the merchant who had taken his thirty roubles, and now treated him as his servant. We next find him in Tiflis again, in very amicable society with a set of thieves, who were making booty of every thing that they could lay hands on in the deserted city; but this resource failing, he returned to the merchant. At Tschocha, he nearly lost his teeth by trying to eat some sacred pears which were unripe and frozen; and at another village not far from this, he was nearly killed by the people, under the notion that he was a sort of Brownie or 'familiar spirit.' At length, he quitted the merchant altogether, and set forward in different company towards the Russian frontier. Still, his unlucky fate pursued him: after being harshly treated, he was left as a hostage, in lieu of money, with the escort of the party, but was released by the interference of the Russian commandant at Mosdok. Here he was employed for a few days to sell hot loaves; but either his skill or his integrity was unequal to the trust, and he was dismissed. Contriving to reach Kislar, he obtained a post as watchman in the market, and when thieves came, 'was going to cry out

' *charai!* which signifies *watch*, but on second thoughts deemed ' it better to sneak off.' After some further adventures of a minor kind, he engaged in the service of Major S., an Armenian, who attended, as translator, on Count Valerian Subow, the commander in chief of the troops engaged in hostilities against Persia. This countryman of Artemi's was a boastful knave, prodigal of promises, without the smallest intention of performance; and this new service was productive to him of little more than privations and wranglings. Derbent having fallen, the Russians pushed forward, and some not uninteresting details are given of the various intrigues and movements of the native chiefs and the invading army. Artemi continued to struggle with the difficulties of his situation in the service of his countryman, until compelled by want and misery to leave it, when he obtained a recommendation to a Russian Major B. By this respectable officer he was immediately engaged, and, he says,

' I trembled with joy, when I saw two *Kurtkas* (a close waistcoat with sleeves) of scarlet, and two pair of pantaloons of fine blue cloth, short boots with silver laces, and a small *kaska* (a sort of leather cap) with a feather. I washed off the long-accumulated dirt, trimmed my hair, put on my new clothes, and did not know myself. I felt as if raised from a state of death to life.'

Artemi, in his new skin, was quite another creature, and resuming a good portion of his natural petulance, he paraded himself occasionally before the door of his old master. Meanwhile, the campaign was at an end; the accession of Paul had put a stop to the Persian war, and Count Subow gave up the command of the army. Major B. and his servant embarked for Astrachan, and after a stormy voyage, during which the latter made his first essay in sea-sickness, they reached their port, where Artemi was prodigiously astonished at the sight of a clock. Here he bought a Russian grammar, and pursued his studies with eagerness at all his leisure hours. After journeying first to Stawropol, then to Tscherkask, and receiving two or three ' tannings' with a Calmuck whip from the Major, Artemi reached Moscow, and, finally, on the 17th of August 1797, St. Petersburg, where he quitted his service, and engaged in pursuits which, after much suffering, enabled him to acquire property. The volume concludes with the following ' postscript by ' the Translator.'

' Though our biographer concludes with such pious wishes for those who had been his enemies, yet, as accounts from St. Petersburg assure me, he has met with foes in that city. Indeed he is not likely to be without them in any country; for as his oriental vivacity frequently gets

the better of that natural timidity arising from the oppression to which he was subject in early life, as he cannot damp his impertinent curiosity, little as it has frequently missed of plunging him into ruin, he never can expect that perfect tranquillity which is very rarely the lot of any individual.

'Upon the whole, the hopes which he built upon his escape to Russia have been realized. He has resided several years in Paris, transacting commercial business for his countrymen at St. Petersburg, and there formed an acquaintance with M. de St. Martin, who mentions him in a passage of his *Mémoires historiques et géographiques sur l' Arménie*, as having assisted the celebrated Chinese scholar, Mr. Julius von Klaproth, in the translation of a work from the Persian. He has acquired property, is at present engaged in a pilgrimage by way of Constantinople to Jerusalem, and is said to have promised to communicate to the world a continuation of his adventures.' pp. 373, 4.

After what we have said at the beginning of this article respecting the quality and literary value of these memoirs, we deem it unnecessary to add any thing beyond our acknowledgements to the Translator for his very successful execution of his task.

Art. VI. *Sketches of Upper Canada*, domestic, local, and characteristic: to which are added, Practical Details for the Information of Emigrants of every Class; and some Recollections of the United States of America. By John Howison, Esq. 8vo. pp. 340. Price 10s. 6d. Edinburgh. 1821.

MR. Howison spent two years and a half in Upper Canada, residing, during that time, in various parts of the Province. The details with which he has obliged the public, are chiefly of a domestic and personal nature; and if the information is not exactly of that kind by which an Emigrant would do well implicitly to abide, the volume is at least highly entertaining. It is very obvious, that the Author has had much at heart the amusement of his readers; and they cannot refuse to concede to him in return, the common licence of tourists and travellers in filling up the outlines of truth. The general conclusion which the volume is adapted to establish, is, that, 'to 'people of a certain class and of certain ideas,' Upper Canada is 'an agreeable place of residence.' To enable those of our readers whom it may concern, to judge whether they come within this class, we shall lay before them the *pro* and the *con*, so far as they may be gathered from Mr. Howison's statements.

To begin with the *pro*. 'No man of any sensibility,' says this Gentleman, 'could view Canada with indifference, or leave 'it without a sensation *approaching to* regret.' As to his regret at leaving it, that would mainly depend, it seems to us, on

where he is going to, and what he leaves behind. But it is on the first part of the sentence that we are induced to pause; because we are, as our readers well know, persons of great sensibility, and yet, we are at a loss to conceive what attractions Canada would have to display, that should woo our imaginations to delight in its anonymous tracks of savage country, its forests, swamps, and mountains. To us, the immense reserve of unoccupied surface, which Nature seems to have kept back till now, to receive the overflowing population of the nineteenth century, always presents itself as a moral *vacuum* in which the mind finds itself unable to breathe. What is a hill without a name, a stream without a history or a fable? What are plains where fame has never been purchased by the loss or conquest of kingdoms; mountains which have never echoed the song and the war-cry of liberty; regions unvisited by the Arts, unknown to Literature, unconsecrated by any thing allied to either national, or classical, or sacred recollections? Whatever be their physical attractions, the eye must soon tire with surveying the lifeless scenery; and the mind, which can sympathise with inanimate nature only as it is the symbolic language of mind, hovers in vain over the wide-spreading waste for a green resting-place. Nubia, Palestine, the banks of the Tigris, the Troad, the Morea, the mountains of Switzerland, the shores of the Adriatic, the white cliffs of Albion,—these no man of sensibility could ever view with indifference. But Canada! We should have thought that the best thing a traveller in that country could do, would be to cultivate as much as possible the temper of indifference.

We are great friends to Emigration, as politicians, and are disposed warmly to applaud the measure when adopted by 'persons of a certain class and of certain ideas,' on considerations purely prudential. But persons of great sensibility are the last to whom we should think of recommending a trip to Upper Canada; nor can we bring ourselves to view such a step as either laudable, expedient, or rational, except as undertaken from a stern necessity, that does not allow the party to pay any longer for the comforts of living in the Old World.

To those who are not overburthened with sensibility, the recommendations of the country are as follow. Imprimis, the climate,

'in the westerly parts of the Province particularly, is alike healthful and agreeable. In winter, the thermometer occasionally stands several degrees below *zero*; but this intense cold seldom continues more than three or four days at a time, and is by no means unpleasant. The temperature, during January and February, may, in the generality of seasons, average 15° Fahrenheit. The snow usually lies six or

seven weeks, but the time, of course, varies according to the quantity that falls. While it remains upon the ground, the carriage called a *sleigh* or *cariole* (which is too generally known to require description), is exclusively used, and forms a delightful mode of conveyance, one pair of horses being able to draw several persons sixty or seventy miles in the course of a day, without much fatigue. Often, for some weeks in winter, the sky continues bright and cloudless, and though the air is intensely keen, yet its bracing and exhilarating effects enable one to bear the cold without any inconvenience. At these times the public roads are crowded with sleighs; and the farmer conveying his produce to market, the wood-cutter hauling wood, the quack doctor, the merchant driving for pleasure, and the jogging traveller, all meet the eye in varying succession.

'When the winter is moderate and steady, with plenty of snow, it is the most agreeable season in the year; however, it is sometimes subject to vicissitudes which render it the most unpleasant. I have seen storms of thunder and lightning in the month of February, the thermometer having stood at *zero* only a few days before; and have also known hail, rain, and snow occur successively in the course of half an hour. The changes of temperature are sometimes inconceivably sudden and extraordinary: but they affect the Canadians very slightly; for they are always prepared for them, and their constitutions are not so *barometrical* as those of English people. The winter season is extremely healthy, sickness of any description being almost unknown either among the natives or foreigners.

'Spring commences in March; but the early part of this season is seldom agreeable, being damp, tempestuous, and rainy, and occasionally very cold. The roads likewise become so bad, that it is hardly possible to go out of doors. Towards the end of April the ground becomes dry, vegetation commences, and the fields afford a little pasture to the cattle. In May the earth is covered with verdure; and if the weather is genial and warm, the buds of the trees expand with astonishing rapidity, while the forests exhibit an innumerable variety of hues, all resplendently bright and exquisitely pure.

'In June, the orchards are in full blow, and a transparent atmosphere and cloudless sky prevail from the rising to the setting of the sun. During July and August, however, the heat becomes so intense, that it is unpleasant to leave the house, or take the least exercise; and musquetoes abound wherever there are woods, which prove a torment to those who are exposed to their attacks. The heat in the course of the summer has several times been found to exceed 100° Fahrenheit in the shade, but it usually averages from 82° to 90°.

'The autumns of Upper Canada very much resemble those of Britain. October is usually a delightful dry month, with mild days and clear frosty nights. The early part of November is generally characterized by a peculiar state of the weather, which the Canadians term *Indian summer*. The atmosphere has a haziness and smokiness which makes distant objects appear indistinct and undefined, and a halo often encircles the sun. At the same time, a genial warmth prevails, and there is seldom any wind. The Indian summer is so delightful, that one would almost suppose the country where it takes place

to be transported for a season to some celestial clime, where the elements ever existed in harmony and acted in unison. It is extremely difficult to explain the cause of the regular occurrence of this kind of weather; for scarcely a year passes, in the autumn of which there are not some days of Indian summer. It derives its name from the vulgar and prevailing notion, that the haziness of the weather is produced by the smoke which arises from the burning of the long grass, that covers the immense prairies bordering on the Missouri and Mississippi. It is true, that these prairies are annually set on fire by the Indians; but that the conflagration affects the climate and atmosphere of Canada is an idea too absurd to require refutation.

'The climate of Upper Canada has not yet attained that salubrity and purity which will eventually characterize it. Thick forests cover nine-tenths of the inhabited parts of the Province, and these, by preventing the evaporation of water from the surface of the earth, produce marshes, swamps, and collections of water which, in their turn, generate mists, chilly winds, and agues. When the woods are cleared away, the air, although perhaps colder, will be even more dry than it is at present. The lakes will then attract the clouds towards their surface, and Upper Canada will seldom be exposed to heavy falls of rain, or violent storms of snow.' pp. 228—232.

From this statement, our readers will perceive, that if the climate does not quite come up at present to Mr. Howison's description, as 'alike healthful and agreeable,' it will do so by and by; and if it is not quite suited to an Englishman's 'baro-'metrical' constitution, it agrees very well with *Canadians!* We more than suspect, however, that our Author is a wag. He tells us, that the climate is particularly healthy in the *western* parts. This is just the reverse of the information previously conveyed to us; to wit, that the western extremity, having permanently a greater proportion of heat, is *less* healthy than the more eastern districts lying between the St. Lawrence and Ottowa rivers, and to the north-west of Lake Ontario.* That part of the Province does not appear to have been much explored by our Author. He gives his recommendation to the tract extending from the mouth of the Niagara to the head of Lake Erie. The Emigrant, he says, 'may perhaps be told, 'that it lies too far from a market; but *this is quite a temporary* '*defect.*'

Richness of soil, comparative lightness of timber, fine water communications, and superior salubrity, characterize the fertile and beautiful region specified by our Author. Manure, the farmers there contrive to do without for eighteen or twenty years; but gypsum may be had for the trouble of quarrying it, and by water-carriage. Long Point, which is in this tract of country, is thus described.

* V. Eclectic Review. Vol. xv. p. 480.

'When I first visited this part of the Province, the sudden change which took place in the aspect of nature seemed like magic. The soil became light and sandy, the forests had dwindled away, and natural groves and copses met the eye in their stead. The fields were beautifully level, and the uncultivated lands had more the appearance of a pleasure-ground than of a wilderness. The trees being small and few in number, and distributed in beautiful clumps, did not at all suggest the idea of a forest, but added charms to the country and variety to the prospect. The day was warm and bright, and autumn had already begun to dye the leaves with tints the most glowing and exquisite. As I travelled onwards, I was at one time encircled with lovely woods, and refreshed by the fragrance of the wild flowers, which clustered in profusion around the root of almost every tree; and at another, attracted by level and beautifully cleared farms, the fronts of which were generally occupied by extensive orchards.

'Being fatigued with riding, I dismounted, and seated myself at the foot of a large tree that overhung a small stream, in which little trout sported incessantly. Every breeze was loaded with vegetable fragrance; but at intervals I felt a most intoxicating perfume, the source of which I was for some time unable to discover. At last I saw two small snakes creep from under a decayed tree that lay near me, and found, from the momentary increase of the odour, and its diminution as they retired, that it proceeded from them. These animals (as I was afterwards informed), while basking in the sun, emit a delightful fragrance; but they are destitute of this peculiarity when dead. I followed the snakes for a little way, and, for the first time, learned that such animals had the power of *fascinating* men. Whenever I advanced within a certain distance of them, they turned round and coiled up,

'—and heavenly fragrance filled
The circuit wide.'

'Upper Canada is not infested with any snakes of a dangerous kind, except the rattlesnake, which, however, is very rare in the cultivated parts of the country. Garter snakes and black snakes are to be met with every where, but they seem quite harmless.

'The tract of country named Long Point is not characterized by a partial beauty or luxuriance. Nature has been equally bountiful to every part of it, and no one can attain a correct idea of its charms, or form a just estimate of its advantages, unless he makes a journey through it. The land is so little overspread with timber, that if the brushwood is cleared away, it may be cropped without cutting down a single tree. The soil is indeed inferior, in point of strength and richness, to that in various other places; but these defects are compensated for by its easy tillage, and the facility of clearing it. Long Point is abundantly watered by pure, transparent, and never-failing streams; the openness of the woods, and the dryness of the land, render the air mild, clear, and salubrious; fruit-trees of every kind bear abundantly, and soon arrive at maturity; the roads are always good; and Lake Erie affords a convenient water-communication with the other parts of the province. Upon the whole, no other part of Upper Canada possesses so many natural advantages, or is so well

suited to the ideas and taste of Europeans, as Long Point; it being, I believe, one of the most alluring and desirable spots that a bountiful Providence has any where laid open for the benefit of man.

'Long Point abounds with game of various kinds, and the woods, from their openness, are favourable to the pursuit of it. Partridges spring from the copses, and deer often bound across the path of him who traverses the forests. Immense flocks of the passenger, or wild pigeon, frequent this and the other parts of Upper Canada during spring and autumn; and myriads of them are killed by fire-arms, or caught in nets by the inhabitants; for they fly so close and in such numbers, that twenty or thirty may sometimes be brought down at a single shot; yet the multitudes that are to be met with in Canada are trifling indeed when compared with those millions that visit the United States, where, according to Wilson the ornithologist, they sometimes desolate and lay waste a tract of country, forty or fifty miles long, and five or six broad, by making it their breeding place. While in the State of Ohio, he saw a flock of these birds, which extended, he judged, more than a mile in breadth, and continued to pass over his head at the rate of one mile in a minute during four hours, thus making its whole length about two hundred and forty miles. According to his moderate estimate, this flock contained two thousand two hundred and thirty millions, two hundred and seventy-two thousand pigeons—a number altogether inconceivable, and almost beyond belief, were we not in possession of indisputable authorities which prove that his calculation was not exaggerated.' pp. 153—60.

To this enchanting picture, it only remains for us to add, that the 'Canadian ladies are extremely pretty,' though, for reasons unknown, 'they lose their teeth and good looks eight 'or ten years sooner than the females of Europe;'—that it costs very little to keep a horse in Canada, so that even a beggar may be soon set on horseback; and adds Mr. H., 'one may 'ride, work, or drive him in a gig, without having a tax-'gatherer at his elbow twice a year, as is the case in Britain;' —that, as there is little society, the number of respectable people being so small, 'almost every person is able to obtain 'some notice and attention;'—that there are no beggars to be seen, for of whom should they beg?—no poor's rates to pay; and lastly, that every man may shoot without a licence, and kill and cook his own venison. In short, it is the very country of rural independence. To sum up the whole,

'The hardships which poor settlers must at first encounter, are sometimes rather severe and trying to their patience; but if they are active and industrious, they will become tolerably comfortable, and obtain a sort of rude independence, in the course of three or four years; being then able to raise enough of every kind of produce for their own consumption, and likewise sufficient to purchase all the necessaries of life. But were the privations which emigrants must endure on first taking up lands, infinitely greater than they *really* are,

I believe few, who were well acquainted with the true state of things, would hesitate in preferring Upper Canada to Great Britain, inasmuch as most people would rather purchase ease and abundance at the expense of a few years' hard labour, than remain exposed to poverty and its attendant miseries during their whole lives, as is the lot of the bulk of the British peasantry.' p. 257.

Having thus fairly given the *pro*, we must now advert to the *con* side of the account. 'To the man of capital,' Mr. Howison candidly admits, 'Upper Canada offers few inducements.' The Province requires, more than any thing else, the presence and operations of capitalists; but public good does not at present quite go hand in hand there with private advantage. The mercantile business is already overdone: the merchants who swarm in every part of the Province, have, in a great measure, 'been the means of reducing public credit to its present low 'ebb.' Farming is not profitable, and for this good reason among others; there is no steady market for agricultural produce. This, our Author represents as a temporary evil; but he does not lay before us the whole truth. The restrictions laid by Government on the trade of our colonies, and the existing corn-laws, give to this trifling objection, the character of a more permanent evil.* The speculatist in land, who could afford to derive no revenue from his capital for eight or ten years, might, Mr. H. thinks, employ his money to great ultimate advantage in the purchase of large and excellent tracts in Upper Canada. But the resident must not look for profits: he must be content to live 'not very comfortably at first,' in the hope of having, in a few years, a good larder, and, by means of barter, a plentiful supply of necessaries; till, at length, 'if he gets initiated into the system of traffic prevalent in the country,' though without a regular market for his surplus produce, he may 'increase his means.'

The want of servants and labourers of all kinds, is another objection, not, indeed, peculiar to Canada, but not undeserving of mention in this place, since it would require the working emigrant to depend for labour on his own pair of hands and those of his children, and lady and gentleman emigrants just to wait on themselves. Settlers have sometimes taken out servants with them; but the women soon get married, and the men become land-holders; and there is an end of their subordination. Schools must not be looked for; Upper Canada being altogether deficient in the means of liberal education. Taxes, there are none, or next to none; but, possibly, it may seem to

* V. Eclectic Review. Vol. xvi, p. 371.

some persons to be almost as bad as taxation, that the retail prices of all merchandise of British manufacture, are, in Upper Canada, one hundred and fifty per cent. higher, on an average, than they are at home. It is unnecessary to add, that moral and religious advantages are out of the question.

'A deliberate inspection of a new settlement cannot fail to sink mankind lower in the estimation of the observer, than, perhaps, they ever were before. Human beings are there seen in a state of natural and inexcusable depravity, that can neither be palliated nor accounted for in any way, except by referring its origin to those evil propensities which appear to be inherent in all men, and which can be destroyed or counteracted only by the influence of reason, religion, and education. The apologists of the human race vainly tell us, that men are rendered vicious by artificial means, and that they are excited to evil by those miseries, disappointments, and oppressions, which are inseparable from an advanced and cultivated state of society. If we examine the wilds of North America, we will find men placed beyond the reach of want, enjoying unbounded liberty, all equal in power and property, and independent of each other. Such a combination of happy circumstances would seem well adapted to extinguish and repress evil habits and vicious propensities; but it has no effect of the kind whatever, for the inhabitants of the bountiful wilderness are as depraved in their morals, and as degraded in their ideas, as the refuse population of a large city. It will be found, that the lower classes are never either virtuous, happy, or respectable, unless they live in a state of subordination, and depend in some degree upon their superiors for occupation and subsistence.' pp. 175, 6.

The sketches of manners will be found by general readers, the most amusing things in the volume: the view of society which is presented to us, is, however, any thing but pleasing. Coarseness and vulgarity, dirtiness, profaneness, and inebriety, are the prominent features. The late war is represented as having greatly tended to aggravate these vices: its effects were in every respect most injurious to the Colony.

'First, it was the means of withdrawing the minds of its inhabitants from their usual pursuits and occupations; next, it extinguished that steadiness and spirit of industry which had formerly characterized them; and lastly, it created a temporary wealth in the Province, which induced the people to be lavish in every respect, and contract debts altogether disproportionate to the means of payment. ..... The war has had a most pernicious effect upon the morals of the people, which, I believe, were never very unexceptionable. The presence of a hostile army always enables those who are inclined, to commit excesses of every description with impunity; and example is more than usually contagious under such circumstances. Most of the American private soldiers were entirely destitute of moral principle, or any sense of decency, and often exhibited a wanton and unblush-

ing profligacy, which in Europe would have received chastisement from the law. A good deal of this was communicated to the peasantry of Upper Canada, and the influence of the infection is not yet entirely destroyed.' pp. 81—3.

We have already hinted, however, that Mr. Howison's accounts must be received with some caution. Of his discrimination, our readers will judge from his contrasting 'the peasantry' of Upper Canada with those of Britain *or France*, more especially in respect of their lax observance of the Sabbath. Mr. Howison, of course, never was in France; and, from his over-strained statement of the punctuality of the lower orders of this country, in the performance of their religious duties, we should almost suspect that he had never been in England. Then, what must we think of his impartiality, when, speaking of the state of society at New York, he says: 'The Quarterly Review is much read; but the Americans 'complain, that they are treated in it with too great severity. 'This, however, is only their opinion, *which must be imputed 'to national feeling!*' Mr. H. may learn on inquiry, that the mean and rancorous spirit of political jealousy, which has been suffered to vent itself in that Journal, is as much deprecated on this side of the Atlantic as it is on the American: if the Writer of those articles is not Cobbett, he has taken lessons of him. But something worse than a want of discrimination or of partiality, is betrayed in the charge brought against certain Methodists, who 'carry their religious mania to an immode-'rate height,' at a village called St. Catherine's. At some of their meetings, Mr. H. states, that he has '*seen* degrees of fa-'naticism and extravagance exhibited both by the preachers 'and congregation, which were degrading to human nature.' He goes on to say:

'Several of the inhabitants of the place, like most other people in Upper Canada, are fond of dancing and playing at cards: but the Methodists, of course, condemn these amusements, for they made it a general practice, to pray that those addicted to them might be converted, and that the Almighty would not let loose his wrath on the village of St. Catherine's; *while their own lives were, in many instances, one continued outrage against decency, decorum, and virtue.*' p. 135.

We wish that Mr. H. had explained himself as to what he says he saw, that his veracity might not seem to be implicated in what we would fain set down to the account of his credulity. We cannot be supposed to know much of the Methodists of Upper Canada; but, besides that the same calumnies have been propagated respecting the Methodists of England, it so happens,

that we have on record in our pages,* the testimony of a competent witness, which will go some way towards disproving the whole of the above allegation. 'The fruits of the labours of 'the Methodists,' says Mr. Stuart, (one of his Majesty's Justices of the Peace for the Western district,) 'are striking in 'Upper Canada. I have indeed there, as elsewhere, *heard* 'the most absurd and disgusting stories concerning them; but my 'own observation is that on which I judge. With respect to 'the result of their efforts, I cannot deny the clearest evidence 'of my senses. Where drunkenness, Sabbath-breaking, and 'profaneness reigned, sobriety, attention to the holy day, and 'seriousness have arisen. They have evidently been, and in a 'very extensive degree, the ministers of God for good.'

The Author's Recollections of the United States are by no means pleasing recollections. He 'entered America with pre-'possessions somewhat unfavourable;' and they do not appear to have been mitigated by his passage through it. Some of the specimens of Yankee dialogue are sufficiently dramatic, but the perpetual recurrence of profane vulgarisms, prevents our transcribing them. We shall give, however, the following tea-table chat, which is said to be *verbatim*.

'"Take some beef, 'squire—No, I guess not, I don't feel much like eating to-night.—'Squire, is your cip out?—It will be so right off, ma'am.—My tea is too strong.—I conclude you're nervous, sir.—I vow, ma'am, I can't sleep when I take much tea.—Indeed I like tea, it makes me feel good.—I agree with you, I never feel so spry as when I've got a good raft of tea aboard of me.—I calculate upon there being some electricity in tea, it makes one feel so smart.—An't you from Canada lately, mister? how are politics there?—Nothing stirring in that way, sir.—I conclude to go there very soon, and hope to see you; and if I can rip out your quarters, I'll give you a —— blow up.—Well now, I shall feel pretty considerably tickled to see you.—You didn't stay long at Canandaguia?—No, I dined at full jump, and went right off in the stage, which carried me slick to this place.—I fear that little shaver (child) is troubling on you, sir.—Not at all, ma'am, pretty considerable of a boy, I guess.—Yes, sir, only three years old, and knows his letters.—He was in the *abbs* and *ebbs* last week.—He must be awfully smart."' p. 294.

There are a number of good things of this kind in the book. To shew that the same sort of dialect is current in his Majesty's Canadian dominions, we make room for one more humorous specimen. The parties are, 'one of the doctors of the settle-'ment,' who enters with a pair of large saddle-bags, in which phials and gallipots are heard clattering against each other

* E. R. Vol. xv. p. 481.

most *awfully*; his patient, a woman afflicted with rheumatism; and her husband.

'"How d'ye do, my good lady, how d'ye do?"—"Oh, doctor," cried the patient, "I was wishing to see you—very bad,—I don't calculate upon ever getting *smart* again."—"Hoity, toity," returned the doctor, "you look a thundering sight better than you did yesterday."—"Better!" exclaimed the sick woman, "no, doctor, I am no better—I'm going to die in your hands."—"My dear good lady," cried the doctor, "I'll bet a pint of spirits I'll *raise* you in five days, and make you so *spry*, that you'll dance upon this floor."—"Oh," said the woman, "If I had but the *root* doctor that used to attend our family at Connecticut; he was a dreadful *skeelful* man." Here they were interrupted by the entrance of her husband, who was a clumsy, credulous looking person. "Good morning to you, doctor," said he, "what's the word?"—"Nothing new or strange, sir," returned the doctor.—"Well now, doctor," continued the husband, "how do you find that there woman?—No better, I conclude?—I guess as how it would be as well to let you understand plainly, that if you can't do her never no good, I wouldn't wish to be run into no expenses—pretty low times, doctor—money's out of the question. Now, sir, can you raise that there woman?"—"Yes, my good sir," cried the doctor confidently, "yes I can—I offered to bet a pint with her this moment, and I'll make it a quart if you please, my dear friend."—"But, doctor, are you up to the *natur* of her ailment?" inquired the husband. "Oh, perfectly," said the other, "nothing more simple; it arises entirely from obstruction and constitutional idiosyncrasy, and is seated under the muscular fascia. Some casual excitement has increased the action of the absorbent vessels so much, that they have drawn the blood from the different parts of the body, and occasioned the pain and debility that is now present."—"Well now, doctor," cried the husband, "I swear you talk like a lawyer, and I begin to have hopes that you'll be pretty considerably apt to raise my woman." The doctor now opened his saddle-bags, and, having set forth many small parcels and dirty phials upon the table, began to compound several *recipes* for his patient, who, when she saw him employed in this way, put out her head between the curtains of the bed, and cried, "Doctor, don't forget to leave something for the debilitation." When he had finished, he packed up his laboratory, and ordered that something he had left should be infused in a pint of whisky, and that a table-spoonful of the fluid should be taken three times a day.—"Will that raise me *slick*?" said the woman, "I guess I had as well take it four times a day." As the doctor was mounting his horse, I heard the farmer say, "Doctor, don't be afeard about your pay, I'll see you satisfied; money, you know's, out of the question, but I've plenty of good buckwheat."' pp. 195—7.

Art. VII. *A Journal of Voyages and Travels.* By the late Thomas Rees, Sergeant of Marines. Published for the Benefit of the Author's Orphan Daughter. 12mo. pp. 176. Price 5s. London. 1822.

ALTHOUGH Sergeant Rees appears to have been a man of good plain sense, a brave soldier, and an honest Welchman, and his adventures are of a kind to excite a lively interest in a fire-side recital, it is very possible that we might have overlooked this posthumous account of his Travels, had not the intimation in the title-page attracted our attention to it, as intended to promote a benevolent purpose. We think that our young friends will derive a good deal of entertainment and some instruction from the perusal; and it may be a good exercise, to try to frame a map of the honest Serjeant's oriental peregrinations. After various adventures at sea, which are narrated with sea-man-like simplicity and pithiness, it was the fate of our Author, to be appended to a military officer in an expedition into Persia; the miseries attendant on which, though he appears to have borne them with exemplary patience and submission, are very feelingly detailed. Our readers will recollect, in the "Metrical Epistles from Florence," the vivacious description given by the Lady's waiting-maid Jane, of the horrors of the Simplon, in which she exposes, with homely simplicity, the sorrows of tourists, more especially the hardships which fall on the servants. Sergeant Rees had to encounter dangers and hardships of a somewhat more formidable character; and his journal will convey a better idea than the splendid quartos of gentlemen adventurers, what travelling in the East for pleasure really is, what sacrifices it involves on the part of the master, but still more on that of his man, and what a mercy it is to live among Christians, and sit by one's own fire-side. The following is a specimen of the adventures which befel the Author on a voyage up the Tigris.

'We now proceeded to the Tigris, and going on shore the next morning, as usual, we saw a large body of people at a distance, but coming towards us. So we hastened back to the boat, and disguised ourselves in the Turkish dress; for those wild Arabs have a great aversion to the sight of a hat. But they very well knew that we were Europeans. Now in this river there is no tide; but the water is always running downwards, and that and the wind were both against us the remainder of our passage. We were obliged always to have six men on shore, four hours at a time, both night and day. They were so frightened at the Arabs, who tried to stop the boat, that they jumped into the water, and came into her for safety. These savages would gladly put a European to death, so much do they hate those of the Christian religion. They said, that if we would give them (as was their custom to have) some pepper and a bag of dates, they would

let us pass unmolested. The captain declared they should have nothing. Then they swore that they would take our flesh as meat for their dogs, and our blood to wash their hands with. This terrified the interpreter, and the boat's crew still more, when he repeated it to them; so that they gave privately, out of their own share of provisions, a bag of dates. We hauled out again into the middle of the river, when they called out for powder and flints; but the captain was still determined that they should not get the better of him. Then they began to pelt large stones at us, and pointed their spears, as if resolved on our deaths. To escape from them, we went over to the other side of the river, and found ourselves worse off than ever; for we were now nearly close to a town, inhabited by a people quite as bad as themselves. They knew this, and began to sing out all at once; when, the people in the town hearing them, came running in crowds, giving those on shore scarcely time to reach the boat, which we hauled again into the middle of the river, but could not pull up, the current running down so strong. The river was at this part too wide for the stones to reach us; but still they kept throwing them, and spitting, and showing their hatred in every way they could do, but made no attempt to fire. Had they done so, the captain declared it should have been returned to them, as we had more ammunition than they could possibly have. I do not think they had any at all, or they would have fired long before. In this uncomfortable situation we continued till the sun was nearly setting; when they all ran away, that they might go to prayers before it was down, being in such a pretty state of mind for devotion.

'This was a truly savage country, and a sad way for a true Welchman to spend St. David's day in, this being the 1st of March, 1815. In all parts of the world, and under all dangers and troubles, I never forget this, the day of the saint of my own country; even if I had only a glass of grog extraordinary, being something to mark it from other days. I was thinking of this, in no very pleasant humour, when one of the fellows again came running down to the boat, which was close on shore, and began abusing and spitting at me in particular. So, fixing my bayonet on my musket, I jumped on shore, and made a charge towards him. But the Turks, fearing that I should kill him, which would draw down the vengeance of the rest upon us, began to sing out at such a rate, that the captain, who was in the cabin, ran out to see what was the matter, and, calling me back, was going to give me a sharp reprimand for leaving the boat without his leave. His anger, however, was soon removed; for I told him that no true Welchman could ever refuse a challenge made him on St. David's day; and to this the captain seemed readily to agree.

'Now night came on, and the wild beasts in the woods, on each side of the river, began to bellow and to roar so incessantly, that we could get no sleep. We found it very dismal indeed; and glad enough we were when day-light appeared.' pp. 80—3.

A little further on, we meet with a fuller description of the horrors of the night, together with a Biblical illustration not to be found in Harmer.

'Now the night came on so very dark, that we were obliged to make the boat fast under the wood, by the river side. I really want words to express what I endured at that time, lying under the wood in the boat, and the weather so intensely cold. But of that I scarcely seemed any longer to be sensible, so unceasing and so terrible were the roarings and bellowings of the lionesses and their whelps, with the noise of other unknown animals; but above all, the cries of the jackalls, (the most distressing of all sounds to the human ear,) sometimes like the cries of a child, or rather like a person in the greatest agony. All these dreadful and unceasing sounds, joined to the roaring of the storm through the woods, produced such an effect on my mind as no language can describe. I expected every instant that some wild beast would spring upon me, so near did I hear them to me. That night in particular, I never shall forget, for I thought I should have lost my senses through terror.

'On the following day we went on shore, and met no person; but found the bones and feathers of some large bird, which appeared to have been devoured the night before. We walked several miles, and returned to the boat to breakfast. After that, the gentlemen were wondering what we could get for dinner, as we had expected in our walk to have met with some one, of whom we could have bought a kid. Whilst they were talking about it, a fish, of five or six pounds, leaped out of the water into the boat. This put me in mind of a part of the Apocrypha, where it is related, in the sixth chapter of the book of Tobit, that he had sent his son Tobias, with an angel, on a journey, and they came to the river Tigris and lodged; and when Tobias went down to the river to wash himself, there was a fish leaped out at him, and he thought it would have devoured him. But the angel told him to bring it up, and gave him a strict charge to keep the heart, the liver, and the gall; but the rest was dressed for their use. Now it is not impossible but, as this is the same river, it might be at this very spot that the fish leaped out at Tobias. Some people would, perhaps, ridicule such a thought; but in such a place, and with my Bible for my companion, it came very naturally to me.' pp. 89—91.

Our Author's acquaintance with his Bible is unaffectedly displayed in various parts of the volume: it was his Traveller's Guide, and he read it by the light of the skies under which it was written. The interest he discovers in the scenes hallowed by Scripture references, does credit to his understanding and his heart. For instance.

'This place (Busheer) is subject to great shoals of locusts. Wherever they alight, they will not quit till they have destroyed every part of vegetation: they will even cling to clothes and furniture, and devour them also. I remembered that they were mentioned as one of the plagues of Egypt, when, in the 10th chapter of Exodus, it is said, "The Lord commanded Moses to stretch out his hand, so that the east wind brought the locusts, and they covered the face of the whole earth, and the land was darkened with them; and they did eat every herb of the land, and all the fruit of the trees; and there remained not any green

on the trees, nor grass nor herb on the land." But some of them are eaten in return; for the women and children gather them together, and when dried they are used as food: they are, in that state, not unlike shrimps. It is a cheap food, but only used by the poorest of the people. On hearing this, it no longer appeared to me strange that St. John, when in the wilderness, was fed on locusts and wild honey.

'We sailed from Busheer, and came to the island of Kareck, where the pilot lives, whose business it is to take ships over the bar and up the river Euphrates. He refused to come on board, unless we first sent him two bags of rice, which he said was always the custom. He had it; and then, with one of his sons, came to us. We steered for the river, and after we had got over the bar the next morning, we sailed sixty miles up it; and then we came to anchor, on account of the tide running downwards. I had often read in the Bible, of the river Euphrates; and it is mentioned so far back as in the 2d chapter of Genesis, and also in the 46th chapter of the prophet Jeremiah. It was one of the four rivers which watered the garden of Eden, and it was named by the Almighty himself: although so many centuries ago, yet the name has never been changed. How little did I think I should ever behold it! Now if a plain man like myself, may give an opinion, it is this: our nature is stubborn, and we are not inclined to believe that such and such things do really exist, unless they have been seen by ourselves, or by others who have lived in the world at the same time with ourselves. So that we consider the places and the things of which we read in the Bible, like as we would the stories and fables which we read when we were children; for it was only of late years that travellers ever ventured into such distant countries. But here was I, sailing up the river Euphrates, which, as I said before, watered the garden of Eden. Here was I, looking round on places which had been in times of old, even before the Scriptures themselves were written; and I wished, at that moment, that every one could see what I saw, that they might believe and know, and confess the power of the Almighty. I cannot describe the feelings which were then in my heart.' pp. 70—3.

The worthy Sergeant had the good fortune to visit Bagdad, where, on hearing music in a large house, he says he could almost have fancied it to be Sinbad's the sailor, while an old cobler at his work reminded him of Morgiana and the forty thieves. He visited Shiraz and Persepolis, and was only prevented by illness from reaching the ruins of Babylon. His descriptions and comments are often striking from their ingenuous simplicity. The reader will be amused with his orthography of proper names. A Persian gentleman is mentioned, holding some high station in the court of the prince, of the name of *Mr. Javerdeacon*, from which we can only make out that one of his names was Jaffier. The tomb of Zobeide, the favourite queen of Haroun el Raschid, is, by a very pardonable blunder, transformed into the tomb of *Zebedee*. The tomb of Mahomet is said to be not far from it; but who this Mahomet was, we

have not been able to decipher. We are still more at a loss to tell what is meant by the 'temple of Sion' on the banks of the Tigris, respecting which a hoax appears to have been most unworthily played off on the Sergeant by his Captain, and his Biblical learning certainly failed him here. The 'plain of 'Mashaw' is obviously a mistake for the tomb (*Meshed*) of the Mother of Solomon, which the Author describes as situated in it. Dalakee and Kauzeroon are given with sufficient correctness; Disergen is evidently Zergoon; but Zingzooan, Dekzar, and some others, we have been unable to identify.

Poor Rees left India, Dec. 29, 1816, and arrived in England in the following June. On his return, he was appointed drill-sergeant; but it was not long before he began to exhibit symptoms of a decline. He obtained permission to try the effect of his native air at Caermarthen, where his pay was continued to him for a year; and here he amused himself with copying out his journal. At length, his recovery being hopeless, he was discharged; and after disposing of his shells and other little things collected in his travels, was compelled to have recourse to parochial relief. A pension of 10l. a year was, however, obtained for him, on the application of a benevolent physician. He lingered for more than two years, enduring his sufferings and privations without a murmur, and died in April, 1820, before he had completed his thirtieth year.

Art. VIII. *Farewell Discourse to the Congregation and Parish of St. John's, Glasgow.* By the Rev. Edward Irving, A.M. Sometime Assistant to the Rev. Dr. Chalmers. 8vo. pp. 42. Glasgow. 1822.

THIS is a very singular production, and we might seem to be almost prohibited from noticing it, by the Author's declaration, that it was a 'confidential communication' of his feelings to a people in whose confidence he was established, having been written to be spoken into their ear alone, and being printed at their desire. This circumstance would assuredly have deterred us from noticing it altogether, as it will now induce us to waive any minute criticism, did not the discourse display, with all its defects as a pulpit address, a warmth of feeling, a boldness and originality of mind, which have not a little interested us on behalf of the hitherto unknown Writer. It is altogether such a sally of thought and independent feeling, as could hardly have been looked for from any member of the Scottish Establishment, unless it were from an assistant of Dr. Chalmers.

The Preacher's motto is taken from 2 Cor. xiii. 11. "Finally, brethren, farewell." We shall not attempt any analysis

of the discourse. After an exordium, in which he vindicates his departure from custom in the subject and style of this his parting address, and casts himself on the indulgence of his audience, the Preacher adverts to the peculiarity of his station as 'brought into the ministry of a people accustomed to listen 'to the most eloquent of men;' and he expresses his grateful acknowledgements for the favour and friendship extended to him. From his personal feelings, he then makes a transition to the duty of trusting continually in God.

'Therefore, let all the people trust in the right hand of the Most High. Especially, let the young men, in the season of their youth, when they begin to venture upon life, inexperienced and headstrong, their path unknown, their name and fortune in the hidden womb of the future—then, when a thousand cloudy uncertainties overhang them, and a thousand solicitations perplex them in their path, let them cease from the flattery of the great, and the cozenage of the wealthy, and be ashamed of sinister policy, and all impure arts of aggrandisement. Let them stand by stern honesty, and walk in the ways of the Lord, which are truth, industry, and religion, then shall their mountain stand strong, and their horn be exalted; yea, the Lord shall make his name glorious by their exceeding exaltation. And most especially let the youth destined for the holy ministry stand aloof from the unholy influences under which the church hath fallen; from the seats of power and patronage let them stand aloof; from the boards of ecclesiastical intrigue on both sides of the church let them stand aloof; from glozing the public ear, and pampering the popular taste with unprofitable though acceptable matter, let them stand aloof. And while thus dissevered from fawning, intriguing, and pandering, let them draw near to God, and drink inspiration from the milk of his word; and though poor as the first disciples of Christ without staff, without scrip, still, like the first disciples of Christ, let them labour in the ministry of the word and in prayer with their families, their kindred, their neighbourhood, the poor who will welcome them, the sick who desire them, and the young who need them—then, their Master will find them field enough of usefulness, though the church should deride such puritan youth; and the providence of God will find them in food and raiment, though no patron's eye may deign to look to such friendless youth; and the paradise of God will find them an eternal reward, though the world should cast forth from its fortunate places, such heavenly-minded youth. Such a seed would make the church once more to be glorious. One such youth trained amidst nature's extremities and hope's obdurate fastnesses—his soul fed not on patron's hopes nor favour's smiles, but upon the stern resolves and heavenward enjoyments of an apostle's toilsome calling—that youth, I say, were worth a hundred, and a hundred such were worth a host, to revive and quicken this our land—the land, the only land, *of a free plebeian church, which never pined till she began to be patronized.*'

There is more than one reference to the secularized and fallen

er of the Church of Scotland, from which, 'under the ctioning coldness of the priesthood, despair of being eable,' by the Preacher's confession, had 'well nigh d him.' Referring to the satisfaction he had de- om his pastoral intercourse with the people of the Mr. Irving says:

r who will visit the poor, shall find the poor worthy to be They who will take an interest, not as patrons, but as fellow- he condition of the poor, shall not only confer but inherit a 'Tis the finest office of religion, to visit the widows, and rless, and those who have no helper—so secret, so modest, -hearted; most like it is to God's providence itself, so noise- l unseen, and effectual. Communion of this private kind is ayer to heaven: two spirits conferring, the one needing, the ving to give; no third party conscious, the want is made he known want is supplied, love and gratitude all the return. eds no formality of speech, every word being addressed to a feeling; there needs no parade of benevolence, every gift ered to a pressing want. There needs no society, no com- no subscription-list, nor memorial of any kind to make it Would that in this age, when our clergy and our laity are anon assembling in public to take measures for the moral and welfare of men, they were found as diligently occupying this ired, more scriptural, and more natural region! Would they nstant for the poor, the irreligious, the unprotected of their arishes, and several neighbourhoods, as they are for the hose dwellings are remote, and whose tongue is strange! ould they find what we have found, and have oft averred in of prejudice and power, and are proud now in public to at the poor and labouring classes of Scotland are Scotland's d glory still, as they were wont to be; the class they are, out have sprung her noblest men, who have earned the far-famed of her name in all foreign parts. They stand as superior to antry of the modern world for knowledge, religion, and r, as in ancient times the Greeks did for arts, or the Romans. ous arms. The peasantry of the country parts, and the un- ed Scottish population of her towns, are not yet fallen from es of their fathers; and if this mother church, which has us in the place of all liberal institutions, and to which we bted, under God, for almost every thing we have worth the almost as much indebted as was Israel to the law and the if she would again become the church of the people, to whom, to rank, she is indebted for her being, and would study the rests of the people, and gather them as the great Head of rch would have gathered the people of Jerusalem, even as a her chickens under her wings, then the national character, the root and branches are still in vigour, would cover itself ancient fruits of peace and godliness, and overpower that of disaffection and discontent, whereof, through bad hus- some signs have appeared of late.

Art. IX. 1. *English Stories;* illustrating some of the most interesting Events and Characters, between the Accession of Alfred and the Death of John. By Maria Hack. 12mo. Price 7*s*. London. 1820.

2. *English Stories.* Second Series: including the Period between the Accession of Henry the Third, and the Death of Henry the Sixth. By Maria Hack. Price 7*s*. London. 1820.

THIS is not a happily chosen title: it is unassuming, but not sufficiently descriptive, or adapted to attract attention. The volumes in fact contain a connected abridgement of the History of England, from Alfred to Henry VI., in the form of Stories, enlivened by conversation. The Stories are given, for the most part, nearly in the words of the best historians; the dry outline being relieved by picturesque descriptions, judicious reflections, and illustrative details, collected evidently with much pains and research, and arranged with great judgement. The authorities are specified at the foot of the page, with a precise reference to the page of the Author. In the former volume, Sharon Turner, Henry, Lyttleton, Hallam, Blackstone, Prideaux, and Gibbon, have supplied the materials. Froissart, Rapin, Hume, Gilpin, and Russell, are chiefly followed in the second. A fund of historical information, drawn from these and other voluminous sources, is thus compressed into a small compass, 'separated from the intricacies of political detail, 'and purified from allusions to the gross and licentious man-'ners which prevailed among our ancestors.' The volumes are entitled to our most unqualified praise. We know of no work on English History, so proper to be put into the hands of young persons, or so well adapted to render the study of history subservient to moral improvement. The enlightened views of the Author will best be understood from her own words.

'Next to those lessons of primary importance which Christian parents feel it their duty to impart, and which the examples afforded by History are so eminently calculated to illustrate, perhaps no object more powerfully claims our attention, than to present the youthful mind with such a view of the story of our own country, as may at once strengthen the influence of moral and religious principle, and inspire a warm and enlightened attachment to the English Constitution. Would British parents avail themselves of their countless opportunities for exciting and cherishing such feelings, they would not only supply their children with a delightful exercise of the understanding, and with inexhaustible materials of thought and conversation; but, under such impressions, the Spirit of Patriotism would take deep root in the warm soil of domestic affection, and shed its ennobling, animating influence on future generations. Surely, in a moment like the present, all who wish well to our country, will teach their children to view the institutions of our ancestors with filial

reverence, and to protect them from the rude hands which, instead of repairing the dilapidations of time, or completing the tower or the battlement which may have been left unfinished, are seeking to undermine the fabric, and to destroy, not only the labour of past ages, but the tranquillity of the present, and the hopes of the future.'

A short extract or two will give our readers a sufficient idea of the execution of the work. Mrs. Hack's style is natural and unaffected, frequently spirited, and the dialogue is excellently conversational.

The reign of Henry Plantagenet affords occasion for reference to the institutions of chivalry; and a passage is given from Henry's History of England, descriptive of the exercise of tilting. The conversation then proceeds.

'Harry. Oh, this is delightful! I wish I had been born in the days of chivalry!

'Mrs. B. Rather rejoice, my dear boy, that you live at a time when the feelings of honour, of justice, and humanity, which were revived by the spirit of chivalry, have become so general, that such institutions are no longer necessary to support them. But in that period of barbarous ignorance, the liberal and generous sentiments inspired by chivalry, were of important service in refining the manners of the European nations. Feudal monarchies were too frequently the scenes of war, rapine, and confusion, which exposed the weak and defenceless to continual injuries. The power of the king was too limited to prevent these evils, and public justice was then too weak to punish the oppressors. The most effectual protection was often to be found in the valour and generosity of the *knights* of whom we have been speaking. Courage, humanity, courtesy, justice, and honour, were the distinguishing qualities of chivalry. To check the insolence of oppressors, to rescue the helpless from captivity, to protect or to avenge women, orphans, and those who could not bear arms in their own defence, were therefore considered as acts of the greatest merit. The order of knighthood was generally conferred at the altar, with the most impressive ceremonies; thus adding the motives of religion to the feelings of honour. Indeed, the spirit of the institution was so exalted and so heroic, that it was peculiarly fitted to seize the imagination, and influence the actions of young men. It has even been asserted, that, from the ninth to the sixteenth century, those characters which have descended with most honour to later ages, derived their virtues chiefly from this source.

'Lucy. Mamma, if any body had told me beforehand, that *you* would have said so much in praise of a military institution, I could not have believed it.

'Mrs. B. Remember, my love, that I praise chivalry, because it was one of the means by which the manners and feelings of the European nations were humanized and refined. The feudal governments, under which chivalry flourished, were also of a military character; and from their oppressive exactions, and the encouragement they afforded to the

desolating practice of private war, they were not calculated to promote the peace and good order of society.

'Lucy. I do not understand what you mean by *private war*, mamma.

'Mrs. B. You have seen that religion, in those barbarous ages, was supposed to consist in performing pilgrimages, and making rich presents to the church, but appears to have been very little applicable to the regulation of the stormy passions of men. In such a state of society, and among people educated in military habits, revenge was continually exciting them to warlike enterprises. Every man who owned a castle to shelter him in case of defeat, and had a sufficient number of dependents to follow his banner, was at liberty to wage war upon his neighbours, whenever he thought himself injured. This mode of revenging injuries, was called *private war*, as being carried on by individuals on their own account; and such was the cruelty with which it was exercised, that the invasion of the most barbarous enemy could not be more desolating to a country, or more fatal to its inhabitants.

'Harry. Well, mamma, though you praised chivalry, I am sure you cannot say a word for the feudal governments which suffered these private wars.

'Mrs. B. As your knowledge of history increases, my dear boy, you will perceive how intimately good and evil are blended in human affairs. Notwithstanding their great defects, the feudal institutions produced many good consequences; and we may now look back upon them, as part of the means by which Providence has been carrying on the great work of moral improvement. They arose at a period when the nations of Europe were sunk into a state of utter depravity: a period distinguished by the prevalence of falsehood, treachery, and ingratitude. The feudal spirit then exerted a beneficial influence. Violation of faith was considered as one of the greatest crimes: and because it would have destroyed the security of feudal tenures, it was severely and quickly avenged, and branded by general infamy. The institutions of chivalry still further refined the sense of honour, and polished the manners of the higher orders. Thus was the spirit of liberty and independence kept alive, through a dark and stormy period, when the power of the crown might have destroyed the rights of the subject, if, while the people were poor and disunited, the nobility had not been brave and free.'

We have read with high satisfaction the section on the 'early 'reformers.' After a notice of the venerable Bishop Greathead, Wicliff is thus introduced.

'At length the rapacity of the court of Rome arrived at such a height, that the taxes gathered, under various pretences, by its agents, exceeded, by more than two thirds, the revenues ofthe king; this holy church, so long the object of veneration, became wholly immersed in temporal things; its mercenary views were evident from its exactions; and serious men began to question opinions, which were accompanied by such scandalous practices.

'But though suspicion thus floated in the minds of men, they were not yet prepared to come forward and present any effectual opposition

to the errors and vices of the church. It was easy to point out the faults of the existing religion; but the whole was not to be rejected together; for the popery of the fourteenth century was the result of a gradual corruption of that divine religion which was taught by the Saviour of men, and attested by the miraculous interposition of the Deity. The most sacred truths still remained hidden among the accumulated rubbish of human invention; but to search for them, with any probability of success, required an union of courage, firmness, judgement, knowledge, and piety, which at that time was to be found only in John Wicliff.

* * * * * *

'It appears to have been early in the year 1379, that Wickliff set about a great work, which he had long intended to perform. This was the translation of the Scriptures into English. He had always considered it as one of the great errors of popery, that the Bible should be locked up from the people: he therefore resolved to free it from this bondage. But, before his translation appeared, he published a treatise to shew the necessity of engaging in it. He declared that the Bible contained the whole will of the Deity; that the law of Christ was sufficient to direct his church; and that in the Scriptures every Christian might learn what would render him acceptable to God. As to the necessity of commentators to explain the meaning of the text, he said that a good life was the best guide to this knowledge; or, as he expressed it, "He that keepeth righteousness hath "the true understanding of Holy Writ." It was perfectly consistent with this sentiment to maintain, as he did, that "*No good man could* "*be a heretic.*" Heresy, according to Wicliff, consisted in a bad life, as well as in false opinions.'

For the following excellent remarks, Mrs. Hack has been indebted to Mr. Turner.

'At the time of his accession, it was universally believed that Henry the Fourth was, in his heart, inclined to the opinions of the Reformers. But, with him, the maxims of policy had greater influence than the dictates of conscience. He examined the state of parties in England, and found that the ecclesiastical interest was the best able to support his pretensions: he, therefore, without hesitation, attached himself to the church. This was an unworthy sacrifice of moral principle to ambition. Henry gained his purpose, but his enjoyment of the power thus acquired, was very short. The reign of his son was still shorter; and misfortune, deposition, and a violent death, were the portion of his grandson, who was also the last of his race. The retribution is striking. By establishing his throne on the basis of ecclesiastical tyranny, he made this alternative necessary: that the improvement of mankind should be arrested in its course, or that the sovereignty of his house should cease. Happily for the world, the evil passions of men are so overruled as to become the means of promoting the designs of a benevolent Providence, but are never permitted to counteract them. The house of Lancaster disappeared;

and the Reformation, when the minds of men were better prepared to receive it, revived with irrepressible power.'

The next Series is intended to comprise the dynasty of the Tudors; 'and should health and leisure permit the Writer to 'complete her design, she will, in a fourth volume, attempt to 'delineate the most prominent features of the eventful history 'of the Stuarts.' As the complete work will be much more likely to obtain general acceptance, than detached portions of English history, we earnestly hope that Mrs. Hack will be encouraged and enabled to bring out the remaining volumes. Lingard, as she proceeds, though to be followed with caution, will be of no small assistance to her. The chief difficulty in delineating the reign of the Stuarts, will arise from the immense mass of materials in the shape of contemporary memoirs and other original documents, and the utter faithlessness of the historians. Rapin contains the best digest of the materials which were accessible in his time. But the Memoirs of Colonel Hutchinson, a great part of the State Papers and other documents made use of in the Memoirs of Cromwell, the Diary of Evelyn, and the papers referred to by Mr. Fox and Lord John Russell, throw quite a new light on many circumstances and characters of that period. Burnet and Neal are invaluable; but the former, though his veracity is unimpeachable, has, perhaps justly, been charged with a little credulity, and the latter is sometimes warped by his Presbyterian prejudices. Archdeacon Coxe's voluminous memoirs of the Dukes of Shrewsbury and Marlborough, supply most valuable illustrations of the reigns of the last two monarchs of the Stuart line. Dr. M^c^. Crie's Lives of Knox and Melville may also be consulted with the greatest advantage for the earlier periods. But, really, we seem to be imposing on our Author a most unreasonable labour, in even hinting that she should consult half of these authorities. Mrs. Hack is, however, fully aware of the importance of not misleading children, and of the danger of instilling into their minds indelible prejudices in the shape of historical misinformation. The pains she has taken in compiling these volumes, afford a pledge that, so far as she has means of access to the requisite sources, no trouble will be spared to render her work correct; by which means she will lay both the rising race and their parents under no small obligation.

We understand that Mrs. Hack is sister of Mr. Bernard Barton.

Art. X. *The River Derwent*, Part the First; and other Poems. By William Branwhite Clarke, B.A. of Jesu College, Cambridge. 8vo. pp. xvi. 112. London. 1822.

WE foresaw the mischief that was likely to ensue from Mr. Wordsworth's sonnetizing the River Duddon. If the other rivers heard of it, we had no doubt they would be ready to burst their banks with jealousy; and every sedgy nymph would be turning syren. Thus we might expect to find

—' books in the running brooks'

with a vengeance, and in time, a whole library of rivers. Mr. Clarke has been seduced by the charms of the Derwent, to enter the lists as her nymphship's champion. After expatiating in prose on the claims of his subject, he contrives to keep up his breath through one hundred and twenty-three stanzas of the kind yclept Spenserian; and this, he tells us, is only Part the First! Not only so, but he informs us of a mighty stir having already arisen among the other floods and streams. Thus:

' Brook calls to brook as down the hills they stray.' p. 66.

Again:

' And Barrow calls forth from its cultured steeps
To the loud thunder of the hoarse Lodore;
And many a rill its tinkling current keeps
In unison with his majestic roar,—
Niagara of England.' p. 30.

And again, the Poet bids us list to

' —— sounds, that the deep valleys thrill,
From brooks and floods that murmuring run,
Calling each other as they flow,
And mark the blissful union
Which nature's varied gifts *avow*.' p. 97.

We leave our readers to decide whether this does not look very much like a conspiracy on the part of the said brooks and rivers, or threatening signs, at least, of a mutinous rising. Now, it is to put a stop, as far as in us lies, to this menacing inundation, that we have thus promptly given information against the inditer of this volume. Far be it from us to wish to stop the Author in his course: we would only seek to turn the stream of his composition into another channel;—not a poetical one, indeed, for we fear that he must be characterized as but a *water-poet*—by the way, the Water-Poet was a very worthy fellow—but into the more legitimate direction of *dry* prose.

If we are called upon to give our reasons for this judgement, we must reluctantly proceed to the invidious specification of the Author's sundry offences against taste, sense, and euphony. We must, for instance, indite him on the following count,—for uttering as poetry certain stanzas, purporting to be about the above-mentioned brooks and floods.

'There is a voice which speaks from them
To man's entranced and musing heart,
Which worldly wisdom may condemn,
Though in its words it hath no part;
The tones they speak are tones of praise—
—Expressive praise, though feebly told,—
Praise that but mocks the senseless ways
By which man doth his thoughts unfold.

'The untaught worship of the bird,
Or wild bee, in his humble flight,
By God from his high throne *is* heard,
When man *shall* vanish from his sight;
And this—because the songs they sing
The thanks sincere of nature tell,
And shall to him an offering spring
Accepted and acceptable.'

Putting aside the doths and haths and false concord of these lines, what do they mean? That God is better pleased with the sounds of the mountain stream, the singing of birds, and the hum of bees, than the praise of his intelligent creatures. This is but sorry divinity.

To the 'evening star,' Mr. Clarke singeth:

'Pale harbinger of silent night!
I gaze upon thy early beam
All tremulous with silver light,
And in my musing fancy dream,
That thou art looking down on me
With an *unused* tranquillity.'

Here is certainly a liberty taken with words that we are *unused* to;—a beam tremulous with light, and a poet gazing on it, and dreaming, with his eyes open, but *in* his fancy, that the star is looking at him with 'unused tranquillity;' and yet we are told, it is 'tremulous,' as it were at the very sight of him,—knowing, perhaps, what he was going to sing about.

We have been not a little amused with the Author's original use of the diæresis, suspended over a single vowel, thus:

'They laid thee in thy lowly bed,
And o'er the chafing sea,
Thou, coffinless, wast lowerëd
With *rude solemnity,*

And *saintless* lips, unused to prayer,
Shed the last words of blessing there!'

Several similar instances might be given; but in the following couplet it is perversely omitted.

'When the angel's trump shall arouse the dead,
And seas shall unbosom their *bu-ri-ed!*'

We do not call in question Mr. Clarke's qualifications as bachelor of arts, the art of poetry being excepted.

Art. XI. *The English Mother's Catechism for her Children:* containing those Things most necessary to be known at an early Age. Illustrated by 100 Engravings. By the Rev. T. Clark. 24mo. pp. 72. 9d. sewed; large paper, 1s. 6d. bound. London. 1822.

ONE hundred engravings for nine pence! This ingenious contriver of *multum in parvo* deserves to obtain our recommendation of his praiseworthy labours; and, in truth, the Catechism does comprise a prodigious variety of useful lore. It is quite a Lilliputian cyclopedia; and the wood-cuts, which to children are a hieroglyphic language more readily understood than the type, are most respectable specimens of the kind. They exhibit visible representations of rural processes, trades, fruits, animals, insects, heavenly bodies, national costumes, and skeleton maps. Surely never were the *tools* of Education brought to so great a perfection, whatever may be the skill employed in handling them.

Art. XII. *Principes de la Grammaire Françoise*, ou Livre de Conversation a l'Usage de la Jeunesse Angloise. Par Mr. d'Emden. 12mo. pp. 136. London. 1822.

THIS new attempt to elucidate the elements of French Grammar, does not appear to require elaborate criticism. It seems on the whole to be judiciously compiled; and it possesses the important requisite of brevity. The form of dialogue has been adopted, and the whole series of instruction is conveyed in the French language; a plan which imposes some additional trouble on the master, but must be exceedingly advantageous to the pupil.

Art. XIII. *An Essay on the Soils and Composts indispensably necessary in the Propagation and Culture of the more rare and valuable ornamental Trees, Shrubs, Plants, and Flowers.* By Thomas Haynes. 12mo. pp. 70. Price 5s. London. 1821.

GARDENING is rapidly rising to something like the dignity of a science. Instead of the arbitrary and empirical processes of our ancestors, derived, especially in the treatment of flowers and esculent vegetables, chiefly from the Dutch and the Flemings, our Horticulturists are now employed in practical inquiries on a large and expensive scale; and the aid of chemical examination is called in to ascertain the nature of soils and composts. To the Horticultural Society, as well as to enlightened and liberal individuals, we are indebted for these improvements; and among the more useful publications to which these efforts have given rise, we are disposed to assign a place to the present little work. It might have been much compressed, and some very unnecessary repetitions should have been avoided; but notwithstanding these symptoms of inexpertness in the art of getting up a book, we have read this little manual with profit and pleasure. If some of our dilettanti gardeners will avail themselves of its instructions, they will save themselves much vexation and disappointment in their experiments in horticulture.

Art. XIV. *A brief Sketch of the Life of Thuanus;* with copious Notes to the Dedication of his History of France; illustrative of the most important Events of Ecclesiastical History, which have occurred on the Continent of Europe. By Josiah H. Walker. 12mo. pp. 256. Price 4s. Nottingham. 1819.

WITHOUT containing much novelty, this is, on the whole, not an uninteresting book. Mr. Walker has been fortunate in his choice of a subject; and though we cannot compliment him on either the correctness of his style, or the extent of his researches,—the life of de Thou being drawn from the most common sources, and the Editor's notes to the celebrated Dedication, which loses much, by losing its Latinity, being of rather a common-place quality,—still, the volume comprises in a small compass, much interesting information on an important subject.

Repeated errors in the orthography of proper names remain uncorrected. The regicide Clement is called more than once, Clerment; Fulgentio is spelt Fulgentia; and the President A. Mortier, elsewhere called *au* Mortier, is evidently taken for an individual, whereas it is only a title of office derived from the peculiar shape of the cap, resembling, we believe, an apothecary's mortar. De Thou was president *à mortier*—i. e. with the mortar-shaped cap.

ART. XV. SELECT LITERARY INFORMATION.

*** *Gentlemen and Publishers who have works in the Press, will oblige the Conductors of the* ECLECTIC REVIEW, *by sending information (post paid) of the subject, extent, and probable price of such works; which they may depend upon being communicated to the public, if consistent with its plan.*

The Rev. T. H. Horne has in the press, a third edition of his Introduction to the Critical Study and Knowledge of the Holy Scriptures. In 4 vols. 8vo. with some corrections and additions. It is expected to be ready in the course of the present month. At the same time will be published, a limited number of a Supplement to the Second Edition; containing (besides one new plate) the most material additions, which chiefly consist of illustrations of Sacred Writ, derived from expensive books of Travels in the East, published within the last ten months. These additions will be so printed as to be inserted in the volumes to which they belong, without injury to the binding.

Dr. Carey has in the press, a small neat edition of Statius, in addition to the forty five volumes of the Regent's Pocket Classics, already published.

Translation of Legendre's Elements of Geometry.—A translation of this classical and popular work on Geometry, which has gone through so many editions in France, is now in the press, and will be published in a short time. The work is edited by Dr. Brewster, and under the sanction of M. Le Chevalier Legendre, who has communicated several important additions to the Editor. As all the diagrams are engraven on wood, so as to accompany the propositions, this edition will possess a very great superiority over the original work, where they are given in copper-plates at the end of the book.

Mr. Elmes's Memoirs of the Life and Works of Sir Christopher Wren are in great forwardness, and will appear early in the ensuing winter.

Speedily will be published, in 1 vol. 12mo. with wood-cuts, &c. a concise System of Mensuration; containing Algebra, Practical Geometry, Trigonometry, the Mensuration of Surfaces and Solids, Land-Surveying, Gauging, &c., with proper Tables, adapted to the use of schools. By Alexander Ingram, Mathematician, Leith.

Shortly will be published, in 2 vols. 8vo. (price 21s.) Lectures on Genesis: or plain historical Sermons on the leading characters, and most important events recorded in the Book of Genesis. By James Rudge, D.D. F.R.S.

Mr. Bowring intends shortly to publish, a second volume of Specimens of the Russian Poets.

In the course of the ensuing month will be published, in a small 8vo volume, "The Cento," a volume of Prose Selections from the most approved works of Living Authors.

Preparing for publication, in 8vo. Fifty Lithographic Prints, illustrative of a Tour in France, Switzerland, and Italy in 1819-21, from original drawings. By Marianne Colston.

A new edition of Bythner's Lyra Prophetica, is printing at the Glasgow University Press, and will be published in November, in one handsome octavo volume.

Joseph Swan, Esq. is printing in an octavo volume, an Inquiry into the Action of Mercury on the Living Body.

Dr. John Baron will soon publish, Illustrations of the Inquiry respecting Tuberculous Diseases, with coloured engravings.

Mr. Henry Mayo, surgeon and lecturer on anatomy, has in the press, Anatomical and Physiological Commentaries.

Mr. W. Wallace, lecturer on anatomy and surgery, is printing a System of General Anatomy, in an 8vo. volume.

Mr. J. G. Lockhart has in the press, in a small quarto volume, Sixty Ancient Ballads, translated from the Spanish, with notes and illustrations.

The Rev. T. R. England, of Cork, is printing in an octavo volume, a Life of the Rev. Arthur O'Leary; including many unpublished documents relative to the Irish Catholics.

Mr. T. Maule will publish in the course of this month, an Analytical Catalogue of Books on Heraldry, Genealogy, &c. in an octavo volume, under

the title of Bibliotheca Heraldica Magnæ Britannicæ.

Ready for publication, No. I. (to be continued monthly) of the Portfolio, a collection of engravings from antiquarian, architectural, and topographical subjects, curious works of art, &c. &c., with descriptions. Intended to form a cabinet of engravings of the works of art and antiquity scattered throughout Great Britain, interspersed with views of seats distinguished by architectural beauty. No. I. will contain interior views of Fonthill Abbey.

A work entitled Royal Naval Biography, to consist of Genealogical, Biographical, and Historical Memoirs of all the Flag-Officers, Captains, and Commanders of his Majesty's Fleet now living, is nearly ready for the press, to be published by subscription. The first part of this work, containing Memoirs of the Flag-Officers, Superannuated Rear-Admirals, and Retired Captains, is ready for the press, and will be printed as soon as a sufficient number of subscriptions have been obtained to cover the expenses of publication. Memoirs of the Post-Captains and Commanders will speedily follow. Price of the first part not to exceed one guinea.

In the press, and to appear in a few days, a second and much improved edition of Mr. Robert Steven's Remarks on the Present State of Ireland; with an Appendix of new matter, containing a brief outline of the System of Education pursued in the schools of the London Hibernian Society. This edition will be printed in a neat but cheap form, to encourage the friends of Ireland to distribute it gratuitously.

Art. XVI. LIST OF WORKS RECENTLY PUBLISHED.

BIOGRAPHY.

The Life of William Penn, abridged and adapted to the use of young persons. By Mary Hughes (late Robson). foolscap 8vo. with portrait, 4s. 6d.

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en happens that the greatest moral or political advan- s are enjoyed by persons who, having been put in pos- of them almost gratuitously, have no adequate appre- of the means to which they are indebted for them. strikingly true in reference to the majority of readers of ly Scriptures in vernacular translations. The benefit ed upon them is of a transcendently important kind; the difficulties which have been overcome, and the la- d cost expended in the preparation of the gift, how few y conception! "Other men laboured," and they have ed into their labours," without even a knowledge of nefactors, and by no means correctly appreciating the f the Scriptures themselves. Place a copy of the Scriptures in the hands of an unlearned reader, and to him a sealed book. Nor can the seal be broken, the labour of acquiring the languages in which they imarily written, till translations shall have been sup- competent scholars. The latter is, in most instances, practicable alternative; and the service rendered by nslators, ought, in all equity, to be estimated at the the time and labour saved to the individuals whom nefit. It is, therefore, not only the gratification of a s curiosity, but the discharge of a grateful duty, to he memorials of their learned and pious labours, who, lators and editors of the Bible, were so much the bene- of their own, and of other and distant times.

mple volumes before us comprise a rich fund of instruc-

tive and pleasing information on the subject of sacred bibliography. They have been compiled from a great variety of publications, many of them inaccessible to the generality of readers, and some of them of extreme rarity. We can appreciate the diligence with which Mr. Townley must have prosecuted his researches, and the difficulties which he had to overcome in the course of inquiries so minute and so extensive as those which his undertaking embraced; and we are happy to bear our testimony to the respectable manner in which he has executed his design. These volumes include accounts of the ancient versions, and of most of the modern translations of the Scriptures; interspersed throughout with biographical anecdotes and memoirs; bibliographical descriptions; sketches of ecclesiastical manners and superstitions, and of the revival and progress of learning and religion.

In the first part of this work, which comprises within rather narrow limits, an account of the state of Biblical Literature previous to the Christian era, the Author briefly notices the curious and obscure question of the origin of Alphabetical Characters, and describes the various expedients employed in ancient times for the preservation of writing. The statement of Mr. Townley, that 'the *Hebrew*, the *Samaritan*, the *Syriac*, 'to which we may add the *Greek* Alphabets, not to mention 'any other, seem to have had but one Author,' is not very happily expressed. His meaning we suppose to be, that the greater part of those alphabets were derived from a common origin, the first one known being the model of the others; not that the several characters of which they are formed, were, as to their discovery and primary use, contemporaneous. The Samaritan alphabet exhibited by Mr. T. at p. 9, no more admits of *thorough cutting*, than does the Hebrew: the former contains certainly one *close* letter, contrary to the assertion at p. 20. The materials used in the early periods of the history of Letters, were such as were easily procured, and varied as the case might require different degrees of durability, tablets of stone being the most obvious and common for permanent records. Table-books of wood, wax, ivory, metal, the skins of animals, the leaves of trees, and similar articles were all used for the purpose.

'The *Bark of trees* is another material which has been employed in every age and quarter of the globe; and was called *Xylochartion* by the Greeks. Before the use of the Papyrus became general, the *Bark of the Philyra*, a species of the Linden tree, was frequently made use of for writing upon; and books written on it existed in the third century. The *Bark of Oak* was also used for the same purpose. Hence the Latins called a book, *Liber*, which signifies the *inner bark*

of a tree; and the Greeks used the word φλοιος (Phloios) which also means *bark.*

'Of the several kinds of PAPER, used at different periods, and manufactured from various materials, the *Egyptian* is unquestionably the most ancient. The exact date of its discovery is unknown, and even the place where it was first made is matter of dispute. According to Isidore, it was first made at Memphis; and according to others, in Seide, or upper Egypt. It was manufactured from the inner films of the *Papyrus* or *Biblos*, a sort of flag or bulrush, growing in the marshes of Egypt. The outer skin being taken off, there are next, several films or inner skins, one within another. These, when separated from the stalk, were laid on a table and moistened with the glutinous waters of the Nile. They were afterwards pressed together and dried in the sun. From this papyrus it is, that what we now make use of to write upon, hath also the name of *papyr* or paper; though of quite another nature from the ancient *papyrus.*

'According to Montfaucon, *Charta Bombycina* or *Cotton-paper*, was discovered towards the end of the ninth, or early in the tenth century. Casiri states paper to have been first manufactured in Bucharia; and that the Arabs ascribe its invention to Joseph Amria, in the year of the Hegira 88, of Christ 706. Other learned men have thought that we are indebted for it to the Chinese, from whom it passed successively to the Indians, Persians, and Arabs; and by the latter was communicated to the western nations. The manufacture of Cotton-paper, is said to be still carried on to a considerable extent in the Levant.

'Paper, fabricated from *Linen Rags*, is now used throughout Europe, and almost every part of the world whither Europeans have penetrated; and is a much more valuable material for writing upon, than the *cotton*-paper. We are ignorant both of the inventor, and of the date of this important discovery. Dr. Prideaux delivers it as his opinion, that *Linen-paper* was brought from the East, because many of the oriental manuscripts are written upon it. Mabillon believes its invention to have been in the twelfth century. One of the earliest specimens of paper from linen rags, which has yet been discovered, is that in the possession of Pestel, Professor in the university of Rinteln, in Germany. It is a document, with the seal preserved, dated A.D. 1239; and signed by Adolphus, Count of Schaumburg. But Casiri positively affirms, that there are many manuscripts in the Escurial, both upon cotton and linen-paper, written prior to the thirteenth century. This invention appears to have been very early introduced into England; for Dr. Prideaux assures us, he had seen a register of some acts of John Cranden, Prior of Ely, made on linen-paper, which bears date in the fourteenth year of King Edward II. A. D. 1320; and in the Cottonian library are said to be several writings on this kind of paper, as early as the year 1335. The *first* Paper-mill erected in this kingdom, is said to have been at Dartford, in 1588, by M. Spilman, a German. Shakspeare, however, refers it to the reign of Henry VI., and makes Jack Cade (Henry VI. part ii.) say, in accusation of Lord Sands: "Whereas, before, our forefathers had

no other *books* but the *score* and the *tally*, thou hast caused *Printing* to be used, and contrary to the king, his crown and dignity, thou hast built a *paper-mill*." During the same reign, the head of the Duke of York, with a *paper crown* upon it, was placed on the walls of the city of York.'

Among the Biblical scholars of the last century, but few are entitled to take precedence of the distinguished Editor of the Codex Alexandrinus. His qualifications as a critic were of the first order; and had his life been prolonged, the proofs of his learning and judgement would probably have been multiplied sufficiently to class him with the most useful of his critical compeers. Of this celebrated Editor, we have the following biographical notice.

'CHARLES GODFREY WOIDE was a native of Poland. Whilst at the University of Leyden in 1750, he was employed in transcribing the Coptic Lexicon of La Croze, formerly librarian to the King of Prussia, at Berlin. This work he undertook at the request of the Rev. Christian Scholtz, chaplain in ordinary to the King of Prussia, who was engaged in completing a grammar of both the Egyptian dialects, under the sanction of Dr. Jablonsky, his brother-in-law, an eminent professor at Frankfort. Sometime afterwards, he came over to England, where his first preferment was the Preachership of the Dutch Chapel in the Savoy, (succeeding the Rev. Bernard Drimel, a native of Frankfort on the Oder, who died in June 1770,) to which he soon after added the Readership of the same chapel. In 1773 and 4, he was sent under the auspices of his present Majesty to Paris, for the purpose of transcribing several Sahidic and Memphitic MSS. where he resided about four months. In 1775, he revised through the Clarendon Press, Scholtz's "Lexicon Ægyptiaco-Latinum," 4to. He was elected F.S.A. in 1778; and distinguished himself the same year by publishing a Coptic and Sahidic grammar under the following title: "Christ. Scholtz Grammatica Ægypti utriusque dialecti quam breviavit, illustravit, edidit C. G. Woide." 4to. In 1782, Mr. Woide was appointed an assistant librarian at the British Museum; at first, in the department of natural history; but very soon after, in one more congenial to his studies, that of printed books. In 1786 came out his truly valuable edition of the Alexandrian MS. of the New Testament, dedicated to the then Archbishop of Canterbury; on which occasion he was introduced to his Majesty at the levee; and had the honour of presenting him with a copy of his work. He was this year admitted to the honorary degree of LL.D. in the University of Oxford. He had before obtained the degree of D.D. from the University of Copenhagen. In 1788 he was elected F.R.S. The latter part of his life was chiefly devoted to examining and collating the fragments of the Sahidic version of the New Testament, and in preparing them for the press. He also revised and corrected the Greek quotations in Bishop Hurd's edition of Warburton's works. On May 6th, 1790, while at Sir Joseph Banks's, with a select party of literary friends, he was seized with an apoplectic fit; every assistance was administered to him, and

he was attended by Dr. Carmichael Smith, but died the next day, at his apartments in the British Museum. He left two orphan daughters, having been bereaved, some years before, of Mrs. Woide, who died August 12th, 1782.' Vol. I. p. 104.

Bibliomancy, or *Divination by the Bible*, was one of the superstitions which found an early introduction into the Church. Like many others of those pernicious practices which began to prevail as the purity of the Christian profession was becoming corrupted, it was borrowed from Heathen customs. It consisted in opening the Bible suddenly, and taking the first passage that met the eye, as a prediction of the fortunes of the inquirer. Some credulous persons, we believe, still retain a prejudice in favour of this superstition, and occasionally employ it as a means of determining their doubts; but the public recognition and the formalities of the practice have passed away. It is no longer used, as it was in the times of ignorance, as a means of detecting heretical opinions. One Peter of Thoulouse, for instance, being accused of heresy, and having denied it upon oath, a person who stood by took up the Gospels, on which he had been sworn, and opened them suddenly, when the first words he lighted upon were those of the Devil to our Saviour, (Mark i. 24.) "What have we to do with thee, thou Jesus of "Nazareth?" Which, says the relator, agreed well with such a heretic, 'who indeed had nothing to do with Christ.' Nor is this mode of divination now practised in the *election of bishops*, the ceremony of a *Congé d' élire*, being, if not a more primitive, a less doubtful method of providing suitably for the highest offices of the Church. The custom of Divination by the Bible was continued in the cathedral of Boulogne, at Ypres, and at St. Omer, so late as the year 1744.

Practices of this baneful description were partially restrained by the pious endeavours of many of the early Christians; but in times of decreasing knowledge, they were sure of being countenanced. We much question the correctness of the Author's statement, (Vol. I. p. 120.) that, in those early times, 'accurate copies of the Holy Scriptures were every where 'multiplied, and that at such moderate prices, as rendered 'them easy of purchase.' We should judge the very opposite of this representation to be nearer the fact. Previously to the multiplication of copies of the Bible by the press, and in periods when they were to be obtained only from transcribers, they must have been costly, and consequently scarce. The rarity of the Bible was both a cause and an effect of the decreasing use of the sacred Scriptures. More correct remarks on this subject will be found in subsequent parts of the work. In this very volume, for instance, (p. 124.) we are told, that

it was customary in the ancient churches to have BIBLES, *in the vulgar tongue*, placed in a convenient part of the church, for the people, at their leisure, to employ themselves in reading the Scriptures before or after Divine service; a practice rendered peculiarly necessary by the enormous expense of transcribing so large a volume as the Bible prior to the invention of printing. Again, the reader is very properly told, (p. 330.) that, 'from the *length of time* requisite for the transcription 'of books, and the *immense labour* bestowed upon them, the 'expense of copying MSS. was necessarily very great.' This, joined to the cost of the materials for writing upon, rendered the purchase of books almost impossible to the poor and persons of moderate fortune.

In the account of the Gothic version of Ulphilas, preserved in the Codex Argenteus, in the library of the University of Upsal in Sweden, the recent discoveries of the Abate Angelo Maio should have been noticed. This learned person detected in the recesses of the Ambrosian library at Milan, in 1817, two manuscripts containing the thirteen Epistles of the Apostle Paul in the Maeso-Gothic dialect. These manuscripts are *Codices Rescripti*, containing the ancient transcript of the version of Ulphilas under a subsequent writing of a later date. They are both injured by the effects of time; but fortunately, the defects of the one can be supplied by the other, and they afford the means of collation to a considerable extent. The best edition of the Gospels of Ulphilas's Version, hitherto published, is stated by Mr. Townley to be the one prepared by Benzel, and published by Lye at Oxford, in 1750. This character has, we believe, been generally considered as belonging to the edition published at Weissenfels, in 1805, by M. Zahn, which Mr. Townley has described in a note, Vol. I. p. 322.

Dissenterism would seem from the following extract, not to have an exclusive claim to be considered as '*the religion of* '*barns.*' Very humble edifices appear to have been used in days of yore, for the service of the legitimate Church; and many buildings not more magnificent than the lowly fabric of Greensted church, but dignified with the symbols of Episcopacy, still remain as so many witnesses in this land, of its primitive descent and its unpretending claims.

'Bede informs us, that anciently there was not a stone church in all this island, but that the custom was to build them all of wood; so that when Bishop Ninyas built one of stone, it was such an unusual thing, that the place was called from it *Candida Casa*, Whithern, or Whitchurch. (Hist. Eccles. lib iii. cap. 4.) The church erected on the place where St. Edmund was martyred, at Bedricksworth, or Kingston, since called St. Edmundsbury, was built after the same manner. Trunks

of large trees were sawn lengthways in the middle, and reared up with one end fixed in the ground, with the bark or rough side outermost. These trunks being made of an equal height, and set up close to one another, and the interstices filled up with mud, formed the four walls, upon which was raised a thatched roof. Of the low rough manner of building in use among our ancestors, we have, or lately had, an example still standing, in part of Greensted church, near Ongar, in Essex. In this church, the most ancient part, the nave or body, was entirely composed of the trunks of large oaks split, and rough-hewed on both sides. They were set upright and close to each other, being let into a sill at the bottom, and a plate at the top, where they were fastened with wooden pins. "This," says Ducarel, "was the whole of the original church, which yet remains entire, though much corroded and worn by length of time. It is 29 feet 9 inches long, and 5 feet 6 inches high, on the sides which supported the primitive roof." But perhaps nothing more satisfactorily proves the general practice of building with wood, than the Anglo-Saxon verb commonly used when buildings are spoken of being erected. It is *getymbrian*, 'to make of wood.' Where Bede says of any one that he built a monastery or a church, Alfred, in his translation of Bede's Ecclesiastical History, uses the word *getimbrade.*'

p. 253.

It is well for the best interests of mankind, that unmixed evil is rarely, if ever, the character of the worst institutions. Whatever present mischief, or dangerous tendency, may be included in the principles to which such institutions owe their establishment, happily they are found to conceal elements of good, which become effective in correcting the evil tendency of those principles, long before the systems with which they are blended, fall into decay. The seeds of liberty spring up and attain maturity in soils prepared and cultivated by the hand of despotism. The means to which the ignorance and barbarism of some ages are justly attributed, become, in others, efficient in promoting knowledge and civilization. The tendency and effects of the monastic foundations of the middle ages, were, in many respects, debasing to society. That they were not designed or adapted to enlighten mankind by imparting knowledge to the community, is sufficiently apparent from the fact, that, as they increased in number and in influence, mankind became decreasingly intelligent and more enslaved to superstition. The monastic foundations, however, were the principal conservatories of literature in the dark ages. Here were preserved the books of antiquity, and copies of them were multiplied by transcription. The classic authors, the Evangelists and Apostles, and the early ecclesiastical writers, found a sanctuary in these institutions, from the ravagers of learning and religion. If the inhabitants of the cloisters were not to their contemporaries, the "lights of the world," they kept from

extinction the lamps of literature for the benefit of subsequent ages. Much of their labour was doubtless little better than a waste of strength and patience; but they were sometimes laudably employed; and we must acknowledge the utility of their employments when we consider how many of the works of antiquity have descended to us through their hands. The writing-rooms of the great abbeys were work-shops of literature. Our readers may obtain perhaps some information from the following description of these manufactories of Manuscript books.

'In every great abbey, there was an apartment called the SCRIPTORIUM, or *Domus Antiquarii*, where writers were constantly employed in copying Psalters, Missals, Church Music, and such other works as they could obtain. The monks in these conventual writing-rooms, were enjoined to pursue their occupations in silence; and cautiously to avoid mistakes in grammar, or spelling, or pointing; and in certain instances, authors prefixed to their works a solemn adjuration to the transcribers to copy them correctly. When a number of copies were to be made of the same work, it was usual to employ several persons at the same time in writing it; each person, except the writer of the first skin, began where his fellow was to leave off. Sometimes the writers wrote after another person called the *Dictator*, who held the original, and dictated; hence the errors in the orthography of many ancient MSS., particularly Greek ones; thus in the very old fragments of the Greek Gospels, in the Cotton Library, written in large ancient letters of silver and gold, CΠΙΡΑΝ is written for σπεῖραν, ΚΥΡΗΝΕΟΝ for Κίρηναῖον [Κυρηναῖον], and many others.

'These writing monks were sometimes distinguished by the name of LIBRARII, the term applied to the common *Scriptores*, who gained a livelihood by writing; but their more usual denomination was that of ANTIQUARII. Isidore of Seville, says, "The *Librarii* transcribed both old and new works; the *Antiquarii* only those that were ancient; from whence also they derived their name." Swift or short-hand writers obtained the name of *Tachygraphi;* and elegant writers that of *Calligraphi;* the works executed in large uncial or square characters were written by the latter; such for instance as the fifty copies of the Scriptures presented by Constantine the Great to the different churches, and the fifty copies sent by Athanasius to Constantius: and in the thirteenth century the scribes in Italy, called themselves *Scriptores Librorum*, or *Exemplatores.* It was the duty of the librarian, who was the *Præcentor* of the monastery, to provide the writing monks with the books they were to copy, and whatever was necessary for their occupation; they were also forbidden to write any thing without his permission; and in some of the great houses it was usual for the librarians to make some benefit, by letting others have copies made of the MSS. in their custody. The librarians were themselves, generally, fine writers and illuminators.

'Besides being employed in the transcription of the Scriptures, and ecclesiastical works, and sometimes of the classics, the monks were the registrars of public events, of the age and succession of the king, and of

the births of the royal family: and the constitutions of the clergy in their national and provincial synods, and (after the conquest) even acts of parliament were sent to the abbeys to be recorded by them. Instances also appear of the Pope's sending orders for certain books to be made for him; and the monks used to transcribe the bulls of privileges, in books of a various nature, as missals, and others, as well as make marginal notes of the affairs of their abbeys in books of history; even the *Martyrologium* sometimes contained acts of general chapters.

'Those who were engaged in the transcription of books, were principally the novices and junior monks; but by a capitular of Aix-la-Chapelle, in 789, it was ordained, that "the GOSPELS, PSALTERS, and MISSALS should be carefully written by monks of mature age." Nuns were sometimes occupied in a similar way; but none of the Gilbertine nuns were to write books without leave of the grand prior, or hire or retain writers in their churches.

'CALLIGRAPHY, or the art of beautiful writing, has been considered as having arrived at its summit of excellence in the monasteries of Spain; though it was not confined to them, for, in England, the Anglo-Saxon artists possessed eminent skill in the execution of their books, and the character they used had the honour of giving rise to the modern small beautiful Roman letter. But after the Norman invasion, degeneracy of skill occasioned the MSS. subsequent to that period, to be of difficult reading. The missals, and other books of divine offices, were indeed curiously done, through the extraordinary expense laid out upon works of this nature, and in compliance with an injunction, that no books should be brought into places of devotion which could not easily be read. Some copies were written in a larger hand, for more aged persons; and others illuminated with extraordinary beauty, for nuns of a superior quality, and other persons of distinction. At Godstowe, there was a common library for the use of the nuns there, well furnished with books, many of which were in English, and divers of them historical: such of them as contained "the lives of the holy men and women," especially of the latter, were curiously written *on vellum*, and many illuminations appeared throughout, so as to draw the nuns the more easily to follow their examples: and many of them "were finely covered, not unlike the Kiver of the Gospell book given to the chapel of Glastonbury, by King Ine."' Vol. I. pp. 316—320.

The Canons promulgated for the government of ecclesiastical persons, of which notice is often taken by the Author of these volumes, are instructive memorials of the state of the Church in the various periods to which they refer, and afford considerable assistance to the historian in his researches into the state of knowledge and manners in those times. Many of them are marked with the impress of wisdom; as 'That no learned priest 'do reproach him that is half-learned, but mend him, if he know 'how.' Some are to be applauded for their humanity, as one of Anselm's, 'That none exercise that wicked trade, which has 'hitherto been practised in England, of selling men like beasts.'

Some were provided against delinquents whose manners did not become obsolete when they left the world, as 'That no priest 'be a hunter, or hawker, or player at dice; but entertain himself 'with his book, as becometh his order.'—'Let none that would 'appear to be clerks, wear or bear arms, but make their man-'ners and clothes suitable to their profession; or else be de-'graded as despisers of the canons and of ecclesiastical au-'thority.' We suspect, however, that offenders in those days were not rigidly dealt with in respect to some of the transgressions denounced by these laws. Canons have accomplished but little in the reformation of the lives of ecclesiastics. It is satisfactory to perceive that public opinion, as knowledge becomes more generally diffused, is far more effective in subduing the irregularities inveighed against by the framers of canonical codes.

As a part of the History of Biblical Literature, some account is given of the religious Dramas of the middle ages. The origin of these theatrical exhibitions of Scriptural incidents, has been variously represented, and three different hypotheses are mentioned by the Author. The first of these traces their rise to the public marts or fairs of Europe, whither the merchants repaired, accompanied with minstrels and buffoons, to attract customers to their shops or booths. A second attributes their origin to the Greek ecclesiastics, who, with the design of exploding the heathen dramas, introduced these Christian spectacles. The third hypothesis assigns their rise to the ancient pilgrimages to the Holy Land: the pilgrims on returning, composed songs and interludes, founded on the principal objects of their journey to Jerusalem, performing their exhibitions in the various places through which they passed in their way home. Recondite research and nice speculation have perhaps been needlessly employed in tracing out the descent of the monkish Mysteries. The ecclesiastics of those times could not be strangers to the ancient theatre; and there is no reason to doubt that dramatic amusements were continued, in some form or other, from the earliest times among almost all nations. The introduction of dramas into the Church, is not very difficult to be accounted for. Popularity and power were the constant objects of concern to its patrons, and they were, it is well known, not very scrupulous about the means of accomplishing their purpose. The ecclesiastics of the middle ages, the agents of a superstition ever fertile in expedients to delude the understandings and enslave the passions of mankind, adopted scenic representations as a mode of preserving and extending their influence. They were a grateful spectacle to the multitude, and were well adapted to aid that kind of devotion which requires neither the

mind to be enlightened, nor the heart. ith the
exhibitions, in which the principal pe were
of the Bible were introduced, were o in
ing ecclesiastics of the time, and wer
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generally of a humorous charact
were less calculated to excite the
and spectators, than we may imag
they would keep perfectly grave, as being bu
detect those anachronisms and incongruous associations
to our better information, are so ludicrous. But they were unquestionably intended to divert. The burlesque is indispensable to the entertainment of the illiterate, as it is sometimes grateful to their superiors in knowledge. Shakspeare himself, ever true to nature, would rather violate the unities, than serve up to the populace an exhibition not in unison with their predilections and manners. In this he was but conforming to an established practice. In thus blending the ludicrous with the grave, the authors of the mysteries were his precedents, the most grotesque personages being permitted to mix with the sobrieties of the miracle plays. Mr. Townley has furnished some specimens of these Scripture Dramas. In one of them, Noah and his wife are introduced, not in the best humour with each other. The latter is somewhat tardy in entering the Ark; and in replying to her husband, who urges her to quicken her steps, she swears by St. John, while her gossips make merry with 'a pot-'tell-full of Malmeseye gode and stronge.'

'In Lambarde's Topographical Dictionary, written about the year 1570, there is a curious passage, which so completely exposes the burlesque and profane nature of these representations, especially in the times immediately preceding the reformation from popery, that I shall transcribe it for the information of the reader: "In the days of ceremonial religion, they used at Wytney (in Oxfordshire) to set fourthe yearly in manner of a show, or interlude, the Resurrection of our Lord, &c. For the which purposes, and the more lyvely heareby to exhibite to the eye the hole action of the resurrection, the priestes garnished out certain small puppettes, representing the persons of Christe, the watchmen, Marie, and others; amongest the which, one bare the parte of a wakinge watchman, who espiinge Christe to arise, made a continual noyce, like to the sound that is caused by the metynge of two styckes, and was thereof commonly called *Jack Snacker of Wytney*. The like toye I myself, beinge then a childe, once saw in Poule's Church at London, at a feast of Whitsuntyde; wheare the comynge downe of the Holy Gost was set forthe by a white pigion, that was let to fly out of a hole that yet is to be sene in the mydst of the roofe of the great ile, and by a longe censer, which desendinge out of the same place almost to the verie grounde,

Some w-ged up and downe at such a lengthe, that it reached with becom-swepe almost to the west-gate of the churche, and with the ' be-' to the quyre staires of the same; breathinge out over the hole ' v-urche and companie a most pleasant perfume of such swete thinges ' -s burned therein. With the like doome shewes also, they used everie where to furnish sondrye parts of their church service, as by their spectacles of the Nativitie, Passion, and Ascension." '

Vol. I. pp. 427, 8.

In the concluding note to the first volume of the work, a singular misapprehension has led the Author to impute error to a perfectly accurate statement of Bishop Marsh's. In describing the "Horreum Mysteriorum" of Bar Hebræus, Mr. Townley represents the learned Annotator on Michaelis as mistakingly supposing that there was no edition of the *Syriac* version of the Revelation of St. John, published by De Dieu in 1627. Now it is quite clear that the Translator of Michaelis supposes nothing of the kind; the note on Michaelis, to which Mr. Townley refers, is in correction of Michaelis's error respecting the date of De Dieu's "Animadversiones in loca difficiliora V. et N. Tes-" tamenti." The accuracy of the learned Annotator on Michaelis is so much the result of careful examination, and the benefits which he has conferred on every reader of Michaelis's Introduction are so valuable, that we feel it to be our duty to guard the character of his notes from such an unintentional misconstruction of their import as in the case before us.

It is highly creditable to Dr. Ebenezer Henderson, that, on learning the design of Mr. Townley's work, while in the course of preparation, he not only gave permission to the Author to make a free use of the account of Icelandic Versions contained in the Appendix to his "Journal of a Residence in Iceland," but, without solicitation, requested the Committee of the British and Foreign Bible Society to accommodate him with the loan of a *Manuscript History of Danish Versions*, written by himself, and presented to the Library of that Institution. We are pleased to notice instances of liberal feeling so honourable to the parties, as well as productive of so much benefit to the public. From the valuable document in question, which is frequently quoted in these volumes, Mr. Townley has extracted an account of a singular Danish Version of the Old Testament, the manuscript of which is deposited in the Royal Library of Copenhagen; it is supposed to have been made in the *thirteenth*, or in the beginning of the *fourteenth* century. The text of this translation is worthy of being included among the curiosities of literature.

' "The version is done exactly according to the Vulgate, and faithfully adopts all its faults; nor can this be matter of surprise to those

who know, that it has been doubted by those best acquainted with the ecclesiastical history of that country, whether at that period, there were any of the clergy who so much as understood the Greek Testament, in Denmark; and that many of the ecclesiastics themselves, had not an opportunity of forming any acquaintance even with the Vulgate. The translator of the Danish version has not only in general servilely followed the Vulgate, but has at times attempted to express the derivation of the Latin words in his version, which could not fail, in many instances, to render it ridiculous. Thus the Almighty is introduced Genesis xxvi. 5, as commending Abraham for making use of *wax-candles* in the observance of his religious rites. The Vulgate has *Ceremonias*, which this translation renders: "Because Abraham obeyed my voice, and kept my charge and commandments, and kept feast-days with wax, that is, wax-candles, and laws." The same rendering occurs also in several other places. In Exodus xxviii. 4, the Latin terms used to describe the garments of the priests, are explained by the sacerdotal apparel of the Romish church. Great use is made of synonymes by way of explication, especially in those passages in which Latin words are introduced."' Vol. II. p. 30.

The history of Biblical learning in the fourteenth century, possesses but little interest till toward its close, when one of those extraordinary persons appeared, whose names are connected with important revolutions in the state of society. No name in the ecclesiastical literature of this country is more truly illustrious than that of WICLIF, and but few names in the annals of any country, are better entitled to a grateful and permanent record. The times in which he lived, and those which almost immediately succeeded them, are memorable periods in the history of society; and they were powerfully controlled and influenced by the genius of this intrepid reformer. He was one of those individuals who, in the fearless courage with which they pursue their course, and the moral changes which they introduce, may be said to come to the world in the spirit and power of Elijah. If Luther's name be a more splendid one in the memorials of the Reformation, he owes this distinction less to the superiority of his qualifications as a leader in the cause of Christian liberty, than to the signal concurrence of circumstances which marked the era of his enterprise, and which most essentially contributed to its success. He had those advantages over his predecessors, which must always be wanting to the conductors of a first attempt, for whom the way has not been prepared by strong excitements of opinion and feeling in their favour; and he was supported by a number of coadjutors, each of whom was an efficient member of the holy confederacy against the tyranny of the Romish Church. Much had been done towards the diminution of ecclesiastical power, when Luther became its opponent. But the authority of the

Church had scarcely been questioned, and its dominion was supreme, when the English Reformer commenced his opposition to its claims. Without the aid of the press, a benefit reserved for the writers of subsequent times, his opinions and the productions of his pen obtained an extensive circulation, and procured disciples to his doctrines in various parts of the Continent. 'If,' says Speede, 'we cast our eie on the Reformed 'Churches in Christendome, and with them on Luther, Husse, 'and Jerome of Prague, they will all confesse they first took 'their light from the learned Wicliffe of Oxford, the lampe of 'whose sacred knowledge hath illumined not only all the cor-'ners of this kingdom, but also all those foreign states whom 'it hath pleased God to deliver from the thraldrom and ven-'geance of Babylon.' In Wiclif's own age, there were patrons of learning in the Church, who deplored the ignorance of its ministers, but they were totally averse to the intellectual improvement of the people. His contemporaries complained, that by translating the Bible out of Latin into English, he had laid it more open to the laity, and to women who could read, than it used to be to the most learned of the clergy, and those of them who had the best understanding.

The maxim asserted by Chillingworth, that 'the Bible only 'is the religion of Protestants,' was previously assumed by Luther; but it was long before substantially and strongly maintained by Wiclif: 'Dogma ejus præcipuum fuit, *Extra Biblia in rebus spiritualibus non esse quærendam veritatem.*' The influence of this maxim, and the effects which he anticipated from its recognition, were the motives which produced one of the most interesting and useful of the labours of this great man, his translation of the Scriptures. Some account of this work is given in the volumes before us, accompanied with a brief sketch of the life of Wiclif; which we thus notice for the purpose of remarking how imperfectly one of the most important eras in our national history has hitherto been executed. It is an opprobium to our literature, that it includes no adequate life of this remarkable person. Lewis's "History "of the Life and Sufferings of the Rev. and learned John "Wiclif, D.D." is a work of merit, and deserves much praise, as being a spirited attempt to redeem its subject from discreditable neglect. A brief, but excellent and useful memoir of Wiclif, by the Rev. Henry Hervey Baber, is prefixed to a recent edition of the Reformer's Version of the New Testament. But these publications, though they will instruct and gratify the reader, fall short of what a history of the life and times of Wiclif ought to be to do justice to the subject, and still leave us to repeat the wish of one of his admirers, 'that

'some generous pen might appear more fully in the cause of 'Wiclif, and do justice to so eminent a confessor.' The influence which Mr. Townley, after Warton, attributes to the translation of the Bible admitted into the churches in the reign of Edward VI., was previously exerted by Wiclif's translation, which 'enriched our native English at an early 'period, by importing and familiarising many Latin words, 'such as *perdition, adoption, inexcusable, transfigure, &c.*'

John Herman Wesselus, of Groningen, was another of those precursors of Luther, to whom the world has never yet discharged its debt of gratitude, and whose recompense is reserved till the resurrection of the just. A man with whose opinions the German Reformer declared the entire coincidence of his own sentiments, must have some claim to be remembered. He opposed with vigour the despotism of Aristotle in the Schools, and the power of the Romish Pontiff in the Church, asserted the authority of the Scriptures, maintained the inefficacy of pilgrimages, festivals and fasts, and exposed others of the numerous and strange errors which in those times bound almost every mind in the fetters of superstition. His learning and his extraordinary religious knowledge obtained for him the appellation of *Lux Mundi, the Light of the World.* Wesselus was too formidable an assailant of the doctrines which the Romish Church found it essential to its preservation to enforce, to escape persecution. His opposition to the Romish errors and the prevailing dogmas and subtilties of the Schools, subjected him to considerable danger; and though his reputation for learning and piety was great, and he had powerful protectors, we cannot agree with his present Biographer, that 'he escaped uninjured by the storm.' He did not, indeed, perish in the raging of the tempest, but neither did he escape shipwreck. He was one of those timid spirits, whose attachment to the truth shrinks from the fiery trial which the spirit of the martyr outbraves. The patronage of his powerful friends was insufficient to preserve him from the ordeal of an inquisition into the opinions which he had published, and could avail only, on his submission and retractation, to procure the extinguishing of the flames which he saw prepared; a costly sacrifice for a few years more of life! But, in his case, perhaps, the influence of friendship had a greater share than fear, in inducing the compromise he made by his concession, and, more than the unmitigated severity of his judges, subdued his fortitude. To estimate aright the comparative rewards which the benefactors of mankind shall receive from their omniscient Judge, is a matter far too high for human speculation; but possibly, He who will dispense them may withhold from

some who have died in the defence of truth, the crown of martyrdom, and put honour on some who fainted through infirmities of the flesh. From Mr. Townley's short account of this eminent person, we shall give our readers one extract.

'On the advancement of Cardinal Francis de Rovere to the papal chair, under the name of Sixtus IV., he sent for him to Rome, and promised to grant him whatever he would ask. Wesselus answered, "Holy father and kind patron, I shall not press hard upon your holiness. You well know I never aimed at great things. But as you now sustain the character of the supreme pontiff and shepherd on earth, my request is, that you would so discharge the duties of your elevated station, that your praise may correspond with your dignity, and that when the Great Shepherd shall appear, whose first minister you are, he may say, "Well done, good and faithful servant, enter into the joy of thy Lord:" and moreover, that you may be able to say boldly, "Lord, thou gavest me five talents, behold I have gained five other talents.'" The pope replied, "That must be *my* care; but do you ask something for yourself." "Then," rejoined Wesselus, "I beg you to give me out of the Vatican library a GREEK and a HEBREW BIBLE." "You shall have them," said Sixtus, "but, foolish man, why don't you ask for a bishoprick or something of that sort?" "For the best of reasons," said Wesselus, "because I do not want such things." The Hebrew Bible thus presented, was long afterwards preserved in his native city of Groningen. He died in 1489, aged 70.' Vol. II. p. 176.

Wesselus was one of the first powerful opponents of the errors and abuses of the Church of Rome, whose attempts to restore the purity of the truth received the aid of the Art of Printing; the glory of the fifteenth century, and the most powerful auxiliary of knowledge ever inlisted in its service. Delightful and animating must have been the anticipations with which the application of this noble invention to the increase of learning and the cause of religion, were regarded by wise and good men at that era. The slowness with which they had hitherto proceeded in their labours, and the narrow limits to which the circulation of their opinions by writing was restricted, when copies of books could be multiplied only by transcription, would lead them highly to appreciate the new invention, and to avail themselves with eagerness of its immense advantages. It is quite refreshing to peruse the exultations of Fox, the martyrologist, on contemplating the consequences of this accession to the means of the intellectual and moral improvement of mankind. A more honest or more appropriate eulogy on the press was never pronounced.

'"Hereby tongues are known, knowledge groweth, judgement increaseth, books are dispersed, the Scripture is seen, the doctors be read,

stories be opened, times compared, truth discerned, falsehood detected, and with finger pointed, and all through the benefit of printing. Wherefore I suppose that either the pope must abolish printing, or he must seek a new world to reign over; or else, as this world standeth, printing doubtless will abolish him. Both the pope, and all his college of cardinals, must this understand, that through the light of printing, the world beginneth now to have eyes to see, and heads to judge. He cannot walk so invisibly in a net, but he will be spied. And although, through might, he stopped the mouth of JOHN HUSS before and of JEROM, that they might not preach, thinking to make his kingdom sure: yet, instead of JOHN HUSS, and others, God hath opened the *press* to preach, whose voice the pope is never able to stop, with all the puissance of his triple crown. By this printing, as by the gift of tongues, and as by the singular organ of the Holy Ghost, the doctrine of the gospel soundeth to all nations and countries under heaven: and what God revealeth to one man, is dispersed to many, and what is known in one nation is opened to all."

Fox's Actes and Monumentes, I. p. 837. Townley, Vol. II. p. 98.

It is altogether surprising that this distinguished art should have been reserved to take its place among the later inventions of mankind. That with the elements of the art in their hands, as often as a seal was cut, or a mark impressed by stamping, and with all the excitement of a highly advanced literary culture, no genius arose among the ancients to suggest the adaptation of the prevailing modes of inscribing materials, to the multiplication of the productions of literature, is among the most remarkable circumstances in the history of letters. It came late into the world; but it came at a signal crisis, and must have thrown into discomfiture that class in society who were calculating on the continuance of the moral darkness which had enabled them to oppress their species. To 'seek a 'new world to reign over,' was an enterprise too hopeless to be attempted. To stop the voice of the Press, was an alternative which afforded some promise, since, if it were found impossible to deprive it of speech, it might be practicable to impede its utterance. Book-censors, and Licensers of the Press, were therefore put into requisition, with instructions to watch the operations of the Press, to prohibit the sale of books not in accordance with the principles and views of their ecclesiastical superiors, and to prescribe the conditions on which alone the productions of genius and virtue were to be suffered to see the light. Pope Alexander VI., infamous for his horrid crimes, a monster of vice, to be delivered from whose contaminations the earth was groaning, issued a bull relating to the censure of books, which commences with lamenting that Satan sows tares amongst the wheat of Christ's Church, and proceeds to guard, by pecuniary fines and the sentence of excommunica-

tion, the 'holy Christian religion' from the 'detestable evil' of books 'contrary to the orthodox faith.' Leo X. also, a pontiff whom piety and virtue had no share in rendering illustrious, was a fulminator of papal terrors against the authors of books containing doctrines not approved by the ministers of the Vatican.

'In Rome, the compilers of the catalogues, or *indexes*, of prohibited books, are still continued, and called the *Congregation of the Index*. The works noticed in the indexes are divided into three classes; the first containing a list of condemned *authors*, the whole of whose writings are forbidden, except by express permission; the second enumerating works which are prohibited, till they have been purged of what the inquisitors deem erroneous; the third comprehending those *anonymous* publications which are either partially or totally forbidden. The manner in which the Romish literary inquisitors formerly decided upon the works presented to them, was sometimes criminally careless, and the results sufficiently curious. Gregory Capuchin, a Neapolitan censor, informs us, that his practice was to burn such Bibles as were defective in the text; and that his mode of ascertaining the accuracy or inaccuracy of the Latin Bibles was, to examine the *third* chapter of Genesis, and "if I find," says he, "the words, 'in sudore vultus tui, vesceris pane tuo,' instead of 'in sudore vultus tui, vesceris pane donec,' (thus adding the word *tuo*,) I direct such copies not to be corrected, but to be committed to the flames." As the Indexes were formed in different countries, the opinions were sometimes diametrically opposite to each other, and what one censor, or inquisitor, allowed, another condemned; and even in some instances, the censor of one country has his own works condemned in another. Thus the learned Arias Montanus, who was a chief inquisitor in the Netherlands, and concerned in the compilation of the *Antwerp Index*, had his own works placed in the *Index of Rome;* while the inquisitor of Naples was so displeased with the *Index of Spain*, as to persist in asserting that it had never been printed at Madrid. This difference in judgment produced a doubtful and uncertain method of censure, and it became necessary for the inquisitors to subscribe their names to the indexes, in the following manner: "I, N.—inquisitor for such a diocese, do say, that this present book, thus by me corrected, may be tolerated and read, until such time as it shall be thought worthy of some further correction." But these *Prohibitory* and *Expurgatory Indexes* were reserved only for the inquisitors, and when printed, delivered only into their hands, or those of their most trusty associates. Philip II., in his letters patent for the printing of the first Spanish index, acknowledges, that it was printed by the King's printer, and at his own expense, *not for the public, but solely for the inquisitors, and certain ecclesiastics, who were not to be permitted to communicate the contents of it, or give a copy of it to any one.* And Sandoval, archbishop of Toledo, in the edition of 1619, prohibits, under pain of the greater excommunication, *any one to print the Index, or cause it to be printed; or when printed to send it out of the kingdom, without a special licence.*

So difficult, indeed, were they to be obtained, that it is said the Spanish and Portuguese Indexes were never known till the English took Cadiz; and the Index of Antwerp was accidentally discovered by Junius, who afterwards reprinted it.

'Even after the Reformation, a regular establishment of *Licensers of the Press* appeared in England, under Charles I., procured by Archbishop Laud, to prevent the introduction or publication of any works by the *Genevan* party, and in particular the *Geneva* Bible. The decree is dated July 1st, 1637, and marks the violence and persecuting spirit of the ruling system.' Vol. II. pp. 129—131.

The Star-chamber and the High-commission-court, were charged with the execution of the Laudian decree; and to what purpose those cruel engines of intolerance exerted their power, is sufficiently known from, among many others, the cases of Prynne, Burton, and Bastwick.

Many years elapsed before the newly invented art of printing was made available, to any extent, for the supply of the Scriptures among the population of Europe. The number of readers could not in those times have been very great, when the classes to whom letters were more accessible, the clergy and the higher ranks of the community, were so extremely ignorant. Some training, therefore, must have been requisite to the common people, before the productions of the press could confer benefit upon them. The vigilant hostility of the inquisitors appointed by the Church of Rome, was doubtless a powerful impediment to the preparation and diffusion of printed Bibles in the vulgar tongues of Europe; nor was it till the rise of Protestantism, that measures for effecting those objects could be with safety generally adopted. It is a remarkable circumstance, and strongly indicates the literary character of the period, that there was no publication of the Greek New Testament before the edition of Erasmus in 1516. The first printed Bibles were large in form and costly in price, and were probably in many instances purchased more from curiosity than for use. Of this description were the Latin Vulgate by Gutenberg and Fust, one of the earliest typographical works, and executed between 1450 and 1455,—the Latin Bible of Fust and Schoeffer, 1462, and other splendid works. The first printed vernacular version of the Scriptures seems to have been the edition of the German Bible, without date, place, or printer's name, but supposed to have been executed soon after 1460, a copy of which is preserved in Lord Spencer's Library. The four Gospels in Dutch, were printed in 1472, and a Dutch Bible in 1475. An edition of the Bohemian Bible was issued from the press in 1488. A French Version of the Old and New Testament was printed at Lyons,

without date, but supposed about 1477. A Bible in the dialect of Lower Saxony, was printed, according to Walch, at Cologne, in 1490. These were the principal vernacular publications of the Scriptures in the fifteenth century. And limited as they may seem to be, they must have produced an amazing increase of the means of scriptural knowledge, and have supplied most powerful excitement towards the acquisition of the learning necessary for their use. In the early part of the subsequent century, the demand and the supply of Bibles were become very great; the Protestant leaders providing for the success of their cause by the general diffusion of the word of God. Luther's German translation, committed to the press in 1522, was published in separate and successive parts, expressly with a view to the easy and convenient purchase of the Bible by the lower orders. Tyndal's English Version of the New Testament, first printed in 1526, was comprised in a small volume; and from this date the publication of modern versions of the Scriptures adapted to the various classes of readers, proceeded with vigour and effect. Of the editions which we have just noticed, and of many others, Mr. Townley has given descriptions, accompanied with memoirs of the translators and printers, and interspersed with anecdotes illustrative of their literary history. To one class of persons we are glad that he has devoted so much of his attention; we mean those writers who published their opinions with so much freedom in favour of the unrestricted circulation of the Scriptures. From a variety of similar passages, we select two illustrious instances: the first is Erasmus; the second Sir David Lindsay *of the Mount*, who aided the cause of the Reformation in Scotland.

'"I differ exceedingly from those who object to the Scriptures being translated into the vernacular tongues, and read by the illiterate: as if Christ had taught so obscurely, that none could understand him, but a few theologians; or as if the Christian religion depended upon being kept secret. The mysteries of kings ought, perhaps, to be concealed, but the mystery of Christ strenuously urges publication. I would have even the meanest of women to read the *Gospels* and Epistles of St. Paul; and I wish that the Scriptures might be translated into all languages, that they might be known and read, not only by the Irish and Scots, but also by Saracens and Turks. Assuredly, the first step is to make them known. For this very purpose, though many might ridicule, and others might frown, I wish the husbandman might repeat them at his plough, the weaver sing them at his loom, the traveller beguile the tediousness of the way, by the entertainment of their stories, and the general discourse of all Christians be concerning them, since what we are in ourselves, such we almost constantly are in our conversation.

'*Letters*, written by those we love and esteem, are preserved and prized, and carried about with us, and read again and again; and yet

there are thousands of Christians, who, although otherwise learned, never once in the whole of their life, read the books containing the *Gospels* and *Epistles*. Mohammedans violently defend their opinions; and Jews, from their infancy, learn the precepts of Moses; but why are we not equally decisive in favour of Christ?" '

Vol. II. pp. 265, 6.

Sir David Lindsay's "Exclamation to the Reader, touching "the writing in vulgar and maternal Language," in the first book of his "Monarchie," is more admirable for its good sense and reasoning, than for its poetry.

'Though every Common may not be a Clark,
Nor hath no Leed except their tongue maternall,
Why should of GOD the marvellous heavenly wark
Be hid from them? I think it not freternall.
The Father of heaven, which was and is eternall
To MOSES gave the Law on Mount SINAY,
Not into Greek nor Latine as they say.

'He wrote the Law, in tables hard of stone,
In their own vulgar language of Hebrew:
That the children of Israel every one,
Might know the Law, and to the same ensew.
Had he don write in Latine, or in Grew,
It had to them bene a savourlesse jest:
Ye may well know GOD wrought all for the best.

'ARISTOTLE nor PLATO I heard sane
Wrote not their philosophie naturall,
In Dutch, nor Dence, nor tongue Italiane:
But in their most proper tongue maternall.
Whose fame and name doth reigne perpetuall.
Famous VIRGIL, the Prince of Poetrie,
Nor CICERO, the flower of Oratry,

'Wrote not in Chaldie language nor in Grew,
Nor yet into the language Saracene,
Nor in the naturall language of Hebrew,
But in the Roman tongue, as may be seen,
Which was their proper language as I weene.
When Romanes reigned Dominators indeed,
The ornate Latine was their proper Leede.

'Right so Children and Ladies of Honours,
Pray in Latine to them an uncouthe Leede,
Mumbling their Matine, Evensong, and their Hours,
Their PATER NOSTER, AVE, and their CREED,
It were as pleasant to their spirit indeed
God have mercy on me for to say thus,
As for to say MISERERE MEI DEUS.

'Sainct HIEROME in his proper tongue Romane
The Law of God truely he did translate,
Out of Hebrew, Greek, and Latine in plaine,
Which hath been hid from us long time God wait,
Untill this time: But after my conceit,
Had Sainct HIEROME been borne into ARGYLE,
In IRISH tongue his Books had done compyl.'

Vol. II. pp. 423—425.

A more audacious assertion was never promulgated, than the declaration of the Council of Trent, that it is manifest from experience, that more evil than good will arise from the *Holy Bible*, translated into the vulgar tongue, and allowed indiscriminately to every one. Nor can any instance of arrogant assumption be produced, more striking than the claim set up by the Romish Church to be the exclusive guardian and dispenser of the sacred Scriptures. On this subject, some very curious remarks will be found in a correspondence which Mr. Townley has inserted in his third volume, in which we find Dr. Milner stating with great gravity, that the Apostolic See of Rome does not 'vouch for 'the authenticity and purity of the Bible in any form, except the '*Latin Vulgate*, which having constantly held in her hands, and 'read for so many centuries, she pronounces free from all ma-'terial errors.' 'In this decree,' says Dr. M., '*she by no means* '*condemns the Hebrew and Greek originals*; but, as these were 'not familiar to her, and of course *not in her safe custody* for the 'centuries in question, she pronounces nothing about them.' This is a choice specimen of *mystification*. It must seem strange, even to absurdity, that the *originals* should not from the first have been safely deposited, and ever afterwards have been immaculately preserved in the hands of a pretended infallible guardian of the Bible. The *originals* are in other hands, and the Apostolic See of Rome is the depositary of a *translation*; a translation about which this same Apostolic See cared nothing for so long a time as nearly two centuries after Jerome had completed it! The Hebrew and Greek originals 'not familiar to 'her!' How then could she form a judgement of the translation of which she is declared the keeper? But how were the volumes of the Latin Vulgate in her safe custody? Just as the Coptic Version, or the Armenian Version, or any other version, was in the safe custody of those who used it. That such absurdities should pass current among reasonable persons, and be among the means of supporting the ridiculous claims of an exclusive priesthood, whose day of power, happily for the world, has nearly passed away, is truly astonishing. What would be thought of a company of classical scholars setting themselves up as the guardians of Homer's text, and vouching for its au-

thenticity and purity, because they had long been familiar with Pope's translation of the Grecian Poet? Or who should declare themselves the depositaries of Horace's Lyrics, and produce a French Version as their proof of authoritative guardianship? Future ages will almost find it difficult to believe that the extravagant claims and usurpations of the 'apostolical See 'of Rome,' had an existence, or, at least, that they were so long submitted to. The following important statement occurs at the close of the Author's account of several publications of the Bible.

'These editions of the Oriental Scriptures were the most important of the editions of the Holy Bible, published during this (seventeenth) century, in the temporal states of the Pope; and nothing can more strongly mark the restrictive influence of the papal power relative to the Bible, than the singular fact, that of 2050 editions of the whole or parts of the Scriptures, printed during this century, in the Oriental and Latin tongues, only 23* were published at Rome, and 1 at Naples; and of more than 940 editions in the modern European languages, not one was printed at Rome, or in the temporal dominions of the Pope; whilst not fewer than 14 editions of prohibitory Indexes of Books, (Indices Prohibitorum Librorum,) were issued from the press at Rome, during the same period†.' Vol. III. p. 382.

That defects and errors should occur in a work so miscellaneous in its contents, and so extensive in its plan, cannot be surprising, especially when it is considered how scanty and doubtful is much of the information from which the Author had to make his selections, and how perplexing it must have been to extricate facts from the discordant opinions of his predecessors. The faults of the volumes are, however, comparatively few. One of the principal deficiencies of which we are disposed to complain, is the very brief notice taken of the Canstein Bible Institution. Mr. T. should have given his readers some better account of an Institution, from the press of which three millions of copies of the entire Bible and the New Testament have been issued. The industry and the accuracy of Mr. Townley well entitle his volumes to the approbation of the critic, and to the patronage of the public. They afford a more comprehensive view of the progress of Biblical translations, and of the literary and ecclesiastical history of the Holy Scriptures, than is to be found in any other work.

* Viz. 2 editions of the Arabic Bible, 2 of the Latin Bible, 1 of the Latin New Testament, and 18 of the Psalms and other portions of the Bible in different languages. The edition at Naples was of the Psalms in Latin.

† Le Long, edit. Masch, pt. ii. vol. 4. *Index Chronologicus.* Le Long, I. *Eleuchus Chronologicus.* Paris, 1723. fol. Peignot, Dictionnaire des Livres condamnés, &c. I. pp. 260—264. Paris, 1806. 8vo.

Art. II. *Julian the Apostate.* A Dramatic Poem. By Sir Aubrey de Vere Hunt, Bart. 8vo. pp. 202. Price 8s. 6d. London. 1822.

THIS is one of those rare and refreshing productions of sterling mind, which repay one for wading through many a volume of dry and prosing discussion, or pert and polished mediocrity. It is not a perfect drama or a faultless poem; but it displays more dramatic invention, and contains finer poetry than any modern production with which it can fairly be brought into comparison. The conception of the character of Julian, though it does not possess all the distinctness and boldness of the older masters of the spell, is marked by great propriety and beauty; and, as imbodied in the Author's poetry, has much more personality and substance than the 'airy no-'things' which strut, and sing, or rhapsodize in the pages of some of his contemporaries. Lord Byron has produced nothing equal to it, except in producing and reproducing, in every variety of masquerade—himself. Scott has nothing so intellectual or so elevated among his exquisite sketches. Always dramatic, he is never heroic. His personages are men and women, but they have always far '*more* of earth in them than 'heaven;' acquiring nothing of that ideal grandeur and beauty, in passing through the poet's mind, which would lead us to refer them to a race of higher stature than live in these degenerate days. Nature is interpreted in his poetry, not after the manner of Buonarrotti or Shakspeare, but more in the spirit of Rembrandt or Froissart. It is, however, among the exquisite exaggerations of a mind imbued with the ideal, that the fancy is most delighted to lose recollection of the tame and vulgar realities of this work-day world, and that we feel as it were lifted up into the higher regions of poetry. We think very highly of Mr. Milman's talents. Though he has never adequately fulfilled the promise of his Fazio, he has displayed great taste in his subsequent poems, especially in his last, now on our table. We are much indebted to him for reviving a most elegant species of composition, and still more for the admirable use he has made of it, as a means of illustrating holy writ, and as a vehicle for the purest and noblest sentiments. Without instituting an invidious comparison between him and the present Author, we must, however, explain our first remark, by giving it as our opinion, that in vigour, reach of thought, and a certain chasteness of colouring, as well as in the development of his leading characters, the present Author has, at this one giant stride, left him behind. On no subject are our opinions formed with more care, and our decisions given with more deliberation, than on that of poetry; yet, on none do we feel

disposed to dogmatise; so indeterminate is the standard of
:, and so many chances are there of some accidental circum-
ce interfering to disturb the nicer operations of the judge-
t, so as to affect their correctness. But while we disclaim
libility in these matters, we challenge the credit due to an
ous determination to be just; nor are we aware of a single
ance in which the public has reversed our sentence. We
: read this poem with more than ordinary gratification, and
no hesitation in thus warmly commending the taste and
ty which it displays. Nevertheless, our readers shall have
y laid before them the evidence on which they may come
decision for themselves.

he poem opens at the period at which Julian, having already
unced the faith of his household oppressors, and become
nthusiast in the delusions of pagan worship, is permitted
articipate in the Eleusinian mysteries, when, it is asserted,
onsented to the assassination of his Uncle, the Emperor
stantius. The scene is, the Cavern of Eleusis at night.
an is alone.

> ' Oh, ye mysterious and invisible beings
> That throng this palpable darkness, and do give
> These tombs of earth awful vitality!
> I hear the rushing of your sightless wings
> Sweep, with an unimaginable speed,
> Around this mortal substance! Vault of darkness,
> Thou gloomy mother of all hideous shadows,
> Thy void is pregnant with a phantom life;
> Thy vast receptacles are filled with breathings,
> Cold expirations, that stir up my hair,
> And cling to my damp forehead. Haply I stand
> Within the portal of Eternity,
> Amid death's heavy atmosphere,—environed
> By th' incorporeal essence of past life,
> And souls that wait their advent! Awful beings!
> Impetuous and incessant travellers!
> Swift couriers of two worlds! Connecting stream
> 'Twixt corruptible man and the pure gods!
> Here I confront you—firm, yet not unmoved.
> O ye inscrutable company, vast tide
> Of spirits, in your mighty ebb and flow,
> Here in the midst of you I stand, and shrink not!'

le is startled at hearing his name called by Maximus, the
f priest, who has approached him unnoticed. After a par-
in which the priest tries to excite and arm his pupil's mind
the purpose he contemplates, they enter together the interior
he Cavern.

' *Julian.* This silence, and these shadows, and cool air,
Impress the heart with reverence. The calm
Simplicity and the majestic repose
Of these eternal chambers, at the root
Of mortal habitation, that regard not
Time, but exist as if time had no lapse,
Do fill the mind with awe, and hold the senses
More anchored in the placid calm of faith
And unresisting fealty to Heaven,
Than the more gorgeous fanes of upper air;
The monumental temples and proud palaces,
Where, on her throne of clay, sits militant
Awful Religion.

' *Maximus.* Tread softly and with reverence. We are now
Before a present Deity. These halls
Are unprofaned with human workmanship:
All that thou see'st—those fretted roofs high arching
From their vast pillars, those broad coigns and friezes,
And sculptured pomp grotesque, and marble floors,
And roofs of pendulous chrystal;—these are all
Nature's primeval architecture.

' *Julian.* Gods!
How glorious are ye in your earthly dwelling!
Here let me kneel!

' *Maximus.* Julian, dost thou believe
The mystery of that world of spirits divine,
The everlasting conclave, who sit throned
In Heaven, and rule the air and earth and waters;
Aye, and the penal caverns of deep Hell?
The sublimated essences, whence man
Takes his mixed character of good and evil:
Imperfect 'midst perfection?

' *Julian.* Pray you, pardon me.
My soul is like a steed in act to spring—
Hot expectation swelling every vein,
The course before him, and the goal in sight.
This is no place to lecture points abstruse;
I stand at gaze. Who shall withhold me?

' *Maximus.* Boy!
Thy mettle shall be tried. Who slew thy father?
Knock at thy heart and ask what Vengeance says.
Is there no name stored in its inmost core—
No execrated memory that smoulders,
Like a pent flame, within thy seething brain?
The book of fate lies open to thee.—Read.
Thy glory and Heaven's will, vindictive dæmons
Therein have graved in bloody characters!
Ha! does the light beam on thee? Thou art busy

Now with ten thousand thronging thoughts, dim gliding
Before the glass of apt imagination.
Dost start?'

The process by which Julian is conciliated to weigh the proposal which at first excites in his mind only horror and indignation, then led to concur in its necessity, and at length wrought to a pitch of vindictive frenzy, is very skilfully managed. The Priest seizes the auspicious moment to put a scroll into his hand, which Julian eagerly signs, thereby authorizing the deed of murder.

Maximus. Now are the gods of Rome avenged! Constantius,
Thy hours are numbered—these few lines have slain thee.
Thou art arraigned and judged! Thy power gone by,
As a forgotten storm! Thou wert, and art not!
(Turning to Julian, *who appears agitated.)*
But how is this, my sovereign? Why dost thou look
So pallid, and thus gaze on vacant air?
Thy foot is in the flood—fear not to trust
Thy bark upon the mountain wave; 'twill bear thee,
With thy magnificent freightage, to fair shores
And happy harbours. Fear it not.

Julian. I fear!
It is a word unwritten in my heart!
But something—(a delusion of the brain)
Something hath shook me. As I signed just now,
A form of mild and melancholy beauty
Stood by my side, and frowned. When I had signed,
I looked—the place was void! I do believe
That shape my guardian spirit and good genius;
And that he hath passed from me!

Maximus. Pshaw! such dreams
Are all unworthy of thy manhood. Let us
Return from these deep vaults to the pure air.
The uncertain flicker of our torches gives
Abody to these vapours, and creates
Shadows like substances. We'll think not on them.
Now, champion of the gods, attend me. Now
Thou art worthy of the deep and awful rites
That veil our Eleusinian mysteries.
Knowledge and power—the future and the past
Are henceforth thine. One hour, and thou shalt quaff
Deep from the cup of immortality.'

The succeeding scenes exhibit the progress of seditious discontents among the legionaries, occasioned by the rumour that Julian was about to be recalled, and that they were to be sent to recruit a distant and disgraced army, and 'make

'Acquaintance with the bears of Caucasus.'

At this juncture, arrive as legates from the Emperor, Jovian, a Prefect, Mark, Bishop of Arethusa, and Hormisdas, an exiled Persian Prince. They prove to be bearers of the obnoxious mandate, and are with difficulty rescued from the hands of the exasperated soldiery. The scene concludes with Julian's accepting the imperial dignity, conferred upon him by the acclamations of the army, to the consternation of the legates. The scene now changes, and introduces us to Constantia the Christian wife of Julian: she is sitting at her embroidery, in a chamber in the palace, attended by Virgilia and her other women, anxiously awaiting tidings of Julian. The wife of Constantius enters, her troubled aspect denoting that she has heard unwelcome tidings; but, ere she can fully explain them, Maximus enters from the camp, and salutes the wife of Julian as Empress. She receives the news of her husband's treason with dismay and grief; but in a few minutes another messenger announces the sudden death of Constantius at Tarsus. Constantia and Eusebia are borne off by attendants, and the scene closes with the arrival of Julian.

A considerable interval must now be imagined to have passed. The ensuing scene discovers Julian in the imperial chamber just before day-break.

'Julian, *alone*.

'I cannot sleep! Ten thousand, thousand thoughts
Crowd in my restless bosom. Phantasy
At this lone hour invokes her spectral train,
Shadowy suggestions—incontrollable.
A fearful hope is busy here, and Memory
Sits like a pallid mourner at my side:
My heart is swollen with expectation,
I know not wherefore—a dull weight is there—
Sighing I heave it off, but it returns.
My eyes are dim with watching: a broad seal
Press'd on my brow by some invisible hand,
Scorches my brain. Oh, sleep! Oh, gentle sleep!
Would I might court thee on a peasant's pallet:
I have not slumbered since I wore a crown!

'*Constantia.* (*entering.*) Julian, my husband!
The morning light has dawned. Where hast thou been?
These vigils will destroy thee.

'*Julian.* Ay, my love,
The brain hath need of rest: the limbs are strong
In spite of many hardships; but the mind—
The mind should have repose. Constantia, wherefore
Is sleep an alien to these royal chambers?
I cannot find beneath this purple robe,
On all the down of the imperial pillow,

Even with thy form of beauty stretched beside me,
One natural slumber: my eyes are ever open
Upon the past and future. I am denied
Oblivion. It *was* not so, Constantia.
It was not so!

nstantia. My Lord, forbear these thoughts.
We have been happy, and again shall be so:
You will redeem all yet.

lian. It cannot be.
My subjects in revolt, my crown at stake,
My glory questioned; the bright world of fame
For which my very soul was bartered, all
Trembling like foam upon the stormy waters!
I have defied my God, and will not now
Strike my proud banner to audacious man!

onstantia. Julian, the empire of the earth is thine:
What would you more?"

We have not room for the whole scene; but must transcribe close.

'onstantia. How cool and moist comes in this morning air!
Nature awakens with a sigh, and tears
Are on her beautiful countenance: a veil
Of tender mist partially hangs around her,
As if to hide some sorrow ere she smiles.
Surely there is infection in these objects;
Gazing, a tender pleasure steals upon me,
Yet I could weep.

'ulian. All natural objects have
An echo in the heart. This flesh does thrill,
And has connexion by some unseen chain
With its original source and kindred substance.
The mighty forest, the proud tides of ocean,
Sky-cleaving hills, and, in the vast of air,
The starry constellations; and the sun,
Parent of life exhaustless—these maintain
With the mysterious mind and breathing mould
A co-existence and community.

'onstantia. Julian, in our first love you talked to me
Thus, and I never feel the morning air,
Or look upon the rising of the sun,
Without some sweet associate emotion.
Our early love was happy. Was it not?

'ulian. Happy? Oh, yes, most innocently happy!
Sweet woman, thou hast always been so. Happy?
Would I had only studied thy sweet looks,
Had sought divinity but on thy lips,
Had asked no other empire but thy beauty—

But I have been beset by ravenous appetites;
Passions have preyed upon my heart and thriven;
The ladder of my wild ambition
Hath yielded steps for evil thoughts to mount.
Happy?—even you have almost lost the charm,
(And how I love thee, witness all ye powers
Divine or fabled,) thou that wert once my all—
I am a ruin. *(He walks apart abstractedly.)*

'*Constantia. (aside)* My unhappy Julian!
Ah, what a wreck is that majestic mind!
Thy very features are not what they were.
Then were thy beauties shadows, and the light
That cast them from thee,—is it all departed?
(Julian throws himself upon a couch.)
He sinks upon that couch,—oh, weary, weary!
Last night he slept not: haply he may sleep
Now and be soothed. Perhaps the breath of music
May prove more eloquent than my poor words:
It is the medicine of the breaking heart.
(Music plays: she approaches him.)
His eyes are closed. Thou art indeed a ruin,
But grand and glorious in thy desolation,
Like a decaying temple. I would be
The weed that gathers round thy broken pillars,
The bird that nestles in thy lonely chambers,
The pilgrim kneeling at thy shattered altar,
The faithful light that shines with equal warmth
On the deserted arch and festal palace.
How pale he is, and yet how beautiful!
I'll kiss him as he dreams. *(Music again and song.)*

'What is Power? 'Tis not the state
Of proud tyrants, whom men's hate
To worse than death
Can level with a breath—
Whose term the meanest hand can antedate:
The peasant with a heart at ease,
Is a greater man than these.

'What is grandeur? Not the sheen
Of silken robes; no, nor the mien
And haughty eye
Of old nobility—
The foolish thing that *is* not, but *has been*.
The noblest trophies of mankind
Are the conquests of the mind.

'What is Beauty? Not the shew
Of shapely limbs and features. No.
These are but flowers
That have their dated hours
To breathe their momentary sweets, then go.
'Tis the stainless soul within
That outshines the fairest skin.

'What is Love? 'Tis not the kiss
Of a harlot lip—the bliss
That doth perish,
Even while we cherish
The fleeting charm: and what so fleet as this?
He is blessed in love alone,
Who loves for years, and loves but one.

'What is Glory? Not the breath
Of vain, venal crowds; nor death
Amid the cry
Of vaunting victory:
Nor on the living brow war's sanguine wreath.
He who maintains his country's laws,
Alone is great; or he who dies in the good cause.'

'e need not under-write this song with any epithet: it *is* ic. The slumber of Julian is interrupted by the entrance he arch-fiend Maximus, who comes to denounce the Naza- s as authors of a treasonable plot against his life, in con- ion with the Persians. The list of conspirators includes name of Mark, the venerable bishop and the friend of his ncy, and, as it should seem, that of the Empress herself. an credulously believes the whole malignant invention, and lves on summary vengeance. A street scene in Constanti- le prepares the reader for the execution of the sanguinary ree. In the succeeding one, Julian, on his throne, gives an ience to the Persian ambassadors, whom he dismisses with tumely, threatening to give his reply 'in blood and flames t Ctesiphon.' Bishop Mark is next brought in, and is treat- by his former pupil with inflexible severity and contempt. is shewn the paper containing his forged signature, and on ying it to be his, is charged by Maximus as a liar and tor, and Julian, quitting the hall, leaves him to his fate. The scene now changes to Antioch. Crowds of citizens are aiting the procession of the army to the Temple of Mars. Chorus of Priests is then introduced, followed by a speech m the Emperor, which is received with shouts by the popu- e. We are next hurried to the Mines under Perisabor, ere some declamation takes place, descriptive of the horrors a siege, very beautifully written, but not quite in place. lian discovers some ill-timed tenderness of nature; and aximus at length, snatching up the axe, strikes the base of e column which supports the roof of the mine. The rest of e scene is spectacle or fancy: the mine falls in, and the each is won. Now to Ctesiphon, before which the Roman my lies. The dialogue is carried on with spirit by Nevitta, neral of the Gauls, Anatolius, Hormisdas, and afterwards

Maximus: in the course of it, the wily Priest represents, on the authority of a Persian fugitive, that the enemy had secretly retired from Ctesiphon, which lay before them as

> 'A cheat, a sorry trap, a rifled coffer.'

In a soliloquy, he lets the reader into the secret of his treasonable collusion with the barbarian king, and the motive which has inspired it.

> 'Julian—no matter
> Whether it be he needs me not—or whether,
> Even in the full fruition of the crime,
> Guilt fears his tempter; or——why, what's 't to me?
> But, ever since I did that deed on Mark,
> I have been shunned. Sapor, what sayest thou?
> "He need not seek the favour of a king,
> That may be king himself." Subtle barbarian!
> Yet was not this my aim: I sought but *power*,
> Nor grasped I at the vanity of things.
> I leant on Julian—with his growth I grew.
> 'Twas my best hope of rising. Now am I shorn
> Of that which had contented me, and therefore
> Again take counsel for advancement. Sapor—
> Yes, I will lead this Julian to thy toils.
> So, if he triumphs, I partake the glory,
> And may resume my sway: but if he fails—
> Oh! if there's faith in plots, or zeal in men
> For their imagined interests—then, Julian,
> The laurel that now wreaths thy warrior-brow,
> Shall make pacific diadems for mine.'

A distant view of Ctesiphon in the next scene, indicates that Julian has fallen into the snare, and raised the siege, in idle pursuit of the supposed fugitives. Constantia enters, borne on a litter, the victim, by slow poison, of the infernal policy of Maximus. In an affecting conversation between her and Eusebia, the scenery of the Tigris is beautifully referred to, as ground consecrated by the earliest history, the cradle and tomb of nations;

> 'the vast charnel
> Of grandeur, yet without a monument.'

In the ensuing scene, Maximus meets, by night, the Persian general, Nohordates, and seals his treason by accepting a bribe. In the next, mutinous symptoms are exhibited by the soldiery, which are quelled by Julian's striking down the ringleader, and firing the ships which lie at anchor on the Tigris. The death of Constantia follows: her last interview with Julian is exquisitely affecting. With her dying breath, she conjures him to repent, and he half relents under the influence of passionate af-

fection. The scene closes with a 'pious air' sung by a Chorus of Virgins, by no means destitute of beauty, though it has the not uncommon fault of poetical hymns, in being neither Christian nor Pagan. At that time of day, it was not customary, in odes to 'the dying Christian's soul,' to omit all reference to the Saviour. That absurdity was reserved for English poets. In the short and busy scenes which now bring on the catastrophe, are crowded many striking incidents and much spirited dialogue. A spring is found in the desert, to which the soldiers rush tumultuously, but are recalled by the voice of their Emperor, who, afterwards, when they have driven back the Persians, refuses to taste the water first. Such incidents, however, tell better in history than in dramatic poetry. The fatal morning arrives, the dawn of which is thus exquisitely painted.

> 'The sun will soon arise: yon dusky mountain
> Lifts his great outline hard against the light.
> There are no clouds; the air is crisp and jocund,
> And rosy fingers now are shaking out
> Aurora's golden hair.'

Great Julian has not slept, and strange tales are current in the camp; how that, at the dead of night, two voices within the imperial tent, were heard by the sentinel, although his master slept alone.

> 'Ay, and he says,
> A figure wrapt in tomb-like vestments, passed
> Shadowy across the portal, soundless and swift.'

Julian himself betrays a settled despondency, but the Roman spirit survives within him. Too late he suspects the traitor priest; but in the battle, having surprised him leading on a band of Persians, he devotes him to 'direful Nemesis.' Julian's superhuman feats in the conflict are detailed to the Persian king, who is enraged at his enemy's having, as he fears, escaped him.

> '*Wounded officer.* I saw the great Apostate
> Gallantly bearing up his fallen fortune
> Through half the day.
>
> '*Sapor.* Speak to the purpose, idiot!
>
> '*Wounded officer.* I stood beneath a rock, a jutting rock,
> That screen'd the plain on which his vanguard formed;
> Thither he came, and that proud woman with him,
> The Macedonian Queen, Eusebia,
> Armed like Bellona. He was calm and solemn.
> She too was pale—her white lips were compressed;
> While her quick eyes glanc'd round, 'neath lowering brows,

Half vengeance, half despair. Just then they parted,
He sprang upon his horse.

'*Nohordates.* I marked the despot—
Even like an arrow on the wind, he rode
His winged courser, and with noble daring
Swept with his chivalrous escort past our front,
Even at the stormy edge of chafing battle.
Our arrows touched him not, his life was charmed!
Sudden he reined his horse up, raised his helmet,
And shouting thrice aloud, waved his bare hand.
A chosen troop rushed forward—then he turned
His charger round, and in short circle wheeling,
With a loud cry triumphantly rushed on us.

Meranes. He seemed a super-human presence, fraught
With an unearthly valour, demon phrensy!
A fiend was surely in his heart and arm;
Satanic majesty was in his eye.
The war-mist rolling round him; his keen sword
Flashed like hot lightning, bright and terrible—
He seemed as moving in a thunder-cloud.

'*Nohordates.* And that black horse—an hellish birth was he too.
I saw his gasping nostrils red with fire,
A foam of gore he tossed from his dark jaws,
In his reverted eyes blazed swarthy flames.
His proud hoofs, as they pawed the air, and struck
Sparks from the spurned earth, seemed shod in Hell
With penal steel.

'*Meranes.* 'Twas so—and his sad bearing,
When some good sword struck his crowned helmet off,
Did well become that thought. His teeth were clenched,
His cheeks were bloodless, and his hollow eyes
Dark with accumulated agony.
Yet were his features passionless—a calm
And terrible despair, a marble stillness,
As if some inward fire had charred his heart,
Looked out from him immoveable. Most awful!
Dread contrast with the tempest of that hour!

'*Sapor.* Why, this is well—though somewhat more of praise
Haply than he deserves. Yet does his fame
Augment our glory. Know ye no more?

'*Officer.* I saw him
Headlong on earth, rolled from his dying horse,
That foundered o'er a heap of carcases.
He fell: just then a trooper suddenly
Reared his stout horse, half turned, and, backward leaning,
Thrust down his lance and pinned him to the ground.
I saw him rise against the mortal steel,
And wrench it in the wound, like a spent tiger;

Then, heaving on his knee, with backward stroke
Hamstring the horse; that, with a plunge, fell prone.
Stunned by the fall, the rider lay all senseless;
When Julian freed, plucked forth the shaft, and leaped
Upon his breast and stabbed him. Some few friends
Rushed to the rescue, and I saw no more.
Yet do I think that javelin's point was edged
With fate, and full of death.

por. There's gold for thee;
Thy tidings are the best. Now, forward, forward,
Storm their proud camp. I will not leave a Roman
To tell the tale.'

'he last scene restores to us Julian. He is borne in bleed- and senseless, but revives after taking some water.

lian. Eusebia!
Art thou here too? Still greater than thy sex,
Thou com'st to view a sad and awful parting;
The spirit that deemed half the world too small,
Torn from its lordly habitation,
Crushed in its vigour, hurled from its high throne,
Cast naked on eternity—to stand
With common souls before the judgement-seat!
(A distant shout heard. Julian *starts on his feet.)*
Where am I? Bind me on my horse! to arms!
Slaves! shall I die upon a couch? A myriad
Of agonising thoughts throng in my brain.
Oh, for a bloody bank, a broken sword,
And banners drooping over me! Oh, vengeance,
Some vengeance yet! To horse! I say, upon them!
I tell ye I am strong. A lightning rushes
Through my hot veins would swell a thousand pulses.
(Sinks down exhausted.)
Ha, ha, ha, ha! Look on these traitor limbs;
Oh hear this braggard voice! Nevitta, thou
Hast seen this clod of earth true to its spirit?
I've not been a vain boaster always.

vitta. Emperor,
I've swam the gulfy Rhine with thee at midnight,
Beneath a canopy of fiery darts:
I've plunged with thee into the tide of men
When every living wave was swoln with fate;
Yet never shrank before—'tis terrible.
(Julian leans forward with a fixed look.)

ian. How many of ye stand around me? late
I saw but three.

sebia. There are no more: Nevitta,
Hormisdas, and myself.

ian. There is a fourth;

Look—don't you see him? shadowy—look—there, there—
He comes to me. Thou supernatural shape!
Vast, gloomy, silent, undefinable!
I saw thee at Eleusis. Thou didst look
Last night upon my troubled sleep: I heard
Thy rustling folds departing. Still and dark
Is the dread meaning of thine awful eye!
Art thou the Spirit of Judgement, that doth write
Man's doom upon the adamantine book?
Or, with thy basilisk presence, dost thou come,
Wrath-executing Minister! to watch
Lost souls just flitting from the gates of life?
Speak to me—speak to me!

(*He sinks back in a stupor.*)

'*Nevitta.* His senses wander.
It is most awful. Saw you aught, my Lord?

'*Hormisdas.* No, nothing: yet methinks a rustling passed us,
A swift division of the air—a sound,
As of departing wings.

'*Julian.* (*recovering.*) Eusebia!
Thou art the last tie that I have on earth:
I would look on thee once again—thy features
Remind me of past happiness: no matter;
I fashioned my own fortunes. Turn me—so.
Turn me upon my side: 'tis well; I'm easier.
The blood flows freely now; my pains are deadened.
Come near. I'm somewhat numbed, and heavy, heavy—
Cold, very cold, and dark, Eusebia!
Give me some air—breath, breath—some air, some air.
Bear me—where I—can see—the sun.—

(*They bring* Julian *forward: he fixes his eye upward.*)

"Oh, Galilean! Thou hast conquered me!"

(*He sinks through their arms and expires.*)

Nothing, we think, could be much finer than this close of the poem, to which the well-known apostrophe of the dying Apostate adds surprising effect. But we really deem it superfluous to comment on the grace, and beauty, and poetical spirit which are so conspicuous in the extracts we have given. On the faults of the poem we are still less in a temper to dwell. If we must speak of them,—we think Julian is made, we will not say too amiable a person merely, (although, maugre the venerable authority of Speed, less of the Titus, and more of the Trajan character, would have better comported with his actions,) but too tender, artless, and almost boyish: too little of the zealot is blended with his character, to identify the Apostate. The poet is not bound, indeed, to copy his portrait from the historian; and if he is but consistent with himself, it is

not be fairly made an objection, that he departs from the strict accuracy of fact. But still, the very designation of the hero in the title-page, the enthusiasm he displays in the opening of the poem, and the circumstances in which he is exhibited as the restorer of the old idolatry, putting aside historical fact, would seem to require that greater prominence should have been given to that darker part of his character. As it is, the last line of the poem, striking as is the effect produced by it,—for we instantly refer it to his real character,—would scarcely be intelligible but for the history: the poem does not prepare us for it.

We have no quarrel with the Author for his non-observance of the unities. Poets were born before critics, and are themselves the authors of the laws which these their judges expound and administer. Shakspeare is a higher authority than Aristotle. But neither rules on the one hand, nor precedents on the other, can decide a point of taste. The substantial objections to a violent departure from the unities of time and place, appear to be these: First, that they take away from the probability of the story, recalling the reader's attention continually to the tricks and artifices of invention, and betraying the imperfection of the art. Next, that they occasion too frequent a demand on the reader's memory, or fancy, or whatever other faculty is necessarily exercised in supplying the hiatus, which, for want of a chorus furnishing due information on the subject, has to be filled up by *supposing*. A reader has no objection to dismount and walk, while Pegasus breathes himself, now and then, but he does not like to perform half the journey on foot. The real use of the division of a poem into books or acts, is to allow of regular intervals, of which the Poet may make the best use he can, to shift his scenes and arrange afresh his persons and circumstances. But to suppose weeks or months to have elapsed between ensuing scenes, is perplexing to the mind: it requires an unpleasing effort, and therefore it is contrary to true taste. Lastly, whatever seems to betray in the poet, a deficiency of skill in the arrangement of his materials, sterility of resources, or a defect of judgement in the choice of his subject,—and one of these is generally involved in any violent departures from probability,—must necessarily detract from the pleasure inspired by the composition. To try "Julian" by these rules. We have already hinted, that the scene at Perisabor is somewhat objectionable on account of the rapid and abrupt transition which is made from Antioch to Perisabor, and thence to Ctesiphon. If the Author thought, by breaking the journey to the banks of the Tigris, to make the transition easier, he erred. Distances, in poetry, are not computable by me-

ridians or parallels. But his object probably was, to intro an incident, which, as requiring a detached scene, connect neither end with the adjacent context, was hardly worth h interpolated. Up to this part of the poem, we find no with the consecutiveness of the scenes. At pages 65 and we have long intervals supposed, but they are natural pau the action. The remainder must be considered as one though broken by transitions. None of these, however, the exception already made, exceed the just bounds of poe license, if we allow the Poet to transport us at once from tioch to Ctesiphon. The Author will perceive that we d wish to tie him down very rigidly to the canons of criticism far as they ensure a pleasing effect, they are deserving o tention, and cannot be slighted with impunity. Beyond all is hypercriticism and pedantry.

We have noticed some few imperfect lines, which we l other critics who may come after us, to detect; but we are l specify one instance, because it savours a little of affectatio a vice from which the correct taste of the Author has kept for the most part, exemplarily free. ' Lordly ha-bi-t ' on,' is, in one place, promoted to the dignity of a pent labic substantive, and endowed with full half of a line in o to support its rank. In another place, ' wild ambi-ti-on suffered to over-run its natural bounds in a similar manner. Cowley and Spenser are seductive precedents for such libe on the one hand, Sternhold and Hopkins might have more a counteractive force on the other, as warning off again perilous an approximation to their peculiar and inimit rhythm.

It would be unjust not to notice the moral purity by wh the poem is so honourably distinguished. In the hands of m of the Author's contemporaries, Julian would not have b made a hero, but at the expense of the religion from which apostatized. It is impossible to write the Author's name at length, (and we wish him well rid of the plebeian monosyl which seems tied on to the euphonous and poet-like nam De Vere, even at the expense of an Act of Parliament,) i impossible to utter that already thrice celebrated name, wit being reminded of the recent attempts to exalt paganism, ' ' religion of the loves and the luxuries,' in comparison with religion of the Bible. Sir Aubrey apologizes for not ha commenced his development of Julian's character at an ea period; ' for I have not dared,' he says, ' to detail in langu ' the progress of impiety, or to array the arguments that ' duced a Christian from his God.' The explanation does n credit to his judgement and his principles. ' That I have fai

verted; but it certainly was far from our intention to give any he adds, 'in accomplishing my own ideas, is a fact I cannot 'hide from myself; but the present is a first effort, and may, 'I would hope, lead to better things.' It is, indeed, a brilliant promise; or rather, our Poet's mind, like some tropical trees, seems to put forth blossoms and fruit at once.

Art. III. 1. *The Life of William Penn*, abridged and adapted to the Use of Young Persons. By Mary Hughes (late Robson). f.cap 8vo. pp. 192. Price 4s. 6d. London, 1822.

2. *A Letter to a Junior Member of the Society of Friends*; occasioned by his Address to Young Men and Women of the same Society, 12mo. pp. 24. Woodbridge, 1820.

WE avail ourselves of these two small publications, for the purpose of offering a few remarks on the general subject of Quaker Orthodoxy, to which we adverted in our article on Mr. Barton's Poems, having been given to understand that our remarks on that occasion have been somewhat misinterpreted.

Little will be required to be said of the former publication. An analysis of Mr. Clarkson's unreadable memoirs of that great and good man, was given in the Old Series of this Journal;* and to that paper we may refer our readers for our views of Penn's extraordinary character. This abridged narrative comprises the substance of those memoirs; and as it appears to be very respectably executed, it will, we doubt not, be generally acceptable. Penn's Letter to his Wife and Children is worth half the money.

The Tract, we understand to be from the pen of Mr. Bernard Barton. Although it must be considered as speaking the sentiments only of an individual, it contains an expression of views and feelings which we believe to be characteristic of the best portion of the religious Society of which he is an ornament. In the general tenor of the advice he offers, we fully concur; and we shall in the sequel avail ourselves of several of the Writer's very intelligent remarks.

In expressing our satisfaction with Mr. Barton's poems on religious subjects, we took occasion to notice the explicit manner in which he refers to those doctrines of the Christian system, respecting which the tenets of Quakerism have been suspected to lean towards heterodoxy. It was this remark which, we understand, gave pain to some of our readers, as seeming to intimate a persuasion that such a suspicion was not ill-founded. The fact we presume to be unquestionable, that a very general impression exists of the kind to which we ad-

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* Vol. X. p. 497.

opinion as to how far it is a correct impression. In truth, we found ourselves (and we are still in nearly the same predicament) in want of the requisite information to enable us to pronounce on the present state of religious sentiment among the Quaker body. The writings of Barclay and of Penn, and the eulogistical 'portraiture' drawn by Clarkson, acquaint us, to a certain extent, with what Quakerism is as a system; but the actual opinions of a religious body are not to be judged of by the controversial writings of two centuries back. The "Apology" is, we suspect, little read by Friends themselves; and few of their number, we imagine, would choose to pledge themselves to all the sentiments of Fox, or even of Barclay and Penn. The Yearly Epistles, the only accredited documents of a public nature, the "Book of Extracts," and Tuke's "Principles," must be considered, however, as forming the modern standard of Quaker Theology. But publications of this description differ materially from the spontaneous writings of individuals, which best indicate the existing state and prevailing tone of public opinion and feeling, exhibiting the professed belief of the body, as it were, in actual operation. The fact is, that the Society have most studiously repressed and discountenanced, under a terror of intestine controversy, all doctrinal discussions. In this, they may have acted wisely; but it has had the effect of leaving the real sentiments of Friends in some obscurity.

It is, perhaps, needless to say, that the doctrine of the Atonement is that to which we chiefly refer, as a point on which a leaning to heterodoxy is supposed to exist. The Yearly Meeting Epistle of 1819 recognises the attempts which had been recently made to stir this question, in the advice which it contains, 'not to read publications which openly or 'indirectly inculcate a disbelief in the benefits procured to us 'by the sufferings and death of Christ, in the divinity of him 'our Lord and Saviour, or in the perceptible guidance of his 'Spirit.' This advice must at the same time be considered as a decisive, though somewhat indirect avowal of the faith of the Society on those great articles; and it at once disproves the calumny which would impute to them as a body, a creed bordering on Socinianism. Modern Unitarianism would, indeed, fain bring within its catholic embrace, Jews, Mahommedans, and Quakers, as all belonging to the true Unitarian visible Church, Pagans and Trinitarians only being excluded. But even though it could be made to appear that the doctrine of the Trinity, as held by other denominations of Protestants, is not in terms received by the followers of Barclay and Penn, it could be only a despicable quibble that should, on that pretence, class them, under the equivocal name of Unitarians,

with the impugners of the divinity of Christ and the influences of the Holy Spirit. Penn's early works are known to contain some free and rather flippant remarks on the orthodox creed, which subjected him to a seven months' imprisonment. This was not the way to wean him from his opinions; but he appears to have been afterwards aware that he had expressed himself unguardedly, and afforded a handle to his enemies. Nothing can be more crude than his theological sentiments, as displayed in his "Sandy Foundation shaken." The unguarded statements of orthodox writers appear to have had an unfavourable and undue influence on his mind; and all his shew of argument rests on the misapprehensions which these statements had led him to entertain respecting the doctrines he attempts to invalidate. Similar misapprehensions and prejudices, we make no doubt, continue to operate on the minds of his followers: they shew themselves in a morbid dislike of what may be described as a high Athanasian phraseology on the subjects in question. The word *Trinity* is specifically objected to; not, however, by Quakers only, but by many devout persons of other communions, as of merely human invention; and certain phrases are considered by them as exceptionable, which Christians in general scruple not to employ. But still, between the creed of Quakerism, and that of modern Unitarians, the discrepancy is infinite. The distinguishing tenet of the former, namely, *the perceptible influences of the Holy Spirit*, involves in it a practical belief as far removed from the no-creed of the Socinian, as light from darkness. It implies a view of the condition of human nature, of the scheme of redemption, and the means of recovery, totally at variance with the Unitarian theology; and when coupled with an avowal of belief in the divinity of our Lord and Saviour, and in the benefits procured by his death, seems to include every essential part of the Christian system. The man who believes this with his heart, believes all that the Scripture requires him to believe in order to salvation. He may not express himself on the subject of the Trinity, the personality of the Spirit, and other points of confessed importance, in our language; but he holds the Head; he belongs to the true circumcision, "who worship "God in the Spirit, rejoice in Christ Jesus, and have no con-"fidence in the flesh." The consistent Quaker believes that, in order to be saved, a man must be born again. And can it be a question with a pious person, which of the two is, in the best sense, the most orthodox, the man who will wrangle and dogmatise for the Athanasian Creed, and Baptismal regeneration; or he who can go no further in his avowal of belief, than what is called the Apostles' Creed, and believes in the necessity of Regeneration, yet without Baptism? The consistent Quaker

is a devout man, a man of prayer. In this respect he is most truly orthodox; orthodox on a point far more important than any on which he can possibly differ from Christians of other denominations. By this, too, he is essentially distinguished from the Unitarian on the one hand, and scarcely less so, on the other, from the self-sufficient man of creeds and articles, who resolves a practical belief in Divine influences into enthusiasm.

But lest, in this representation of the Quaker doctrine, we should be thought to be proceeding upon mere assumption, we shall here transcribe, for the gratification of our readers, a few paragraphs from an admirable Tract by one of the most distinguished of their ministers.

'As "God is a spirit," and the soul of man is of a spiritual nature, so, the intercourse between God and man must be spiritual. By carefully observing what passes in our own minds, we may clearly perceive within ourselves two opposite natures, one tending to good, the other to evil. The distress of mind which we feel after having followed the suggestions of the latter, as well as the peace and satisfaction we experience in yielding to the former, are the operation of the Spirit of Christ. As this Heavenly Director is obeyed and followed; as we endeavour with all our might to refrain from what it condemns, and pray for assistance to accomplish what it points out, it will enable us by degrees to overcome the evil propensities of our nature; it will purify our hearts, and prepare us for a degree of union with the Supreme Being. By the gradual operation of this Divine power, our very affections and dispositions will be changed; we shall then understand what was meant by that declaration of our Lord, "Ye must be born again." Here the relish for sin will be in great measure taken away; we shall be released from its bondage, and introduced to the glorious liberty of the children of God. But before this happy state can be experienced, we shall have many severe struggles to encounter with the evil and corruption of our hearts, and shall find that our rational faculties alone are utterly unequal to the conflict. If, however, we cleave firmly to that measure and manifestation of the Spirit or grace of God which is given to every man to profit withal, (1 Cor. xii. 7) we shall experience help from him who is omnipotent, and in his strength become "more than conquerors."

'As man, in his natural and fallen state, is prone to evil, and can only be redeemed from it by the operation of the Spirit of Christ, so there are two great classes or states, distinguished in the Holy Scriptures by the terms carnal and spiritual. Each of these states has its distinguishing marks. The rule for ascertaining the members of each, was laid down by our Lord himself, when he said, "Every tree is known by its own fruits."

'These are the marks by which the members of the carnal state may be known. Their supreme delight seems to be in the objects of sense; they are pleasing and gratifying themselves solely with the material world, and idolizing the powers and faculties which they possess as

rational creatures; they refuse to believe in what cannot be made plain to their natural capacities, and, in the pride of their hearts, even sit in judgment upon the operations of Infinite Wisdom. The carnally-minded are busy in doing their own wills; and despising the lowly appearance of the Spirit of Christ, as inwardly manifested, they are in a great measure left to themselves; their foolish hearts become darkened; and they have no more conception of the things which belong to the spiritual kingdom, than a man born blind has of colours. They become estranged from the source of love, then hardened, and some at length persecutors. They are servants of a power which has always been opposed to the happiness of man; and being out of the Divine harmony which reigns among the subjects of the spiritual kingdom, they produce confusion and misery throughout the creation of God.

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'Our natural faculties, however noble and excellent, cannot of themselves lead us to God. They may enable us to provide for our bodily wants, and to prosecute researches in the material world. They may convince us, that the whole creation is the work of a Being infinite in wisdom and power, and that every contingency in the operations of nature was foreseen and exactly provided for with the most consummate skill; that before this creative and sustaining Power, the most intelligent among the sons of men shrinks into absolute insignificance. Reason, enlightened by that knowledge of Divine wisdom which we have gained from the sacred volume, may teach us all this; but reason can never of itself bring us to the saving knowledge of God.....The things of a man may be known by the spirit of man; but, as the great apostle asserts, the things of God are known only by the Spirit of God. Finite cannot comprehend infinite; and in the ways of Providence, there are mysteries which no human reason can solve. In this state of being, we have not all the data respecting them which are necessary to the forming of a just judgement; and if our evidence be deficient, the conclusion upon such premises may be erroneous, even if the reasoning were ever so perfect. The fact is, that the powers of man were so adapted to his situation, that, for the ordinary purposes of this life, a distinct revelation was not rendered necessary: the Supreme Being does nothing in vain. Thus, in the inspired writings, every thing is accommodated to the state of knowledge of the age in which they were written. We find there, no revelation with respect to the arts and sciences, no indication of that beautiful system of the universe which has since been discovered. These were within the range of the natural faculties of man, and the knowledge of them was by no means essential to his salvation. But these precious volumes teach us what human reason could never know, unless aided and enlightened from above. They point out, that He who made man, has condescended to impart to him of his grace and good Spirit; that if this be adhered to and followed, it will lead into truth, and out of error and evil; that it will change the affections, purify the heart, and being the Spirit of Christ, the Mediator, will produce an union and communion with God.

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'Without faith in the inward revelation of the Spirit of God, it is impossible savingly to understand the written revelation as contained in the Holy Scriptures. A wicked man might learn to repeat them from beginning to end, and still remain as corrupt as ever. They are only to be thus understood by a measure of that Spirit by which they were dictated; only by coming to Christ, who said to the unbelieving Jews, "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me. And ye *will not come unto me*, that ye might have life." '*

In these truly excellent remarks, we are not aware of a position,—scarcely of an expression to which any orthodox Churchman or Dissenter could object. We will not vouch for every phrase or sentiment in the pamphlet; but as to the above statement of doctrine, if this be the 'immediate revelation,' the 'light within,' which our Quaker brethren contend for, we are ready to profess our entire concurrence with them. It is in accordance with the familiar doctrine of evangelical pulpits. And that no sentiment tending to the depreciation of the Holy Scriptures, is now held in connexion with this belief in the necessity of Divine teaching, by the Quakers as a body, we are warranted and bound to believe, by the zeal they have conspicuously displayed in promoting the formation of Bible Societies. This fact, if universal, were sufficient to wipe off the imputation of an anti-scriptural enthusiasm derogatory to the inspired Rule of Faith.† Whether their sentiments as a

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* "Brief Remarks upon the Carnal and Spiritual State of Man," &c. By William Allen. 8vo. pp. 24. London. 1817.

† It is not a little amusing to see, in the history of controversies, how arguments, like weapons, sometimes change owners, and are made to serve, at different times, opposite purposes. Thus Hooker contends, in opposition to his Puritan adversary, for the efficiency of the Scriptures as read, terming the simple reading a species of preaching. The High Church opponents of the Bible Society take just the opposite ground, maintaining the inefficiency of the Scriptures as read, without comment or priestly instruction. Penn denied the Scriptures to be an adequate or ultimate Rule of Faith, claiming that designation for the light or spirit of Christ; and Barclay actually employs as an argument, the various readings of MSS., the errors of transcribers, and other sources of difficulty to Biblical critics. This weak and wretched argument, abandoned by the Quakers, has been caught up by the abettors of the Claims of the Church of England as an authorized interpreter and judge in controversies; and while those who have been convinced of its fallacy, are now foremost in distributing that Rule of Faith which contains the mind of the Spirit, the ministers of that Church which formerly condemned their error, have adopted it as their own, and are opposing the unreserved dis-

body may not in this respect have undergone some change, since the days of Keith, and Barclay, and Penn, we are not concerned to inquire. If there were extravagance and error then, on the one side, there were both error and bigotry on the other. On comparing the "Apology" with the Confutations of the day, it is, we think, inevitable to feel, that under the mystic phraseology which he employs, of a 'universal light' distinct from conscience, the 'seed, grace, or word,' the 'Christ within,' '*vehiculum Dei*,' defined to be 'a real spiritual 'substance in which God as Father, Son, and Spirit dwells,' the Quaker is after all contending for a Scripture doctrine, notwithstanding the confusion and error which his speculations as to the *mode* of Divine influences, mingle with that doctrine; while the champion of orthodoxy, in his zeal to destroy 'one 'of the vilest and most pernicious heresies that our unhappy 'nation has ever been infected with,' and to counteract the 'enthusiastic freaks' and 'numberless mischiefs' of that 'abominable sect,'* as the Quakers are termed, is led to explain away the Scripture doctrine of Divine Influences altogether. Certainly, the tampering with Scripture, which we find employed in order to disprove the Quaker doctrine, especially on the subject of the Inward Witness of the Spirit, is quite as gross and as pernicious as any which can be charged upon the learned "Apologist."† The doctrine which the Quaker distorted, it was too much the practice of the orthodox of that day, to rationalize into nothing, and in effect to deny. And upon this point, were Quakerism vulnerable on no other, much as we dislike the phraseology and some of the positions to be found in the writings of its advocates, we should deem it more safe to err with them, than with their opponents.

But it is on the subject of Justification, that the Quaker doctrine is the most open to objection. It will, perhaps, have been observed, that, amid the admirable remarks transcribed from Mr. Allen, there occurs no specific reference to the guilt involved in man's fallen state, or to the necessity of his obtaining, besides and previously to his moral restoration, pardon and reconciliation with his offended Maker. The only distinct reference of the kind, is a somewhat unconnected remark in the first paragraph, which we noticed with great pleasure.

'Under the Jewish dispensation, trespasses and crimes were ex-

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tribution of that sufficient Rule of Faith, by our Bible Societies, as tending to the subversion of their Church.

* See Bennet's "Confutation of Quakerism." 8vo. 1709. *Pref.*

† V. Ibid. pp. 70, *et seq.*

piated by sacrifices and other external rites and observances: these were typical of the great atonement which should afterwards be made by Christ Jesus, the Son and Sent of the Father, on the introduction of his more glorious and perfect dispensation. But none will receive the full benefit of this atonement, except those who become reconciled to the Father through the blessed effects of the mediation of his beloved Son.'

There is nothing to object to in this statement; but the turn of expression, and the manner in which the sentence is introduced, seem to us to indicate that the subject is somewhat alien from the Quaker theology. We should be extremely sorry to misrepresent the Writer or his friends on this point; but we are much mistaken if such language as we find employed in the fifth chapter of the Epistle to the Romans, or in the sixth of the second Epistle to the Corinthians, is in familiar use among the ministers of their Society. The guilt of sin, the wrath of God and of the Lamb, the "terrors of the Lord," the price of our ransom, the making of him who knew no sin, a sin-offering for us, the being justified by the blood of Christ, and so being saved from wrath through him—these are topics on which, we apprehend, it is very rarely the custom of Friends to insist,—on which their notions are the most indistinct and tinctured with prejudice. The following is the singular language of Barclay: 'As for the satisfaction of Christ *without us*,' (external to us) 'we own it against the Socinians, and that it was full and complete in its kind; yet not so as to exclude the real worth of the 'work and sufferings of Christ in us, nor his present intercession.'* This is language at once mystical and erroneous; but, in his "Apology," he speaks more intelligibly and more scripturally. 'We firmly believe, it was necessary that Christ should 'come, that by his death and sufferings he might offer himself 'a sacrifice to God for our sins.' And, 'We believe, that the 'remission of sins which any partake of, is only in and by the 'virtue of that most satisfactory sacrifice, and not otherwise.'† It is plain, however, from other passages, that respecting the doctrine of Justification by Faith, the tenets of Quakerism have always been less conformable than on any other point of doctrine, to the creed of the Reformed Churches.

Here, too, we feel it but just to make some concession; and, as we admitted in reference to the Unitarian controversy,‡ so, in the present reference, we freely own, that the exceptionable or unguarded statements of orthodox writers have been, if not in part the occasion of the opposite error, yet, a fruitful source of

* "Quakerism confirmed." Sect. iv. p. 628. † "Apology." p. 335.
‡ E. R. for April, 1822. Art. *Unitarian Sermons.* p. 341.

inveterate prejudice. We find Penn objecting to the representation of Christ's death as a purchase of salvation on behalf of his people. Now, no other idea is meant to be conveyed by this language, than is expressed by the terms, *propitiation, sacrifice, satisfaction, ransom, atonement*, which we find Quakers themselves using, though sparingly, and even Socinians, though they attempt to explain them away, forced to employ. But, under any gloss or interpretation, such terms as these must mean, that the remission of sins is by virtue of the redeeming, satisfying, or expiatory sacrifice of Christ. We do not concede any thing, therefore, to the objection of the Socinian against the doctrine, when we express dissatisfaction with the language in which that doctrine has sometimes been stated, as if the interposition of the Son of God rendered the Father placable,—as if it were the cause, instead of being the effect of the Divine placability and compassion. The word *purchase*, as we had occasion to remark, is used in Scripture in reference, not to the blessings procured for us by Christ as mediator, which are "the *gift* of God," but to the Church itself as bought, that is ransomed, with his blood. Much evil has arisen from over-straining figurative expressions. Because a purchase and a purchaser are spoken of, some persons have seemed to imagine that there must be a party to receive the price. But, in the case of a ransom, which is the proper idea, the person who exacts or receives payment, is the master of the slave, the owner of the captive. He by whom the sinner is held in bondage, is said in Scripture to be Satan; so that, with reverence be it spoken, it would be of him, that the figure, if pursued, would represent our Lord as having purchased his people; to him, in that case it must be said, he paid the price. It will be obvious that we only put it thus, to shew the gross impropriety of wresting the figurative phraseology of Scripture from its natural purpose of simple illustration. Figures are not propositions. Let us always guard against being misunderstood, as though we entertained any other belief than that, in wrath against sin, as in compassion towards the guilty, and in a purpose to save, Christ and the Father are one.

There is a party in the Established Church, by whom, as our readers are well aware, the Quaker notions respecting the Sacraments would be deemed a far more pernicious heresy than any errors respecting the Rule of Faith or the means of Justification. Into this subject, however, we have no occasion to enter. Though we think Friends wrong on this point, particularly as regards the celebration of the Lord's Supper, and cannot help suspecting that their neglect of this ordinance, as it had its rise in error, has tended to perpetuate error in their

creed,—still, the dreadful abuse of the Sacraments by both Papists and Protestants, accounts for, if it does not excuse, their running into the opposite extreme; an extreme which we cannot but consider as by far the less dangerous, and in no wise implicating the conscientious dissident in heresy or disobedience.

Our readers will now understand why we expressed ourselves as we did respecting Mr. Barton's poetry, as characterized by an unusual explicitness on the subject of Redemption. The 'Christmas Carol' to which we referred, begins thus:

'Jesu Hominum Salvator!
Thou who cam'st on earth below,
Taking on thee mortal nature,
Life immortal to bestow:—

'Thou, who diedst for man's transgression,
Thou, who reignest now above;
Still art heard in intercession,
Still art known by acts of love!

'Fain would I, with rev'rent feeling,
Owe my hopes to Thee alone;
To thy Sacrifice appealing,
Cast each crown before thy throne.'

Of the light in which such compositions as this, or such sentiments as those expressed by Mr. Allen, are regarded by the Society at large, we have no means of judging; but they at least shew what Quakerism is capable of producing, and how much vitality it retains. Such individual instances, taken in connexion with the exertions of the Body in the circulation of the Scriptures,—which we have ventured to characterise as a signal and honourable concession, on the part of the Society, to the fundamental doctrine of Protestantism, the sufficiency of the Scriptures as a rule of faith,—connected, too, with recent indications of a rising Missionary zeal,* do seem to warrant the hope, that the doctrinal differences and schismatical prejudices which have too long estranged and divided this estimable community from the rest of the Christian world, are beginning to give way before the all-harmonizing influence of Christian principles.

Such is the hope and such the feelings which a personal acquaintance with many estimable and pious individuals of that denomination has led us to cherish. We are aware that, in some quarters, an opposite opinion prevails; that the spread of liberal sentiments among the Quaker body, has been attended with

* See Eclectic Review for May. Art. *Quaker Mission to the Jaloofs.*

a deterioration of religious character and abandonment of an orthodox doctrine; that Deism and Socinianism, though not ostensibly avowed, have spread widely in secret among its members. We know not how a general opinion like this can either be established or disproved, except by extensive inquiries which we have no means of prosecuting. We believe it to be a hasty induction from partial facts. But we shall now proceed to notice some of the circumstances which appear to us to account for such an impression, and which, so far as it originates in correct observation, account for the fact; premising, that the religious declension of individuals ought, in justice, to be kept quite distinct from the acknowledged faith of the Society, which we believe was never more conformable to the Scripture standard than of late years.

In the first place, then, it cannot be denied, that, little as the pious Quaker has in common with the Unitarian, *some of his objections to the evangelical phraseology appear to be of a Socinian complexion.* It was on this account that Barclay found it necessary to disclaim an accordance with Socinus on the doctrine of the Atonement; which he does, however, in such terms as shew that he differed from the orthodox. We are very far from believing the Quakers to have become more Socinianized on this point; but we submit, whether a facility is not created, of sliding into Socinianism, by keeping so much out of sight as we fear is general among them, the great doctrine of Christ's Satisfaction. The divinity and mediatorial character of our Lord, we have seen to be expressly recognised as a fundamental tenet of the Body; and his death and sufferings are spoken of as the procuring cause of the benefits which the Gospel announces, and the Spirit confers. We have no wish that the Quaker should adopt the Shibboleth of any other party; but let him suspect the purity of his creed, and the simplicity of his reliance on Divine teaching, if he finds within himself a reluctance to admit and adopt *any* of the representations or phraseology of the Holy Scriptures. The Gospel announces a twofold remedy for a twofold calamity—guilt and moral apostacy: it proclaims pardon and reconciliation through faith in the blood of the redeeming sacrifice, and promises restoration by the influences of the Spirit as the fruit of having become reconciled through that faith. The losing sight of either part of our salvation, must involve us in perilous heresy.

Another circumstance which may account for the opinion alluded to, is, *the known sentiments of certain prominent members of their Body.* It so happens, that several individuals, whose wealth, or station in society, or benevolent activity, have brought them more into public notice, have been Quakers by

education and profession, but not in creed; and in some cases, after their religious connexion with the Society had ceased, they have continued to adhere to the garb and peculiar dialect of Quakerism. It is obvious how naturally such instances would operate to produce an impression unfavourable to the religious character of the Society, in the absence of other means of information. Although, in fact, they afford no criterion of the state of sentiment within the community, they are taken for genuine indications of the tendency of the system.

But still more, perhaps, *the secessions which have taken place from the Society*, have tended to confirm this opinion. We speak not of those palpable cases of dereliction of principle to which all communities are subject, or the changes which convenience has obviously had a greater share in producing than conviction; but of the secession of pious and respectable individuals educated in the principles of Quakerism, who have joined the Church of England. For it is not a little remarkable, that, in every instance which occurs to our recollection, such persons have passed at once into the Establishment. So extreme and violent a transition seems to require, as the only satisfactory explanation, that we should refer it to a fundamental and total change of religious opinions. Hence, the doctrinal difference between Quakerism and the creed of the Church of England, is naturally supposed to be extreme, since the alternative of the Athanasian Creed is preferred to continuing a member of the sectarian body. And the heterodoxy of that body is likely enough to be urged as the reason for the individual's change of sentiment. And the pre-eminent orthodoxy of the Church of England must be viewed, in that case, as the great inducement for the preference given to a system of worship and church-government precisely the opposite of every tenet of Quakerism; when other denominations of Christians, differing far less in those respects from the sentiments and practice of Friends, were to be passed by, or leaped over, in the transition. If a wish to escape from the reproach of sectarianism, if the gentility and other secular attractions of an Establishment, have not been the real inducements to the step, it seems difficult to account for so complete a metamorphosis, on any other supposition than that the forms and creeds of the Church are taken up and submitted to for the sake of the truths taught from her pulpits. Yet, it does seem strange, that when other orthodox denominations of Dissenters present to the pious Quaker, dissatisfied with silent worship or with any other peculiarities of his Society, so much nearer an approximation to his own principles, in the simplicity of their worship, the primitive laws of their association, their attachment to religious liberty, their views of the

Christian ministry, and their theological opinions on the subject of Divine teaching,—it is not a little strange, that Socinianism on the one hand, or Church of Englandism on the other, should seem to be the only points in the scale of religious opinion, towards which Quakerism discovers any affinity. What would be thought of a Protestant Dissenter, who, convinced of the sin of schism, should embrace the Romish faith with all its corruptions, passing by the Church of England itself as schismatical? And yet, the transition would not be more extreme than the one to which we have adverted: it would only be describing a semi-circuit from the antipodes. Let us not be misunderstood as speaking this from any regard to a party. If the respectable individuals who have deserted the Society for the Establishment, shall but carry with them into their new connexions, an attachment to those principles of civil and religious liberty which their ancestors have handed down as their best earthly inheritance,—principles of which those excellent men were the illustrious assertors and defenders, at the peril, if not the loss of all things,—these seceders from the ranks of sectarianism will be of more service to their old friends, and perhaps to society at large, than if they had continued in the bosom of that community which nourished their minds, and formed their characters.

We shall advert to only one more cause, which we think has operated both to countenance an opinion unfavourable to the Society, and to afford real ground for it: and that is, *the want or neglect of the means of religious instruction, arising out of the peculiar views of Friends.* As this may be thought to amount to a serious charge, we must be permitted to explain ourselves.

Of the sufficiency of the Scriptures, under the teaching of the Holy Spirit, to make a Christian wise unto salvation, we shall not be suspected of entertaining any doubt. This grand means of religious instruction, we have no reason to believe to be neglected by Friends. We have now before us an excellent little tract on "the Duty and Benefit of a Daily Perusal of the "Holy Scriptures, in Families," written by an estimable member of their Body, which we take this opportunity of cordially recommending.* In this Tract, the commentaries of Bishop Horne on the Psalms, of Burkitt and Doddridge on the New Testament, and of Orton and Scott on the whole Bible, are recommended as helps to the understanding of the Scriptures;

* "The Duty and Benefit of a Daily Perusal of the Holy Scriptur, in Families. By Lindley Murray." 12mo. Price 1s. York, 1817.

and we cannot doubt that, in the families of many Friends, the recommendation has been followed. Further, it must be admitted, that in no class of society is the home education of children more strictly and wisely attended to,—made more an object of maternal interest and serious occupation, than among the more intelligent families of Friends. The cause of private as well as of public education is infinitely indebted to their publications, their exertions, and their example. It is to religious instruction we confine our remark, and that remark has chiefly a specific reference.

Among the appointed means of enlightening and saving men, in civilized as well as in uncivilized countries, next in order to the circulation of the Scriptures, we cannot but place the preaching of the Gospel, or the ministry of the word. We know of no other moral engine, indeed, that can, under many circumstances, be brought to bear on an untaught or irreligious population; and it has ever been the instrument, not only of extending the faith of Christ, but of building up the Church itself in the faith of the Gospel. But, upon this subject, there is known to exist in the Quaker body, a peculiarity of opinion which distinguishes their practice from that of all other Reformed communities. Their antipathy to the pulpit is almost as great as to the altar and the Prayer-book. They have ministers, and some of their ministers are impressive and even eloquent speakers; but with them no regular provision is made either for qualifying teachers to instruct the people, or for securing the regular services of their ministers. Preaching is almost as rare a thing among the Quakers, as it was in the English Church in the days of Papistry. The substitute in both cases may be thought not wholly dissimilar,—a silent worship, and a worship in an unknown tongue.

Now how admirable soever a system of discipline might be in other respects, as providing for the education and securing the good conduct of its members,—for the efficiency of Quakerism in these respects cannot be denied,—still, it is next to impossible that the mass of the people should, upon such a plan, be found to possess a competent acquaintance with the matter of religious instruction. Even were the Quakers a more reading people generally than they are, the lower orders would unavoidably sink into a state of mental ignorance bordering on a lethargy of the moral powers, when thus deprived of the standing ordinance of oral instruction. Intelligible and unambiguous as is the New Testament to the plainest capacity, when studied with diligent attention and prayer, still, to secure its being so read, to assist in understanding it, and to apply its Divine truths to the

conscience, some other means are generally requisite; and these means are furnished by the system of pulpit instruction which the Quakers reject. The consequence is, that, in remote parts of the country more especially, where the worship is wholly silent, or where many Friends reside who are not in the habit of attending any meeting-house, owing to distance or other circumstances, the habit and form of Quakerism conceal a state of things very little above Deism. It would not be just to charge upon the body, the ignorance or irreligion of individuals not in actual communion with any of its societies. Still, the deficient provision, or the no-provision of a public kind, besides that of education, which the system makes for the religious instruction of its members, we must regard as a fatal error, and, viewed in relation to Society, as the most objectionable feature of Quakerism.

The moral wants of the lower classes, we are well persuaded, can be reached only by an effective Christian ministry. The history of Scotland speaks most loudly on this point. Still, much might be done to supply a deficiency of pulpit instruction by the circulation of small religious works, exhibiting the fundamental doctrines of Christianity in a popular and practical form. To what extent the theological writings of ministers of other denominations are circulated among Friends, we have no means of ascertaining; but we cannot help suspecting that such works are in very little request among them, since a great standing demand of the kind, would of necessity have produced a home supply. The fact, that Quakerism has been so wholly unproductive to the religious world in this respect since the days of Penn, proves, we think, that the neglect of the means of religious instruction charged upon the system, is not confined to the ordinance of preaching. We have heard of no Quaker Tract Societies or Book Societies; and though we should be far from regretting this circumstance, if Friends could feel at liberty to co-operate generally with existing institutions of the kind, we fear that the object of such societies is not provided for by the practice of the body.

In the higher circles of the Society, a morbid dread of religious controversy has tended to banish not merely controversial writings, but works of theological information from the parlour and the library. We call it morbid, because we think it has been excessive, and that it has not sprung from a healthful feeling. A dislike of controversy, in individuals, may proceed from high-toned spirituality of mind; while it *may* originate in mental indolence, or a certain moral cowardice equally unworthy of the true believer. We are no advocates for the licentiousness

of free inquiry; and as regards the young and the superficially informed more especially, we can conceive of no conduct more absurd or more mischievous, than suffering them to become involved in the mazes of controversy, with the possibility that they may take the right turning, and thread at last the labyrinth, when the probability is, that they will become the victims of error. But though all the works of sceptics could be collected or burned, or, that being impossible, could the habitations of Friends be never so carefully closed and watched against their introduction, what is to guard the minds of the young against the *unwritten* controversies, the germs of error and scepticism which spring up in every thinking mind, from seeds wafted on every wind, and which only early culture or a Divine influence can eradicate? If there ever was a time when the minds of men could be held in passive, implicit ignorance, that time is past. Quakerism must either rouse itself to meet the exigencies of the times, or it must be swept away by the rising tide. Knowledge will find its level; and every thing which depends for its stability on the exclusion of knowledge, will be undermined and overthrown. The orthodoxy which is bottomed on human creeds, or which is perpetuated only in the oral traditions and educational peculiarities of a sect, will give way before the first assault. There must be added, "with all diligence, to faith "virtue, and to virtue knowledge," to enable the believer to escape the errors and corruptions that are in the world.

It should seem from a passage in Mr. Barton's Tract, that Friends themselves have partly been roused to a sense of the necessity of some defensive measures to stop the inroads of infidelity.

'Dost thou,' he says to the author of the "Address," 'anticipate the diffusion of Unitarian principles among us? Permit me candidly to express my conviction, founded upon deliberate observation, and no slight acquaintance with what has been said, written, and done on this subject of later years, that the attempt is a very unpromising one. It has been made by talents fully equal to thy own, perhaps far superior, in times and under circumstances more favourable to its probable success; and has, I think, most signally failed..... Dost thou imagine that the events of the last twenty years have been so totally unobserved by our seniors, that no pains have been taken to instil into the minds of the rising generation principles decidedly adverse to those which thou art desirous of disseminating? Be assured they have not. If, prior to having the discussion of these doctrines forced upon them, as they were some few years ago, the Society of Friends had satisfied itself, for the most part, with allowing its faith respecting them to be less ostensibly avowed, and less minutely detailed, than it more recently has been; most unquestionably the in-

vestigation thus *obtruded*, has had a tendency diametrically opposite to what was intended by those who agitated the topic.'

Mr. Barton states, that 'an increased uniformity of faith' has been the result of such discussions. We rejoice to hear it. But, in order to secure the continuance of this uniformity, if it be grounded on individual conviction, there must be a persistance in this new and wiser policy of being before-hand with the sceptic, by instilling the principles of Christianity into the minds of the rising generation. 'Minute speculations on abstruse points of faith,' the Society will do well to discountenance. We agree with Mr. Barton, that they have no beneficial operation on the mind.

'They are not,' he remarks, 'adapted to strengthen it in the hour of temptation, nor to fortify it in the season of affliction. They are not necessarily influential on our lives, nor the most consolatory sources of reflection in death. We can do, and we have enough to do, without them.....I much doubt if a disposition to embark on the ocean of metaphysics and theological controversy, indicate a perfectly healthy state of mind, especially in youth. Some alienation of the affections from simple devotedness, some loss of true humility, and some increased reliance on our own powers, will, I believe, be generally found to have preceded a relish for the subtilties of school divinity: the appetite grows with what it feeds upon, till the more practical truths of the Gospel become insipid, and in danger of being overlooked in our researches after its recondite mysteries.' 'A devotion (to such studies) is both immediately and prospectively attended with great danger. In proportion to their occupation of our time, thoughts, and attention, we run imminent risk of mistaking the means for the end, and of losing, in the very attempt to arrive at truth, that susceptibility of good, and spirituality of feeling, which are far above speculative knowledge.' 'Besides, few are content to bestow their time and labour on such pursuits for their own profit alone. All doctrines appear, when first embraced, self-evident to a proselyte; and a young man who has acquired a smattering of theology, is commonly an eager disputant.' 'It is so much easier to dispute on religious points of doctrine, than to live a religious life, that great acuteness in argument is often associated with levity and carelessness of conduct.'

These are excellent sentiments. But how is such a disposition in the minds of young persons to be most effectually counteracted or repressed? Certainly not by withholding from them explicit information on the subjects in question, but only by thoroughly grounding them in the evidences of the truth. A smattering of theology is a most dangerous acquirement; but the best preservative against it, is a thorough knowledge of Bible principles. Let the truths of the Gospel be fa-

miliarised and endeared to the mind by competent instruction, and abstruse speculations would cease to have attractions. If an appetite for these indicates an unhealthy state of mind, the morbid tendency can be prevented, only by producing a healthy action of the intellectual powers, and by supplying a wholesome knowledge. Besides, the plainest and most essential doctrines of the Gospel have given rise to abstruse polemical discussions, which have brought the doctrines themselves into ill repute with the prejudiced and uninformed. We must therefore be very careful lest, by stripping Christianity of all that has been deemed abstruse or doubtful, we dismember it of its vital doctrines, and simplify it into a meagre modification of Deism. Judicious theological works of a practical character, and an effective system of public religious instruction, appear to us the natural and the only means of combating the opposite dangers of implicit ignorance and a free-thinking latitudinarianism.

In this sentiment, we are happy to believe that the intelligent Friend to whose Tract we have referred, will heartily concur with us. Hitherto, the Public have known Bernard Barton only as 'the Quaker Poet.' This article will introduce him to our readers in a still higher character; and though such a publication as the Letter before us, can add little to his fame, it will strengthen his hold on their esteem. Mr. Barton could not more usefully employ himself, than in the composition of small religious works, which should be adapted to circulate information, and promote the interests of piety among his own society. We know not in what light his labours are regarded by that estimable body. Quakerism has no benefices or sinecures, no secular or ecclesiastical honours, no laureate wreath or academic diploma to bestow, either as bribes or rewards on its deserving children. He, therefore, who should devote his days and nights to the service of the Society, had need to engage in it as a "work of faith and labour of love," which must await the bright reversion of eternity for its reward. Still, may we be permitted, without incurring the charge of officiousness, to suggest, that the Society owes it to itself, putting aside the claims of the individual, not to let one who has done both honour and service to his religious connexions, and who might employ his talents yet more honourably and usefully, want either the leisure or the encouragement which might enable him to turn to account his well-earned fame. We are induced to throw out this passing hint, by learning with regret, that all that Mr. Barton has hitherto produced, has been composed under circumstances by no means favourable to author-

ship, or even compatible with it, except at sacrifices which have too often curtailed

> 'the brief span of life,
> By useless, thankless, hopeless strife,'*

and added to the long catalogue of the victims of intellectual ardour.

Should these brief and cursory remarks attract the attention of the Society of Friends, we hope that they will be received in the spirit of friendship which has dictated them. It has been our anxious wish, neither to misrepresent nor to offend; but we have had a higher object in view than the mere gratification of any of our readers, and have felt it to be our duty, at the risk of offending, to submit these considerations on a subject which has hitherto attracted far less attention than it deserves. In conclusion, the impression which we wish to leave with our readers, is, that *the Church of Christ is one.* 'Whereupon,' says Hooker, 'because the only object which 'separateth ours from other religions, is Jesus Christ, in whom 'none but the Church doth believe, and whom none but the 'Church doth worship, we find that accordingly the Apostles 'do every where distinguish hereby the Church from infidels 'and Jews, accounting them which call upon the name of our 'Lord Jesus Christ to be his Church. If we go lower, we 'shall but add unto this, certain casual and variable accidents, 'which are not properly of the being, but make only for the 'happier and better being, of the Church of God, either in-'deed, or in men's opinions and conceits. This is the error 'of all popish definitions that hitherto have been brought. 'They define not the Church by that which the Church essen-'tially is, but by that wherein they imagine their own more 'perfect than the rest are.'—What is wanted to bind all true Christians together in a genuine Catholicism, but the recognition of the just and noble sentiment thus admirably expressed? Errors and opposite views of non-essentials will probably always break the uniformity of the visible Church; and these, to a certain extent, render the religious intercommunion of differing churches impracticable. Such intercommunion, however, so far as conscience admits of it, ought never to be lost sight of as a most desirable object. As Dissenters, we know of no principle of Nonconformity, certainly none of Christianity, which should exclude Episcopalian, Moravian, Wesleyan, or Quaker, still retaining all his opinions, from com-

* See 'Stanzas on the Approach of Winter' in "Napoleon and other Poems," by Bernard Barton.

munion with us, if *his* principles admitted of such an expression of Christian fellowship. But as this cannot under existing circumstances be realised, what we plead for is still more important, namely, the recognition of our common principles as Protestant Christians calling upon the name of Christ. If the terms of communion cannot be, at least let the terms of mutual charity and kindness be co-extensive with the terms of salvation. Our Quaker friends have hitherto kept widely aloof from all the other sections of the Protestant world, in matters of religion, extending their fellowship to none, their tolerance to all; at once the most sectarian and the most charitable of sects, the least catholic and the most liberal; the most comprehensive in their spirit, the most narrow and exclusive in their ecclesiastical policy; towards their fellow-Christians the most reserved and unbending, towards their fellow-men the most benevolent; retreating with horror from the Calvinist, sympathising with the Negro. This is an anomalous state of things. Were they Jews or Mahommedans, we could indeed wish for nothing better, while they retained their sentiments, than that it should continue to characterise them as a body. But we take them to be Christians, fellow Christians. At least, as regards a considerable portion of the body, (for it would be too much to hope of the whole of any religious society, that of them the remark should hold good,) we consider them as visibly allied, by their profession of the faith of Christ and their exemplary lives, to the Church of God. On this ground we acknowledge them, and claim to be in turn acknowledged by them, as members of the same body. And while we wish not to impair the breadth of their beaver by the eighth of an inch, or to rob them of one of their harmless peculiarities, nor yet to bring them over to an outward conformity to any of our notions or practices in matters non-essential, we plead, for Christianity's sake, to be not merely tolerated, but comprehended in the range of an enlightened Catholicism, by those whom we recognise as Christians. There is but one true Church; and therefore, if both parties do not in fact consist of brother Churchmen in the best sense, one of the two is, by the very terms, excluded from the pale; that is to say, its members are not Christians.

Art. IV. 1. *Christian Researches in the Mediterranean*, in Furtherance of the Objects of the Church Missionary Society. By the Rev. William Jowett, M.A. 8vo. Price 10s. London. 1822.

2. *Travels along the Mediterranean and Parts adjacent*: in Company with the Earl of Belmore. By Robert Richardson, M.D. 2 vols. 8vo. London. 1822.

EGYPT, the parent of Grecian and even of Chaldean wisdom, the inventress of science, the oracle of nations, in whose schools, Moses, and Pythagoras, and Plato exhausted the treasures of human learning, may be said to have sunk into the decrepitude and imbecillity of a second childhood. How strikingly has the oracle been fulfilled: "It shall be the "basest of the kingdoms, neither shall it exalt itself any more "above the nations; for I will diminish them, that they shall "no more rule over the nations." "There shall no more be "a prince of the land of Egypt." "The sceptre of Egypt "shall pass away." "How say ye unto Pharaoh, I am the "son of the wise, the son of ancient kings? Where are they? "Where are thy wise men?"* All have perished, and the name of the once most enlightened of nations, has come to be associated only with utter darkness. In place of her native line of Pharaohs, the Assyrian, the Persian, the Greek, the Roman, and last of all the Turk, have subjected this once proud and still fertile country to their iron despotism; and under the last and most degrading of her conquerors, it has literally become the basest of the kingdoms. Science survived for a time the fall of the empire, and even since the Christian era, seemed for a season to rally her ancient strength in the school of Alexandria. But Christian Egypt has also passed away: at least, that which calls itself Christianity, is but the sightless and hideous mummy of a Christian Church. The orthodox Greeks and the Monophysite Copts, though retaining their ancient distinctions, are alike slumbering the sleep of death amid the shades of the grossest ignorance. Twenty thousand Coptic families, of whom fifteen hundred reside in Cairo, and a few of the other Christian communions, estimated altogether at a population of 100,000 native Christians, form the small remains of the once famous patriarchate of Alexandria. The ascendancy of the Coptic Church over those of the Greeks and the Latins, originated in the Copts making terms with the Saracen invaders of Egypt in the seventh century, and assisting the Mussulmans to expel their orthodox rivals, the Greeks. The exactions and

* Ezek. xxix. 15, xxx. 13. Zech. x. 11. Isa. xix. 11.

oppression they have ever since been subjected to, Mr. Jowett considers as 'a standing warning to the Church, of the guilt 'and certain punishment of discord, perfidy, and schism.' The sin of schism, however, lay quite as much at the door of the Greeks; and even that of heresy, which Mr. J. would fasten more peculiarly on the poor Monophysites and Monothelites, might be shewn to attach with equal justice to the General Councils and the ferocious prelates by which they were anathematized. The Greeks were their tyrants and oppressors in matters civil as well as ecclesiastical; and it is probable that, when they exchanged the Byzantine for the Saracenic yoke, they lost nothing, and they might hope to gain much. Perfidy could not be charged on a measure which had self-defence for its plea, which violated no compact, no alliance, and which was less a schism of the Church, than a political revolution wresting the devoted country from one foreign tyrant, to consign it to another.

The perpetuation of even the semblance of Christianity under these circumstances, is a most striking phenomenon. In Egypt, as in Abyssinia, in Syria, and in Muscovy, the ecclesiastical historian finds the standing documents of remote ages,—the notions, practices, and corruptions of the fourth and fifth centuries still extant, having undergone no essential change, but perfect as a carcase embalmed in [illegible] or incrusted by petrifaction; preserved from decay by the [illegible]lement of cold and darkness which envelops them. Th[illegible]testant Christian, when brought into contact with these p[illegible]umous relics of the middle ages, finds himself less sepa[illegible]ed by diversity of national habits or of dialect, than by ecclesiastical prejudices and religious differences, from those who avow a common faith. The Coptic priest at Alexandria asked Mr. Jowett, 'how we used to baptize,' and shook his head at hearing that the English Church used *no holy oil*. The Alexandrian Greeks, indeed, claim some alliance with the English, as it seems that our countrymen there are indebted to them for the rites of baptism, marriage, and burial, if not of absolution. We, said a Greek Priest to Mr. Jowett, 'we are alike: we 'marry, bury, baptize, &c. for the English; but the Copts—ah!'

In every point of view, however, Egypt is an object of the highest interest, and is likely to become increasingly such. It is all but holy land. Its antiquities are of the most curious and imposing character, and altogether peculiar to the country. Its proverbial fertility, its geographical situation, its commercial advantages, its provincial government, so favourable to its independence whenever circumstances shall admit of its being detached from the ill-shapen empire to which it belongs, its

importance as one of the portals to the interior of Africa, as the connecting link between the African and the Asiatic countries,—all these considerations conspire to recommend it alike to the traveller, the statesman, and the philanthropist, as one of the most interesting regions in the world. From Alexandria, there is much commerce with Malta and various ports of Europe, and by way of the Red Sea, with the East Indies. The latter, however, is principally in the hands of the Mahommedans. Cairo contains a large and mingled population from many parts of Africa. It forms by far the most advantageous line of communication with Abyssinia, and perhaps with the Mahommedan States on the North; and the language, Arabic, is both well cultivated, and very extensively available as a medium of communication with the adjacent nations. On these several accounts, Mr. Jowett strongly recommends Cairo as a missionary station. It would have the efficient protection of the British Consul-General. Add to this, that the English are highly in favour with Mahommed Ali, the present viceroy; nor will Aboukir and Alexandria soon be forgotten.

The motley population of 'the Saracenic capital of the land 'of the Pharaohs,' consists of Turks, Arabs, Greeks, Copts, Jews, and Armenians. Of these, the first and the last, Dr. Richardson states, (and his testimony is in concurrence with that of other travellers,) are generally the most upright and agreeable in all mercantile transactions.

'The Turks, being masters of the country, are superior to all in wealth and dignity; yet the Arabs constitute by far the greatest part of the population, both in Cairo, and throughout the whole of Egypt and Syria, and their language is the vernacular tongue in both countries. Notwithstanding which, and their being of the same religion with the Turks, they enjoy no offices of emolument, and are kept nearly in as much subjection as the Copts or the Greeks, though they are at least in the proportion of twenty to one or more. The Armenians are numerous, and entirely engaged in trade, and bear the character of a respectable, industrious people. They are favourably situated in Egypt at present, on account of one of their countrymen being the interpreter and one of the confidential advisers of the Pasha. The number of Jews in Cairo was differently stated at three, four, five, or six thousand. But I am disposed to think that the highest number is considerably under the truth. They are an industrious people, and are chiefly engaged in small traffic, as in this country; but many of them being able to read, write, and cipher, are employed in the different offices of government. They have seven synagogues in Cairo. The Copts are generally considered as the legitimate remains of the ancient Egyptians, as retaining in their features and even in their name, proofs of their descent from that great and wonderful people. Though I must be permitted to say, that neither in their features nor

in their complexion, have they the smallest resemblance to the figures of the ancient Egyptians that are represented in the tombs at Thebes, or any other part of Egypt that I ever visited. There are about 6000 of them in Cairo; and throughout the whole of Egypt inclusive, 25,000.....Though they understand figures and writing better than any other class of people in Egypt, and are much employed by the Pasha in matters of accounts, yet they certainly are an uncouth and grovelling race, and further removed from civilization and the softened habits of society, than any of their fellow citizens. They have a sulky and designing look, with much of that low cunning that renders a man unpleasant and suspected. They have an unusual command of feature, but not of eye, which announces, with all its diversity of expression, the craft and intrigue of their disposition; and I never saw one of them either in their bazars, demanding twice the sum that he would take for his goods, or brushing away on the back of his excellent *bourika* (ass), that he did not exhibit a sallow, smoothed up face, with a soft and fair speech, like an arrant rogue that, having composed his features and wiped his mouth, wished to pass for an honest man. I speak of those in Cairo, for I have seen many in the country of whom I would willingly believe and say better things. They have been often conquered and long been held in slavery, and are not yet reconciled to their situation.'

Vol. I. pp. 87—97.

In this portrait, there are many traits common to the Copt and the European Greek, and it is difficult to discriminate the national character from the necessary effects of political degradation. The claims of either to be considered as the genuine representative of the ancient nation to whose name the modern race has succeeded, would seem to be equally doubtful. The present Copts, Dr. Richardson is decidedly of opinion, are a mixed race, bearing in their physiognomy the marks of an alliance to the great Circassian family, and obviously distinguished from the children of Mizraim, the aboriginal Egyptians. We must transcribe his remarks on the probable origin of the present race.

'Prior to the Persian conquest, Egypt possessed a population of 7,000,000; all of them, it is presumed, Egyptians. That three and twenty hundred years of bondage and persecution should have reduced them to their present number, is not so surprising as that they should, notwithstanding all their changes of masters, have remained a distinct people. Latterly, the Christian religion, the strongest cement of society, has knit them together in one bond of union, and placed an insurmountable barrier between them and their present masters. The same distinction obtained, in a certain degree, between them and their Persian conquerors. But this was not the case under the Greeks, who were themselves a colony from Egypt. The Ptolemies repaired their temples, presented their offerings on the same altars, and worshipped the same deities with them. The Egyptians adopted their alphabet, and pro-

bably much of their language: their own is now completely lost. They never appear to have amalgamated so well with the Romans, under whose government they made several efforts to recover their independence. After their conversion to Christianity, they appear to have formed one sect with the Greeks and Romans; and the national distinction must have been then greatly sunk; and the present Copts are probably a mixture of the ancient Egyptians with those inhabitants of the country who embraced that religion at the same time with themselves.' pp. 90, 1.

In remote mountain regions, a nation or tribe is sometimes found perpetuating its identity through a long series of generations; but in plains subject to be swept by desolating armies, it would seem to be impossible that the weaker race should escape extermination, otherwise than by blending with that of its conquerors. All that was vital in the character of the ancient Egyptians, transmigrated into other forms, was merged in the language and institutions of their Asiatic and Grecian conquerors. If any physical traces of the race remain, unmixed with other tribes, it must be sought for in the troglodytes of the mountains, the fellahs of the upper country, or in the unvisited recesses of the Ethiopic family. The physiognomy of the ancient Egyptians, there is little reason to doubt, has been preserved in the Memnon and other colossal statues. In these,

'the countenance is generally well executed, the lower eye-lid particularly delicate, and the lips do all but speak. They are generally fleshy and large, and *approach considerably to those of the negro*, as, in some, do also the nose and forehead; in others, and those by far the finest, excepting in the lips, there is not the slightest resemblance (to the negro) in the countenance, though a good deal both in the legs and arms, in the hands and in the feet. The fingers are of unequal length, as we find them in nature. The second toe is generally longer than the first, which is uniformly the case in the African, and occasionally in the European; but the reverse is generally exhibited in the Grecian statues. The drapery, countenance, and body of the statue are decidedly national; a proof that the artists were natives of the country whose gods and heroes they have sculptured. A foreign artist generally imparts something of the costume of his native land, and can never give the true feeling and expression to the countenance of a stranger. Memnon was an Egyptian.'

Vol. II. pp. 117, 8.

The antiquities of Egypt, after all the boastful researches of the French *savans*, the imposing descriptions of Denon, and the more meritorious labours of Belzoni, have as yet scarcely been entered upon. The site of Alexandria, and that of Thebes, are each in itself a mine, which would amply repay the working. The former has been unaccountably neglected.

'Yet,' remarks Dr. Richardson, 'this is the door by which the 'Egyptian antiquary ought to enter upon his researches.'

'Alexandria was the connecting link between the Egyptian and the Grecian world; where the obscure and symbolical writings of the one were interpreted into the well-known and almost universal language of the other. This is the place to search for the key that will unlock the hidden mysteries of the hieroglyphics. Here, for the first time, as far as we know, the sacred language of the priests was translated into the language of the country, and the language of its conquerors; and if any corresponding alphabet exists to enable us to know the value of each symbolical character used in the sacred writing of the ancient Egyptians, it is more likely to be found among the ruins of this city of interpreters than in any other place. All that learning and ingenuity can do, has already been done; yet we do not know the value of a single character, nor the principle of using it, nor so much as a word in the language. No man living can write the name of George IV. in hieroglyphics, or tell the import of any one of the characters that compose the tablet said to answer to the name of Ptolemy in the Rosetta inscription, nor how that was pronounced when written.' Vol. I. pp. 27, 8.

The present aspect of the Ptolemaic capital is that of hideous desolation.

'It is in rubbish. The enemy has levelled its towers, and broken down its walls; and the wind from the desert has laid it under a load of sand, so that scarcely a single fragment that appears, can be referred to its own original. Before us, in the centre of the scene, enlivened by a few spreading palms, stood a Greek and a Capuchin convent, a buffalo turning a water-wheel, a round column on our right, and a tall obelisk on our left. Excepting these, all was height alternating with hollow, mound rising over mound, with here and there the end of a beautiful column, or the angle of an enormous stone, cropping out to break the continuity of the drifted sand unconsolidated by aught of vegetable growth .....

'Continuing the route, I came to two beautiful obelisks that once adorned the entrance of the Palace of the Ptolemies. One still stands erect, the other lies prostrate; but both are entire, except a small disintegration from the action of the weather, on the south-east side. They are covered with hieroglyphics on every side. The tablets refer them to the temples and statues in Heliopolis and Thebes. They are about sixty-four feet high and eight feet square at the base. The one that lies prostrate is mounted on props, and seems as if prepared for a journey. I believe accident alone has prevented its being in England.

'Having surveyed the obelisks, I regained the beaten track, and pursued my way to the Rosetta-gate, along what seemed to have been the principal street. On each side lay rows of stately columns of marble, all overturned. These are probably the remains of that magnificent colonnade, that passed between the gates of the sun and moon, adorning the principal street of the city on each side. In the numerous ex-

cavations, I observed many deep foundations, arches, and walls of what had been stately buildings; but could not be certain in referring any of them to structures of particular note.....Continuing the route, I passed out of the Rosetta gate, and turning to the left, proceeded over the ruins towards the Lochian promontory. The palace which occupied about one third of the town, stretched along in this direction. The hollow sound beneath our feet, indicated the nature of the mounds over which we were passing; and the sand which had poured down in several places, opened a vista into large subterraneous chambers, which it was impossible to examine without much excavation. Detached masses of stone and lime, and brick and lime, of Roman manufacture, lay round in great profusion; and all along this east side of the great harbour, ruined houses are seen extending a great way into the sea, which were probably merged under the surface of the water, at the time of the fatal earthquake, in which Alexandria lost 50,000 of her citizens.' Vol. I. pp. 13—18.

The island of Antirrhodos has disappeared; Dr. Richardson conjectures by the same catastrophe. 'Diocletian's pillar,' so long known by the name of Pompey's pillar, still lifts its majestic elevation above the scene of ruin, having survived the convulsions of nature. Its pedestal, about twelve feet high, is stated to be much injured; but the column, which is one block of large-grained granite, nine feet in diameter, and about ninety feet high, surmounted by a Corinthian capital of about ten feet, is very little injured by the effects of time. About a mile to the west, are the Catacombs, nearly in as ruinous a condition as the city. Dr. R. considers them as entirely and decidedly Grecian. The Pharos has given place to an insignificant Turkish fortress. 'And on that spot from which an hospitable ray issued far and wide to invite the industrious mariner to come and anchor in a peaceful harbour, a sullen Mussulman now smokes his pipe, and looking from the embrasures, insults the Christian, and turns him from the gate with disdain.'

New Cairo, called Massr by the inhabitants, (an abbreviation of Massr al Kahira,) boasts of no higher antiquity than the eleventh century,—a modern date for any thing in Egypt. Old Cairo, the far-famed city of Arabian fable, and the successor of Babylon, has degenerated into an inconsiderable village. The mosques of Grand Cairo, some of which are splendid, are enriched with granite columns, the plunder of On and Memphis. Some of them are said to contain five hundred, and some a thousand columns. Here Dr. Richardson had the honour of an interview, in company with the Earl of Belmore and Mr. Salt, with his Highness the Pasha. He is a native of Romania, about forty eight years of age, of a slender make, a sallow complexion, and rather under the middle size. Under

his vigorous government, the licentiousness of the soldiery has been effectually curbed, the banditti have been suppressed, and the internal tranquillity of the country established, so that 'the 'traveller may now visit every corner of Egypt unmolested: 'he may go with his money in his hand from one end of it to 'the other; and murder is almost unknown.' These, remarks our Author, are new facts in the history of Egypt. 'The 'roving Bedoueens are compelled to pay tribute, to live in their 'tents, and to pasture their flocks quietly along the edge of the 'desert, without pilfering from, or molesting their peaceful 'neighbours in the villages.' Of the summary manner in which Turkish justice is administered in Cairo, a revolting instance occurred during Dr. Richardson's sojourn in that city.

'One of our party mentioned to me, that he saw an officer of justice walk into two shops, and take out two men, and hang them up by the neck each over his own door. The offence he did not learn; but the summary proceeding struck him with horror. I was afterwards informed, that this is the manner in which the laws of Egypt punish extortion, light weight, or selling goods at an exorbitant profit. The officer of justice is named Awali el Cadi, or first officer of the Cadi. The punishment for light bread is to put the baker into his own oven, which is performed by the same friend of the public abovementioned; a punishment which humanity would forbid us to record, did not the evidence of creditable witnesses compel us to receive it as truth.'

Vol. I. p. 84.

His Highness's proficiency in political economy is not greater than in jurisprudence. He is the sole merchant in the country: all the trade is in his hands. He has established manufactures of sugar, gunpowder, salt-petre, indigo, cotton, &c. under the direction of Europeans, of which he is the sole proprietor; and no one is permitted to found any rival establishment. All his views centre in the accumulation of wealth. One of his measures, however, is as wise as it will probably prove beneficial to the country. Having met with difficulty in procuring qualified persons to superintend his manufactories, he has sent out a number of his subjects to study the different branches of science he wishes to cultivate, at Genoa, Leghorn, and Milan; some of them have visited England. This sufficiently proves him to have a mind far above the level of his countrymen. He has himself learned to read and write, since he attained the age of forty.

There is in Cairo a slave-market,—'a place where man sells 'man.' When Mr. Jowett was there, he saw about thirty in the khan, but learned that two hundred more had been just imported from Massowah. The Darfur slaves fetch about

1200 piastres, (about 30l.) each; the Abyssinians, double that sum. Mr. J. was informed, that 'the slaves caught in Abyssinia are eight times transferred by sale to different masters, before they reach Massowah, where they are embarked for Suez.' As the masters of the slaves *make them all Mahommedans*, Franks used never to be permitted to go into the slave-market; but now, under the more tolerant government of Mahommed Ali, they have the privilege of buying them through an agent, and may have them openly in their houses. 'Whether,' adds Mr. J., 'the slaves are at all bettered by this circumstance, is more than doubtful.' Indeed, disgraceful as the traffic is under any modification, the Mahommedan slave has some security, in the service of a Mahommedan master, of meeting with a treatment comparatively humane; and his situation is, probably, not much worse than that of a domestic bondsman. At all events, the home trade is not to be compared with the horrors of the middle passage, and the severities of a Christian taskmaster.

Dr. Richardson describes his feelings at the first sight of the pyramids as partaking of disappointment. 'The eye encountered something less than the mind expected.' 'What,' he exclaims, 'after all, is a pyramid to a mountain,—the work of man to that of his Maker?' Yet Chateaubriand expressed a similar feeling at the first sight of the Glaciers. The fact is, that the eye can judge of height only by comparison. It is in nature, as in painting: the effect of vastness or altitude can be given only by throwing figures into the landscape, whose shrunk dimensions may assist the eye in calculating the measurement of the larger mass that towers above them. As the party filed along the contiguous bases of the two larger pyramids of Gheeza, it was then that, 'measuring their sides on the hard back of a slow-paced bourika,' the patient mind had leisure to compute every inch of their extent, and arrived at the idea of their stupendous magnitude—one square of 700 feet, succeeded by another of 650, each towering to the height of between 400 and 500 feet. Dr. R. is decidedly of opinion, that they are of a sepulchral character. The whole region, indeed, is a vast cemetery. No trace of coating remains on the pyramids of Gheeza, but he has no doubt that such coating did once exist; although he inclines to think that the description given by Herodotus, would apply rather to the pyramids of Abousir. Attempts have been made, at different periods, by Saracen kalifs, to demolish these wonderful structures; but those weak and abortive attempts were exhausted on the mere coating, which formed the readiest quarry in building the walls and citadel of Cairo, and the immense causeway constructed by order

sive ruins in the plain of Shinar. The excavations are works of a wholly different character, bearing an obvious affinity to those of Hindostan. The pyramid Asawée is distinguished from all the others, by its shape and appearance. It stands on an elevated base, is seemingly composed of heterogeneous materials, and 'rises up like a tower.' The larger pyramid of Dahschour, is cased with smooth flags of compact chalky limestone, joined by a cement of lime without any mixture of sand, which gives it the appearance of being covered with plaster. It slopes up gradually to the height of fifty feet, then suddenly contracts, and terminates at an elevation of about three hundred feet. The next pyramid, the height of which is not given, but which is about seven hundred feet square at the base, is stated to contain a handsome chamber, which, says Dr. R., 'exactly resembles the drawings that I have seen of the treasury of Atreus at Mycene.' It is lined with large slabs of polished granite, each projecting about six inches beyond the one below it, so as to terminate nearly in a point at top, and giving the appearance of an arch, 'though certainly not constructed on that principle.' The third is the brick pyramid, supposed, by our Author, to be that of Asyches. We shall extract the description of it, for the sake of the remarks which it serves to introduce,

'It is much fallen down on the north side, and looks as if the roof of one chamber had given way, and the walls fallen in. The bricks are sun-dried and remarkably fresh; they have been made of mud and cut straw, in the same manner that bricks are made in Egypt in the present day. The straw is required to give tenacity to the material, which is a black, loamy, friable earth, and could not be easily formed into bricks without it. Amid the great ardour for Egyptian researches that has prevailed in this country of late, it is rather unaccountable that this pyramid should have been so neglected, for, from the manner in which it is mentioned by Herodotus, we should have imagined that it would have been one of the first that would have been examined. This is probably the pyramid of Asyches, the successor of Mycerinus, who was so much attached to brick, that he put on this pyramid an inscription, declaring that it was as much superior to those built of stone, as Jove was to the rest of the deities. It would be curious to observe how this lover of brick formed the roofs of the passages and chambers of his pyramid. If the arch were then known in Egypt, from such an avowed predilection for the material of straw and clay, I think we are almost warranted to infer that he would employ it in preference to large flat stones, as are done in the other pyramids. If, upon examination, the passages and chambers of this pyramid should be found arched, then there is an end of the question, whether or not the ancient Egyptians possessed any knowledge of the arch. If, on the contrary, they should be found covered with flat stones, it would furnish a strong presumption that the arch was not known in

lumes for the reasonings by which he supports this ingenious hypothesis. It is favoured by the absence of hieroglyphics in these stupendous sepulchres; a circumstance otherwise difficult to account for. Cheops flourished 1032 years before Christ, according to which calculation he was the contemporary of David; he was succeeded by his brother Chephren, and Mycerinus his son; after which follows a chasm in Egyptian chronology of 151 years, extending to the year 815 B.C., when Asyches, the first king of the sixth dynasty, succeeded to the throne, in the reign of Uzziah, king of Judah. It was during this interval, Dr. R. is disposed to think, that the pyramids were built; which would account for their not being mentioned either in the Bible or by Homer. In the superior style of their architecture, as well as in the peculiarity of their character as sepulchres, they differ from every thing Egyptian.

'Nothing,' says our Author, 'could be better calculated than their form, to resist the erosions of time; and they were defended by such a smooth and polished covering, that not a drop of water could lie on their surface. The body of the pyramid throughout, as far as we are allowed to see it, is also of the most substantial description. Large blocks of stone, four, five, six, and eight feet square, roughly cut, and connected by a thin layer of cement, with the break-joint regularly preserved, and each successive layer receding from a foot and a half to two feet from the exterior, and advancing as far upon the interior layer beneath it. Not a stone has slipped from its place; it stands, with the security of a mountain, the most indestructible pile that human ingenuity ever reared. The joinings and the polish of the granite casings in the interior, equally manifest the eminent skill of the artist, and the great perfection that the art had attained at the early age at which they were erected..... The manner in which the materials are put together is as different from the temples, or any other ancient building in Egypt, as a Roman wall is from a Greek, or a French wall from an English. The sarcophagi connected with them are also different in size, structure, and workmanship. The stone is a compact lime-stone, containing many shells and small hard substances like *acini*, of a more compact texture than the stone itself. These small concretions are particularly numerous in the rock around the base of the pyramid.....The circumstance proves, that at least part of the stones of which the structure is built, were taken from the rock around its base.'

Vol. I. pp. 149, 50.

But if the pyramids are not to be ascribed to native architects, to what nation can conjecture with any plausibility refer them? In no other part of the world, do we find traces of similar structures. In their Cyclopean masonry alone, there appears some resemblance to the architecture of Balbec, and in the materials of the brick pyramid, a coincidence with the mas-

sive ruins in the plain of Shinar. The excavations are works of a wholly different character, bearing an obvious affinity to those of Hindostan. The pyramid Asawée is distinguished from all the others, by its shape and appearance. It stands on an elevated base, is seemingly composed of heterogeneous materials, and 'rises up like a tower.' The larger pyramid of Dahschour, is cased with smooth flags of compact chalky limestone, joined by a cement of lime without any mixture of sand, which gives it the appearance of being covered with plaster. It slopes up gradually to the height of fifty feet, then suddenly contracts, and terminates at an elevation of about three hundred feet. The next pyramid, the height of which is not given, but which is about seven hundred feet square at the base, is stated to contain a handsome chamber, which, says Dr. R., 'exactly resembles the drawings that I have seen of the trea-'sury of Atreus at Mycene.' It is lined with large slabs of polished granite, each projecting about six inches beyond the one below it, so as to terminate nearly in a point at top, and giving the appearance of an arch, 'though certainly not con-'structed on that principle.' The third is the brick pyramid, supposed, by our Author, to be that of Asyches. We shall extract the description of it, for the sake of the remarks which it serves to introduce,

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Egypt at that time. There are also some brick pyramids in the Fayoum, which might be examined for a similar purpose.' Vol. II. pp. 146, 7.

The rocky flat extending all the way between Sakkareh and Abousir, is covered with pyramids of smaller dimensions, both of brick and stone, some of which are in so ruinous a state as to appear a mere heap of dust. Attached to the modern village of Metraheny, is an immense field of ruins, supposed to be part of the ancient Memphis. The village of Gheeza cannot for a moment, our Author thinks, support its claim to that honour. At Abousir, there are three large pyramids, but inferior in magnitude to those at Sakkareh or Dahschour; they are surrounded with tumuli, and seem to sanction the notion that this was 'the burial-ground of both kings and people,' attached to the second city in the kingdom.

If any stress could be laid on etymological arguments, the pyramid, both in its form, and in one of its supposed purposes, might seem to bear some relation to the fire-worship of Persia; the country from which Egypt received its earliest conquerors, and between whose religious institutions and those of the worshippers of Apis, there existed an opposition sufficient to produce a strong antipathy. The strange fancy, that they were built as granaries in the days of Joseph, has, however, borrowed plausibility from the same all-accommodating aid of etymology; while even Pharoah's name, by passing through a language or two, has been made to supply the place of *corn* or *fire* in the first syllable of the appellative.* It is a most magnificent idea, which makes them at once sepulchres and altars, their platforms forming a hearth for the sacred fire. But the multiplication of these structures somewhat interferes with this hypothesis, and tends to bring them down, in our imagination, to the more vulgar level of mere mausolea. In support, however, of their affinity to Persian antiquities, it may be remarked, that the ruins on the summit of the Atesh-gah on the banks of the Zeinderood, exhibit precisely the same sort of building which Dr. Richardson describes, mud bricks baked in the sun, only with layers of reeds instead of straw; while a recent traveller has been led, by the resemblances he observed in the remains of Persepolis to the architectural taste of Egypt, to

* 'Some derive the word from πυρος *wheat*, and αμαω, *colligo*: pretending that the first pyramids were built by the patriarch Joseph for granaries. But Villarpandus, with much better reason, derives the word from πυρ, *fire*. Wilkins, conversant with the Coptic tongue, suggests another derivation from that language, of *pouro*, a king, and *misi*, a race or generation.' Rees's Cyclopedia.

infer that that splendid capital was enriched with the spoils of Thebes, in the reign of Cambyses, and that the monarch 'accompanied the spoil with Egyptian workmen.'* We should amazingly like to discover a pyramid or two in Persia.

Modern discoveries make strange havoc with imagined facts and poetical fancies and phrases. The reader will doubtless be startled, and feel that violence is done to all his classic recollections, when he is told that the Egyptian sphinx is a male. The red colour, does not, indeed, sufficiently characterize the sex; but, remarks our Author, 'the beard found between its 'paws, leaves little doubt on that point.'

'The lower part of this venerable piece of antiquity, which had for ages lain buried under a load of sand, had been, a few months before, uncovered by the exertions of Captain Caviglia, with the assistance of two other gentlemen. At the time, however, that we visited it, the Arabs and the wind had replaced the greater part of this covering, and the lower extremities of the Sphinx were equally invisible as before his operations. The breast, shoulders, neck, and head, which are those of a human being, remain uncovered, as also the back, which is that of a lion; the neck is very much eroded, and, to a person near, the head seems as if it were too heavy for its support. The head-dress has the appearance of an old-fashioned wig, or periwig, projecting out about the ears, like the hair of the Berberi Arabs: the ears project considerably, the nose is broken. The whole face has been painted red, which is the colour assigned to the ancient inhabitants of Egypt, and to all the deities of the country, *except Osiris*. The features are Nubian, or what, from ancient representations, may be called Egyptian, which is quite different from the negro feature. The expression is particularly placid and benign; so much so, that the worshipper of the Sphinx might hold up his god as superior to all the other gods of wood or stone which the blinded nations worshipped. The whole of it is cut out of the rock, which is calcareous, easily sectile, and abounding in small bivalve shells, and probably the large excavations in front, and on each side of it, furnished part of the stones for the building of the pyramids. There was no opening found in the body of the Sphinx, whereby to ascertain whether it is hollow or not. The back is about 120 feet long; the elevation of the head from 30 to 35 feet above the sand; the paws were said to stretch out on the platform in front of it, to the distance of 50 feet. Between the paws were found the remains of a trilithic temple, adorned with hieroglyphics. In front of the temple was a granite altar, with four horns, one of which remained, and the marks of fire, from the burning of incense, were visible upon it. Several Greek inscriptions were found on the paws of the Sphinx, but none of them older than the second century.' Vol. I. pp. 153, 4.

* Eclectic Review, N. S. Vol. xvi. Art. *Porter's Travels*, pp. 316-18.

Here, in the style of sculpture, an art so wholly distinct from that of masonry, in the physiognomy, and in the hieroglyphics, we recognise again the native Egyptian character, and feel it more than ever difficult to refer to the same people the pyramids and the Sphinx. The most important fact established by the uncovering of the *abou el hôl*, or father of terrors, as the Arabs call the Sphinx, is, that writing in the hieroglyphic or sacred character of the Egyptians, was used in the second century.

Before leaving Cairo for Upper Egypt, Dr. Richardson had the melancholy satisfaction of rendering his utmost professional aid to poor Burckhardt, in his last illness, attending him till his death. We have a very minute and accurate account, in these volumes, of the temples and excavations already familiarized to the public by the labours of Belzoni, whose merits as an antiquary and correct writer, are not, however, quite equal to his claims as an operator. Dr. Richardson's remarks will be read with much interest. The Temple of Dandera (Tentyra), he is of opinion, 'was built in the time of the Greek sovereigns 'of Egypt, and repaired in the time of the Romans.' The supposed zodiac is minutely described, and the absurdity of the hypothesis ably exposed, on which modern infidelity has attempted to construct an objection against the Scripture chronology. The result is, that the whole assemblage of devices 'is a mythological exhibition of the most interesting objects in 'the Egyptian theology, without having any reference to as-'tronomy whatever.' The same remark applies with equal force to the zodiacs at Esneh and at Dair.

Dr. Richardson's explanation of the procession which forms so striking an object among the wonders of Biban el Melook, differs from that given by Mr. Belzoni and his learned expositor. Instead of four groupes of captives, consisting of Persians, Ethiopians, Jews, and Egyptians, Dr. R. considers the very prominent personages alluded to, as four orders of Theban priests, joined in procession according to their precedency of rank. His reasoning is rather more ingenious than satisfactory; but they certainly look more like priests or nobles than dejected captives. The disgusting representation of the three headless men, and the erect serpent, our Author regards as meant, undoubtedly, for a human sacrifice to the serpent-god, affording a decisive proof of the prevalence of *ophiolatria*, or serpent worship in Egypt. The narrow passage which goes off from under the sarcophagus, and which Mr. Belzoni pursued to the distance of 300 feet, Dr. R. is of opinion, from the quantity of bat's dung found in it, will prove to end in a common passage running completely through the mountain: it must at least communicate with the open air, as the bats could not have

entered from the tomb. The direction in which it runs, would seem to sanction the conjecture that it ends in a ruined temple at Northern Dair, designed to conceal the entrance. Mr. Jowett subsequently visited these many-chambered tombs of the kings, if tombs they be, and his comment is striking.

'The scene brings many allusions of Scripture to the mind; such as Mark v. 2, 3, 5; but particularly Isaiah xxii. 16. "Thou hast "hewed thee out a sepulchre here, as he that heweth him out a se- "pulchre on high, and that graveth a habitation for himself in a rock." For many of the smaller sepulchres are excavated nearly half way up the mountain, which is very high. The kings have their magnificent abodes nearer the foot of the mountain; and seem, according to Isaiah xiv. 18, to have taken a pride in resting as magnificently in death as they had done in life—"All the kings of the nations, even "all of them, lie in glory; every one in his own house." The stuc- coed walls within are covered with hieroglyphics. They cannot be better described than in the words of Ezek. viii. 8, 10. "Then said he "unto me, Son of Man, dig now in the wall: and when I had digged "in the wall, behold a door. And he said unto me, go in; and be- "hold the wicked abominations that they do here. So I went in and "saw; and behold, every form of creeping things and abominable "beasts, and all the idols of the house of Israel, portrayed on the "wall round about." The Israelites were but copyists: the master sketches are to be seen in all the ancient temples and tombs of Egypt.' pp. 138, 4.

Assouan, the ancient Syene,* is the southern frontier town of ancient Egypt; the last, in this direction, in which the Arabic is spoken as the vernacular tongue. The river is here divided by the beautiful island of Elephantina, called the island of Assouan, the island of Arte, and el Sag: it is about 2000 feet long and 600 broad. On the Northern end are the ruins of Roman fortifications, and other memorials referrible to the same nation.

'Many broken pieces of red earthen ware, shreds of the potsherd, are found, which appear to have served as tickets to the soldiers, assigning them their portion of corn. The name of Antoninus was found on some of them. They are written in Greek, and in black; in a running-hand very similar to that which is used in a Greek letter at this day. They are in small pieces, about half the size of a man's hand; and each one appears complete, though it is difficult to decipher them. This seems to illustrate Ezek. iv. 1.' Jowett, p. 140.

The island is entirely inhabited by Nubians, perfectly black,

* Ezek xxix. 10. xxx. 6. "I will make the land of Egypt utterly "waste and desolate *from Migdol to Syene*, even to the border of "Ethiopia." For so the passage should be rendered.

but differing essentially from the Negro, in the smallness of their lips, aquiline nose, and an expression of countenance sweet and animated, and 'bearing a strong resemblance to 'that which is generally found portrayed in the temples and 'tombs of the ancient Egyptians.' The inhabitants of Assouan are of the Arab race, but swarthy; 'partly,' says Dr. Richardson, 'from the climate, and partly from a mixture of 'Nubian blood.' They are of a strong, healthy appearance, greatly superior to the Nubians.

'I saw here,' adds Dr. R., 'several families that seemed to belong to *a third race*, differing both in complexion and features from the inhabitants of Assouan and Nubia. Their hue was more of a bronze or reddish brown, resembling mahogany; approaching nearer both in feature and complexion to that which is called the head of the young Memnon, and to the figures in the lately discovered tomb in the valley of Biban el Melook, than any of the human race that ever fell under my observation. They are as different from the Copts in Egypt, both in hue and feature, as a Hindoo is from a Frenchman.'

The children of both sexes here, and in the other villages, run about completely naked. Between Ishkid and Absambul, the barren scenery is diversified with a prodigious number of pyramidal mounds, some of which are artificial and have doors on the side; some natural, though shaped in some measure by art; their forms are either quite conical or truncated. 'The 'stream of pyramids,' says Dr. R., 'like the stream of civili-'zation, appears to have descended the Nile.' We cannot follow Dr. Richardson minutely in his exploration of the Nubian temples. The Earl of Belmore has the honour of being the first English nobleman who ever ascended the Nile to the Second Cataract; but ancient Ethiopia lay far beyond, invested with all the mysterious interest of a geographical enigma. Nubia appears to be a term of doubtful application. The name now distinguishes a tract of country, on each side the Nile, about 400 miles in length, extending from Assouan to Saie. From Cairo, indeed, to the Second Cataract, the valley of the Nile forms 'one vast parallelogram of seven or eight hundred miles 'a side, bounded on each side by a low mountain range,' and enjoying the finest climate in the world. 'Nothing,' says Dr. R. 'can exceed the mornings and evenings in Nubia. The air 'is light, and clear, and cool. All of us had seen the skies of 'Italy and Greece; but for brightness, the nocturnal sky of 'Egypt and Nubia surpasses them all, as much as they do that 'of England.'

A very minute description of Thebes, illustrated by an ichnographical plan, forms not the least valuable portion of Dr. Richardson's second volume; but on this seductive topic we must not trust ourselves to enter. They devoted nearly a

month to exploring its magnificent ruins. The vocal Memnon still sits to watch the rising and the setting sun; and the report of his musical powers is still preserved in the country: the Arabs call it *Salamat*, or the statue that bids good morning. But our Author listened for the magic voice in vain. The name of the hundred-gated city, he thinks, is to be discovered in that of the village of Medina Thabou; and Goshen, he is disposed to identify, on stronger grounds than a distant resemblance in the name, with Gheeza, the district containing Memphis.

Here we must take leave of this interesting and intelligent Traveller, whose volumes form, certainly, one of the most valuable additions that have recently been made to our topographical litetrature. They abound with illustrations both of sacred and profane history, and every where exhibit marks of an enlightened, reflective, and pious mind. Our extracts will have shewn that Dr. Richardson is capable of writing in a very nervous and impressive style; yet, it is evident that authorship has not been his profession, and in the next edition, we should be glad to notice some corrections and a few retrenchments. While true simplicity of mind is displayed in the sentiments, the style is not always equally unaffected, but occasionally partakes too much of the florid. But how can this be objected to in an author fresh from the East? The palmary excellence of his work is, that we feel we can depend upon his statements; and this, even should it not immediately obtain the extensive circulation gained by the works of some fortunate predecessors, will ensure it a more permanent popularity.

Mr. Jowett's volume contains, in addition to the notices and remarks of which we have availed ourselves, much highly important information relative to the present state of the Greek, Coptic, and Abyssinian Churches; the Jews and Mahommedans; the Ethiopic, Amharic, and Tigré versions of the Scriptures; the most eligible stations for Missionary labourers, and the best means of extending the influence of Christianity in the regions bordering on the Mediterranean. The topics are too multifarious for us to attempt a regular analysis of the volume, and our limits will not admit of further extracts. We must content ourselves with strongly recommending it to all those readers who are interested in the moral aspect of the world and the brightest prospects of humanity. Two neat maps are given, of the countries bordering on the Mediterranean, and the countries bordering on the Red Sea.

Art. V. *Italy*, a Poem. Part the First. f.cp. 8vo. pp. 164. Price 7s. London. 1822.

THIS volume contains eighteen sketches; the following are the subjects: The Lake of Geneva, The Great St. Bernard, The Descent, Jorasse, Margaret De Tours, The Alps, Como, Bergamo, Italy, Venice, Luigi, St. Mark's Place, The Brides of Venice, Foscari, Arqua, Ginevra, Florence, Don Garzia.

We shall give two entire specimens, leaving them to recommend themselves and the volume by the taste, and spirit, and graphical fidelity with which they are executed.

'THE GREAT ST. BERNARD.

'Night was again descending, when my mule,
That all day long had climbed among the clouds,
Stopped, to our mutual joy, at that low door
So near the summit of the Great St. Bernard;
That door which ever on its hinges moved
To them that knocked, and nightly sends abroad
Ministering spirits. Lying on the watch,
Two dogs of grave demeanour welcomed me;
And a lay-brother of the Hospital,
Who, as we toiled below, had heard by fits
The distant echoes gaining on his ear,
Came and held fast my stirrup in his hand,
While I alighted.

'Long could I have stood,
With a religious awe contemplating
That house, the highest in the Ancient World,
And placed there for the noblest purposes.
'Twas a rude pile of simplest masonry,
With narrow windows and vast buttresses,
Built to endure the shocks of Time and Chance;
Yet shewing many a rent, as well it might,
Warred on for ever by the elements,
And in an evil day, nor long ago,
By violent men—when on the mountain-top
The French and Austrian banners met in conflict.

'On the same rock beside it stood the church,
Reft of its cross, not of its sanctity;
The vesper-bell, for 'twas the vesper-hour,
Duly proclaiming thro' the wilderness,
"All ye who hear, whatever be your work,
Stop for an instant—move your lips in prayer!"
And, just beneath it in that dreary dale,
If dale it might be called, so near to Heaven,
A little lake, where never fish leaped up,
Lay like a spot of ink amid the snow;
A star, the only one in that small sky,

On its dead surface glimmering. 'Twas a scene
Resembling nothing I had left behind,
As tho' all worldly ties were now dissolved;—
And, to incline the mind still more to thought,
To thought and sadness, on the eastern shore
Under a beetling cliff stood half in shadow
A lonely chapel destined for the dead,
For such as having wandered from their way,
Had perished miserably. Side by side,
Within they lie, a mournful company,
All in their shrouds, no earth to cover them;
Their features full of life, yet motionless,
In the broad day, nor soon to suffer change,
Tho' the barred windows, barred against the wolf,
Are always open!

'But the *Bise* blew cold;
And, bidden to a spare but cheerful meal,
I sate among the holy brotherhood
At their long board. The fare indeed was such
As is prescribed on days of abstinence,
But might have pleased a nicer taste than mine,
And thro' the floor came up; an ancient matron
Serving unseen below; while from the roof
(The roof, the floor, the walls of native fir,)
A lamp hung flickering, such as loves to fling
Its partial light on Apostolic heads,
And sheds a grace on all. Theirs Time as yet
Had changed not. Some were almost in the prime;
Nor was a brow o'ercast.' Seen as I saw them,
Ranged round their hearth-stone in a leisure-hour,
They were a simple and a merry race,
Mingling small games of chance with social converse,
And gathering news from all who came that way,
As of some other world. But when the storm
Rose, and the snow rolled on in ocean-billows,
When on his face the experienced traveller fell,
Sheltering his lips and nostrils with his hands,
Then all at once was changed, and sallying forth
Into that blank of nature, they became
Unearthly beings. "Anselm, higher up
The dog howls loud and long, and now, observe,
Digs with his feet how eagerly! A man,
Dying or dead, lies buried underneath!
Let us to work! there is no time to lose!
But who descends Mont Velan? 'Tis La Croix.
Away, away! if not, alas, too late.
Homeward he drags an old man and a boy,
Faltering and falling, and but half awakened,
Asking to sleep again." Such their discourse.' pp. 13—19.

' ARQUA.

' THERE is, within three leagues and less of Padua,
(The Paduan student knows it, honours it,)
A lonely tomb-stone in a mountain churchyard;
And I arrived there as the sun declined
Low in the west. The gentle airs, that breathe
Fragrance at eve, were rising, and the birds
Singing their farewel-song—the very song
They sung the night that tomb received a tenant;
When, as alive, clothed in his Canon's habit,
And slowly winding down the narrow path,
He came to rest there. Nobles of the land,
Princes and prelates mingled in his train,
Anxious by any act, while yet they could,
To catch a ray of glory by reflection;
And from that hour have kindred spirits flocked
From distant countries, from the north, the south,
To see where he is laid.

' Twelve years ago,
When I descended the impetuous Rhone,
Its vineyards of such great and old renown,
Its castles, each with some romantic tale,
Vanishing fast—the pilot at the stern,
He who had steered so long, standing aloft,
His eyes on the white breakers, and his hands
On what at once served him for oar and rudder,
A huge misshapen plank—the bark itself
Frail and uncouth, launched to return no more,
Such as a shipwrecked man might hope to build,
Urged by the love of home—when I descended
Two long, long days, silence, suspense on board,
It was to offer at thy fount, Valclusa,
Entering the arched Cave, to wander where
Petrarch had wandered, in a trance to sit
Where in his peasant-dress he loved to sit,
Musing, reciting—on some rock moss-grown,
Or the fantastic root of some old fig-tree,
That drinks the living waters as they stream
Over their emerald-bed; and could I now
Neglect to visit Arqua; where, at last,
When he had done and settled with the world,
When all the illusions of his Youth were fled,
Indulged perhaps too long, cherished too fondly,
He came for the conclusion? Half-way up
He built his house, whence as by stealth he caught,
Among the hills, a glimpse of busy life,
That soothed, not stirred.—But knock, and enter in.
This was his chamber. 'Tis as when he left it;
As if he now were busy in his garden.
And this his closet. Here he sate and read.

This was his chair; and in it, unobserved,
Reading or thinking of his absent friends,
He passed away as in a quiet slumber.
Peace to this region! Peace to those who dwell here!
They know his value—every coming step,
That gathers round the children from their play,
Would tell them if they knew not.—But could aught
Ungentle or ungenerous, spring up
Where he is sleeping; where, and in an age
Of savage warfare and blind bigotry,
He cultured all that could refine, exalt;
Leading to better things?' pp. 117—21.

Art. VI. *Europe*, or, a General Survey of the Present Situation of the Principal Powers; with Conjectures on their Future Prospects. By a Citizen of the United States. 8vo. pp. 411. London. 1822.

IF the statesmen who were concerned in getting up the Treaty of Westphalia, were to rise from the dead, and to witness, at the present moment, the complete annihilation of the system which it cost them so much trouble and anxiety to construct, they would be strangely at a loss to account for the conduct of their successors. Were the great Earl of Chatham, or Frederick of Prussia, to re-appear on the scenes of their former glory, they would shudder with indignation at the subserviency which has permitted Russia to place herself in an attitude of such appalling menace to the liberties of Europe. The present Writer, whose views seem to be, in general, judicious and impartial, has set the impolicy of this conduct in a strong light; and though there may be somewhat of exaggeration in his estimate of Muscovite power, yet, there is enough of unquestionable truth to excite the most serious apprehensions. When he affirms that 'not all Europe combined in opposition will be able to re-'sist its progress,' should it assail the independence of other nations, we must be permitted to doubt his infallibility. But when he suggests, that 'the civilization of the Russian nobility 'created a new Macedon in the north of the modern Grecian 'commonwealths, and it only wants a Philip to be as fatal to 'the liberty of its neighbours as the other,'—he starts a comparison which has so much of the semblance, at least, of truth, as justly to awaken our alarm. Ever since the reign of Peter the Great, the aggrandisement of Russia has been steadily advancing. The command of the Baltic, the Euxine, and the Caspian, the complete subjugation and organization of the Cossacks, the acquisition of Courland, and finally the possession of Finland and Poland, have given her a position of terrible advantage both for attack and defence. We are not yet,

however, so destitute of trust in what we should term Divine Providence, but what modern politicians are accustomed to call 'the chapter of accidents,' as to ask with the Writer before us,—'When Constantinople shall be a Russian port, and 'Persia a Russian province, what will become of the British 'empire in India, and on the ocean?'

This well-written volume takes a view of the present state of politics in Europe, in reference both to the general system and to the internal arrangements of single states. The Author's sentiments are liberal but moderate. After having gone the whole round of his appointed survey, he finishes, as might have been expected, by claiming for his own federal republic, the *ne plus ultra* of enlightened government. It is, however, obvious enough, that the experiment has not yet been fairly tried; that the system which may be sufficient for an infant or a rising commonwealth, may fail in its application to a more dense and complicated state of society. The inconveniencies of their scheme of association have never yet pressed upon the American population; and it remains to be seen, whether their institutions are as well suited to the difficulties, as they have been found effectual in the ordinary transactions of general administration.

The internal state of France has varied since this work was written; and much of what might be correct at the date of its completion in Sept. 1821, is now inapplicable to the high-handed *ultraism* of the French government. We agree, notwithstanding this, with the Writer, in the view which he takes of the auspicious situation of our neighbours, on the whole, though there are many circumstances which might justify less favourable prognostics. He observes, and justly, that France is the arena on which the two great European interests—the liberal and the servile—may be considered as fairly confronted. The sentiment of the nation is evidently with the former; and if there were no other motive for jealousy of the emigrant party, the state of landed possessions would be amply sufficient. 'Property must change hands,' was the maxim of the Revolution; and its restoration is the very natural but very impolitic petition of the old proprietors. Hence a continual feeling of irritation in the minds of both parties; and hence the antipathy with which a large and formidable body in the nation regards the men who surround the throne. The French press is no longer in the same state as when this work was composed; but the Author's sentiments respecting the principal writers who influence the public mind, are equally applicable to the present moment. While M. de Cazes was in power, the press was substantially free, and the respectable journals on either side

were conducted with as much ability and regard to general decorum as those of England or America. The two periodical pamphlets, the *Conservateur*, conducted by Chateaubriand, and the *Minerve*, edited by Benjamin Constant, occupied the same rank in public opinion as the Edinburgh and the Quarterly Reviews in our own country. Of these two opponents, the first is the most animated writer; the second, the clearest thinker. On the imposition of the censorship, they both threw up their publications.

'Beside these, there were other political writers of merit, who laboured in general in a larger sphere of action, and contributed but rarely, if ever, to the journals. The liberal party had just sustained a severe loss in the most celebrated of its literary champions; Madame de Stael, the first of female writers, always animated by a truly liberal spirit, although her views on particular subjects were often warped by the warmth of her feelings, and the liveliness of her imagination, from the strict line of truth. M. de Pradt was still left to supply her place with greater activity, if not with equal talent; a politician who, to use his own facetious phrase, has assisted *extra muros* at all the congresses which have been held in Europe, since that of Rastadt; in some respects the most remarkable writer of pamphlets that has appeared since the time of Burke; but without any pretensions to his force of language or logic, although engaged in a juster and more generous cause. At a later period, M. Guizot distinguished himself by a publication to which I have already alluded, and which created in France more sensation than any single political work that has appeared since the king's return. On the opposite side, the most distinguished writer after Châteaubriand was the Viscount de Bonald, pronounced by Madame de Stael to be the *philosopher of anti-philosophy*. His style has too much of the obscurity from which her's was not always free, and none of the poetical colouring with which she redeemed that and her other faults. The only quality that gives his writings any flavour, is a strong infusion of bitterness. The Abbé de la Mennais is much before him in point of style. He treats political subjects entirely in a theological point of view, and of course only in the most general and abstract form, except where measures relating to the church are under discussion. Two or three foreigners, who write in French, and publish at Paris, have acquired some distinction on the same side. M. de Haller, late a member of the republican government of Berne, claims the honourable title of the modern Bacon. He is publishing a voluminous work, entitled the *Restoration of Political Science*, which, he assures us elsewhere, is exciting a profound sensation throughout Europe, and appears destined to produce the most important results. This person has lately been converted from the Protestant to the Catholic faith; and has thereby lost his place in the government of Berne. In the pamphlet in which he gives an account of this event, he states expressly, that he looks upon himself as specially raised up by Providence, to effect a great Reformation in Europe; the consummation of

which is to be the return of all wandering Protestant sheep to the Catholic fold. Lastly, the late Count de Maistre, formerly minister plenipotentiary in Russia, and afterwards minister of state in the service of the King of Sardinia, has defended, in a variety of publications, the doctrines of orthodoxy in religion and politics, which are now generally coupled together by their champions, the former meaning popery. *Of what use*, he inquires in one of these works, *are general councils to bring back heretics to the faith? Is not the pillory sufficient?* This passage may give the measure of his liberality and humanity. His books, however, are printed in various languages, and circulated gratis by the religious associations on the continent.' pp. 97—98.

Spain and Portugal occupy but little space in this Writer's pages. He vindicates the appointment of a single assembly, to the exclusion of an aristocratic senate, but objects with reason to the mode in which ministers are made accountable to the Cortes in all stages of their administration; and strongly condemns the absurd regulation which makes the members of the existing legislature ineligible for the next election. This was the rock on which the first leaders of the French Revolution wrecked their hopeful venture: they retired from the political field just at the important period when their talents and patriotism were most urgently requisite, and they left their work to be completed by a set of reckless and selfish adventurers, whose element was confusion, and whose sole object the acquisition of wealth and power.

Respecting Italy and Greece, the Writer concludes a brief but pithy chapter, with the expression of his hope, that the day

'is not now very far remote when the civilization of Europe will over-flow its present limits, and carry wealth and happiness through the whole of those delightful, but desolate regions that embosom the Mediterranean. Could the Christian powers but act together for good, with as much cordiality as they often do for evil, the regeneration of these countries might be accomplished almost without an effort. The expense which has lately been so miserably employed in crushing the liberal institutions of Naples, would, under such circumstances, have been sufficient to establish them in every part of the domains of Islamism.' p. 132.

We must decline the task of following the 'Citizen of the 'United States' through his interesting remarks on the policy of the German and Northern States; having, indeed, partly anticipated, in our prefatory observations, the comments which we might otherwise have made in this place. We shall, therefore, only express our regret that the following note should have found a niche here, in connexion with a just reprobation of the bombardment of the Danish capital.

'The author of a work lately published in England, entitled, "An

Account of the Campaigns at Washington and New Orleans, by a British officer," has undertaken to represent this outrage as a just retaliation upon the Americans for the murder of General Ross's horse, shot, as he says, from a window in the city of Washington, observing at the same time, that all the persons found in the house were previously put to the sword, to satisfy the *manes* of this implacable animal. A British officer has other things to study besides the law of nature and nations, and may not be aware that had General Ross himself been shot from a window, instead of his horse, those proceedings would not have been a whit more justifiable either in right or usage. But any man of common humanity, however ignorant of law, would have revolted at the idea of sacrificing a house full of innocent people, and burning down several magnificent public buildings, to expiate the death of a quadruped. This would have been something worse than the madness of the Roman emperor, who appointed his horse consul. There is reason to hope, and even to believe, that the motive assigned by the British officer was not the real one; but as he has undertaken to justify the measure on this ground, he is entitled to an equal degree of credit for good sense and good feelings, whether his account is correct or not.' p. 215.

Now, though we by no means vindicate the system of reprisal which dictated the destruction of the ' public buildings' of Washington, yet, we have always understood, that in this paltry warfare, the Americans, on the Canada frontier, led the way. But without insisting on this comparatively immaterial point, we cannot refrain from adverting to the miserable spirit of misrepresentation which pervades this paragraph. It was in retaliation, says our Author, ' for the murder of General ' Ross's horse.' If this statement were correct, which we much doubt, we presume that no one will question but that the shot which struck the horse, was aimed at the rider; and we apprehend that, in military usage, an attempt of this kind is invariably visited with severe and summary vengeance; whether justly or not, it is beyond our province to decide.

In the observations on the state of things in Great Britain, there is some striking matter mingled with much that is common-place. Adverting to the prosecutions which have been carried on against obnoxious publications, and admitting that the suppression of such violations of truth and decency, is ' an ' act of substantial justice,' the Writer objects to these proceedings on the score of expediency. He states that he first learnt from the trial of Carlile, that two or three editions of the works of Paine had been published in America; that he never saw a copy in a bookseller's shop, and that he has met with ' very few in private collections.' In fact, ' they are never ' heard of' in the United States, and excite no interest, because

ıey are fairly left to take their chance for popularity or obcurity.

The description of the aspect which England, as a sort of ather-land, presents to the eye of an American, is skilfully one, much in the style of Washington Irving.

'The misery that exists, whatever it may be, retires from public iew; and the traveller sees no traces of it, except in the beggars, 'hich are not more numerous than they are on the continent, in the ourts of justice, and in the newspapers. On the contrary, the imressions he receives from the objects that meet his view are almost ıniformly agreeable. He is pleased with the great attention paid to ıis personal accommodation as a traveller, with the excellent roads, ınd the convenience of the public carriages and inns. The country ıvery where exhibits the appearance of high cultivation, or else of vild and picturesque beauty; and even the unimproved lands are disposed with taste and skill; so as to embellish the landscape very highly, f they do not contribute as they might to the substantial comfort of ihe people. From every eminence, extensive parks and grounds, spreading far and wide over hill and vale, interspersed with dark woods, and variegated with bright waters, unroll themselves before ihe eye, like enchanted gardens. And while the elegant constructions of the modern proprietors fill the mind with images of ease and luxury, the mouldering ruins that remain from former ages of the castles and churches of their feudal ancestors, increase the interest of the picture by contrast, and associate with it poetical and affecting recollections of other times and manners. Every village seems to be the chosen residence of industry, and her handmaids, neatness and comfort; and in the various parts of the island, her operations present themselves under the most amusing and agreeable variety of forms. Sometimes her votaries are mounting to the skies in manufactories of innumerable stories in height, and sometimes diving in mines into the bowels of the earth, or dragging up drowned treasures from the bottom of the sea. At one time the ornamented grounds of a wealthy proprietor seem to realise the fabled Elysium; and again, as you pass in the evening through some village engaged in the iron manufacture, where a thousand forges are feeding at once their dark red fires, and clouding the air with their volumes of smoke, you might think yourself for a moment a little too near some drearier residence.'

pp. 288, 9.

After striking sketches of Oxford, with its collegiate palaces, seeming 'the deserted capital of some departed race of giants;' of Liverpool, 'all bustle, brick, and business;' of Stonehenge, with its immense masses of rock 'wrought and moved' by semi-barbarians; of the 'ancient forts upon the Ohio, on 'whose ruins the third growth of trees is now more than four 'hundred years old;' and of our ruined castles and cathedrals, 'putting on their dark green robes of ivy to conceal the ravages 'of time;' he goes on as follows:

'What a beautiful and brilliant vision was this Gothic architecture, shining out as it did from the deepest darkness of feudal barbarism! And here again, by what fatality has it happened that the moderns, with all their civilization and improved taste, have been as utterly unsuccessful in rivalling the divine simplicity of the Greeks, as the rude grandeur of the Cyclopeans and ancient Egyptians? Since the revival of art in Europe, the builders have confined themselves wholly to a graceless and unsuccessful imitation of ancient models. Strange that the only new architectural conception of any value subsequent to the time of Phidias, should have been struck out at the worst period of society that has since occurred. Sometimes the moderns, in their laborious poverty of invention, heap up small materials in large masses, and think that St. Peter's or St. Paul's will be as much more sublime than the Parthenon, as they are larger: at others, they condescend to a servile imitation of the wild and native graces of the Gothic; as the Chinese, in their stupid ignorance of perspective, can still copy line by line, and point by point, a European picture. But the Norman castles and churches, with all their richness and sublimity, fell with the power of their owners at the rise of the commonwealth. The independents were levellers of substance as well as form, and the material traces they left of their existence, are the ruins of what their predecessors had built. They, too, had an architecture, but it was not in wood nor in stone. It was enough for them to lay the foundation of the nobler fabric of civil liberty.' pp. 292, 3.

The old and new towns of Edinburgh, are pleasantly compared to Fitzjames and Roderick Dhu, 'reposing on the same 'plaid.'

One of the few weak points of the present volume, lies in the attempt to identify the conduct of the British Government, in urging on the attention of the American Administration the palpable evasions of the laws against the slave-trade, by citizens of the United States, with what *would be* the impertinence of the Cabinet of Washington in dictating to England the suppression of the practice of Impressment. Does the Writer mean to say, that the foreign slave-trade can, in any sense whatever, be considered as a mere matter of domestic regulation? Yet, in what other light can he possibly view our indefensible practice of maritime conscription? His sentiments on the subject of Bible and Missionary societies are of very equivocal friendliness. He approves of them warmly, but simply as promoters of a more enlightened polity. Of the missionaries themselves, this modest gentleman speaks in scorn, as unacquainted with the 'true character and spirit' of the Bible,—as 'pioneers of civilization,' pushing 'forward where 'wiser men have no motive to advance, and where their wisdom 'would be of little service if they went.' All this, however, is only ridiculous; but when he intimates that 'the first crop'

sown by these excellent men, may prove 'poisonous instead of 'nutritive,' we are at a loss whether to express contempt of his flippancy, or pity for that perverseness of head and heart, which can apply such language to the preaching of the Gospel. With this *illuminé*, a supercargo is worthy of all honour, and a scientific traveller excites his highest admiration; while a missionary is a 'burlesque apostle,' and the preaching of the Cross 'error 'and delusion.'

Art. VII. *Observations on the Ruinous Tendency of the Spitalfields Act to the Silk Manufacture of London:* to which is added, a Reply to Mr. Hale's Appeal to the Public in Defence of the Act. Third Edition. 8vo. pp. 102. London. 1822.

JUSTICE to the Author of this Reply requires us to notice it as containing the *alteram partem* in the discussion of the particular measure in question. Into the personal dispute, however, between this Writer and Mr. Hale, we must decline to enter; but we regret to notice the unnecessary warmth and asperity with which that gentleman's statements are controverted.

The Writer has done us the honour to refer to the short notice of Mr. Hale's pamphlet which appeared in our Number for March, accusing the Reviewer of having 'fallen into the error 'of confounding *value* with *cost of production*.' The Reviewer has done no such thing: on the contrary, he has pointed out the equivocal meaning and different acceptation of the word *value*. On this subject, our readers may have in recollection, that we treated more at large in our review of Mr. Malthus's work, referred to by this Writer;* in which we shewed, that the cost of production is, and must be, the basis of exchangeable value. To restrict the word *value* to market price, is mere affectation. The word is constantly used by the best writers in other senses; and in fact, value in use, cost of production, and scarcity, all enter, as elements, into the relative exchangeable value of articles. That markets are governed by supply and demand, no one has been found to question. Neither has Mr. Ricardo, nor Mr. Hale, hinted a doubt on that subject; and Mr. Malthus never would have written a book to prove what is so well established. That exchangeable value may fall *for a time* below the cost of production, is also too well known to be disputed. But to speak of it as therefore independent of the cost of production, is palpably incorrect; for the excess of

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* Eclectic Review. Vol. XVI. p. 74, et seq.

supply being removed, the exchangeable value will rise to its natural measure, which is no other than the cost. The cost of an article, that is, the labour realised in the commodity, may therefore be properly considered as its natural value, to which the market price, or variable exchangeable value, may more or less approximate.

But further, no one doubts that wages, if left to themselves, will be regulated, like the price of commodities, by supply and demand. But to call labour a commodity on that account, and to confound it with other commodities, is an affectation of science, which has led to the most pernicious and heartless manner both of thinking and acting. It is making an analogy a pretence for confounding together things as different as property and life; the one a tangible, consumable article, the other a mere abstraction—the physical capacity of the human being, the product of blood and muscle. If the market price of a commodity is depressed below that remunerating price at which it can continue to be furnished, a temporary suspension of profit, the loss of a per-centage, or, at the worst, a diminution of capital is the result. But in most cases, a mere fall of profits, long before actual loss is sustained, will diminish the excessive supply, so as to restore things to their proper exchangeable value. But if the wages of labour are depressed below the means of subsistence, what is the consequence? Can the supply be withdrawn? In a country in which there is no actual redundancy of population, this may take place: the local excess of hands may find other employment. But in an over-peopled country, the excess of supply cannot be withdrawn, unless by emigration or extermination. It is very well for politicians to talk coolly of either expedient; but, in plain language, as the commodity in excess is, life, sentient happiness, it is this which must be diminished in order to restore the market price of labour to a level with the means of subsistence. The producers of this superfluous commodity—labour, must be shipped off, or must die off, before the manufacturer or agriculturist will be *forced* to give the wages requisite for the maintenance of the labourer. This is the doctrine of *Laissez-faire*; this is leaving things to find their level. It is true, that, in this country, something comes in the way of this delectable consummation; that something is, the Poor Laws, which, however, our modern politicians by common consent vote to be a nuisance. These intercept the tide of emigration, and prevent the actual extinction of life, in cases in which the market-price of labour has fallen below the means of subsistence; and thus the agriculturist, and in many cases the manufacturer, is

enabled to keep on purchasing labour at a price below the cost of production, the difference being made up by the country.

Now, putting the Silk Trade out of the question, to which these remarks may or may not be applicable, we must maintain, that where a *permanent* depression of the wages of labour below the means of subsistence is found to prevail, the Legislature, if no other remedy presents itself, has good reason to interfere. It does interfere in the shape of the Poor Laws; and if these did not exist, it would be the more necesssary to interfere in some other way. It interferes to prohibit and punish combinations among the poor: it may with quite as good reason interfere to protect the poor from the combinations of the rich. The particular measure which is resorted to, may be objectionable or non-efficient; but we know of no sound principle on which the interference of the State can be shewn to be in itself unwise. The primary object of all government is the protection of individual life and property. How, then, can it be said that Government departs from its proper province, when it interferes simply for this purpose,—to protect the property of the poor man, which is his labour, and when that labour is his life? What would be the character of laws that should prohibit mendicity, and punish the vagrant, while they withheld a provision from the pauper, and protection from the labourer? If trade and commerce could dispense with the protection of the laws altogether, then it would be all fair to deprecate legislative interference. But, as matters are, the objection, to be made good, must lie against the particular measure, not against the general principle of State interference. And if it is ever wrong, by subjecting to restrictions the wages of labour, to interpose in the bargain between the workman and his employer, it must be, not merely because supply and demand will *ultimately* accommodate themselves to each other in the case of superfluous labour, but because the facts of the case supply an experimental reason against the proposed remedy.

These Observations are written with considerable ability, and display an extensive knowledge of the circumstances of the Silk-Trade. The correctness of the Writer's statements and the force of his reasonings, will before long be brought to the test, as the subject is likely again to undergo parliamentary discussion.

Art. VIII. *The Triple Aim:* or the Improvement of Leisure, Friendship, and Intellect, attempted in Epistolary Correspondence. 8vo. pp. 443. Price 10s. 6d. London. 1821.

THESE letters are evidently the production of a reflecting mind, and without possessing any peculiar claims to originality of sentiment or vivacity of composition, exhibit proofs of talent and cultivation. The contents are miscellaneous, generally of a serious and argumentative cast, and, excepting in certain parts, where the references are unpleasantly indistinct, and in a few others, where the reasoning is somewhat inefficient, we have been gratified by their perusal. We are, however, much afraid that they will not suit the general taste. The public is fastidious, and the volume is rather heavy. With these defects, the book has substantial good qualities; and if it had been cut down to a less formidable size, it would have had a much fairer claim to popularity than half the flimsy productions which gain currency in the present day. Somewhat less of a tendency to what some may think cavilling, and a more cautious avoidance of common-place speculations and obvious distinctions, together with some regard paid to compression, would have given these letters a much stronger hold upon the attention. The following is a favourable specimen of the contents.

'As indecision has its origin in guilty fear; so it is fostered by opposite interests. It lives in the field of battle; and its only employ is to make overtures to that, which at different times, and on various accounts, it views as the strongest side. But as one side only shall finally prevail, it cannot be a matter of indifference which we take. The contest between sin and holiness is not a beating the air; one must bring the other into entire and everlasting subjection. Rome must conquer Carthage, or Carthage will ruin Rome. It admits neither of a peace, nor a truce. It is a war of extermination. Nor is the result doubtful; for truth is great, and must prevail. Who then is on the Lord's side?

'Christian decision seems to consist of two parts; a being indeed on the Lord's side, and a public avowal of the fact. The former, without the latter, would be cowardice; the latter, without the former, would be hypocrisy. This is a subject of great importance. If we could impress it more deeply on the minds of our younger friends, and on our own, it would be a happy circumstance. There are three things which render decision, on this point, unspeakably important.

'The first is, the nature of the contest, which is moral. It is not a controversy about the properties of matter, or the magnitude and distance of the heavenly bodies, or the respective advantages of different forms of government. It is a contest, whether sin or holiness, truth or error, happiness or misery, shall prevail; whether our rightful sovereign and kind benefactor, or the usurper and destroyer, shall reign over us; whether the Lord of heaven and earth shall abdicate

his throne, or whether the prince of this world shall be judged, and cast out. It is a contest in which are engaged, on one side, all the vices,—every thing that is infamous, odious, and wretched; and on the other, all the virtues,—every thing that is dignified, amiable, and happy; a contest which involves all that is important to the honour of God, and dear to the interests of man.

'It is important, still further, not only on account of the moral nature of the controversy, but also because we must all take a personal part in it. In this war there is no discharge. Some things are important to nations and communities, which are not equally so to individuals. But here all must determine, and take sides; here all are alike interested. There is no neutral ground or character; the ground is all occupied, and every person, whether he will acknowledge it or not, is really engaged. To continue, as we think, undecided, is to remain in our natural state, and that is a state of enmity. Indecision, in the estimation of Christ himself, is opposition; "he that is not with me is against me."

'But it is most of all important, because the part which we take involves our everlasting destiny. There are some things which in themselves are important, and which concern us as individuals, which yet are but of small moment, comparatively speaking, as they affect us but for a short time. The duration of a thing goes very far towards fixing its nature. A high gratification, if only for a moment, would scarcely deserve the name; while a small inconvenience, if perpetuated, will become almost intolerable. Whatever involves interminable consequences is of infinite importance, because it affects an endless existence.' pp. 436—39.

There are two or three of the letters which have puzzled us inconceivably, from the strange way in which the subject is mystified behind a 'nebulous nebulosity' of astrology.

Art. IX. *The Works of Virgil*, translated into English Verse, by John Dryden. An improved edition, by John Carey, LL.D. 2 vols. 8vo. pp. 853. Price 21s. London. 1819.

WITHOUT inquiring how far Dryden's translation may be considered as an accurate or felicitous representation of the peculiar manner and feeling of Virgil, there can be no difference of opinion respecting its intrinsic value. Though the rich and continuous flow of Dryden's versification might be better suited to the romantic tales in which his most successful efforts are to be found, yet it appears, on the whole, to great advantage in the noble series of poems which is here, for the first time, presented to the public in a correct state. Dryden, it is well known, wrote too much on the spur, to pay proper attention to the revision of his own compositions; and still less was he of an humour to occupy much time in the examination

of proof sheets; hence have arisen innumerable errors, passing from one edition to another, until they have become absolutely identified with the original text. This seems to have been especially the case in the instance before us, if we may form our judgement from the formidable list of errata which attests the skill and diligence of Dr. Carey. Dryden himself had to apologize for a 'careless amanuensis;' and his present Editor, who has had occasion to inspect closely the original publications, speaks with contempt of the printer's 'wretched and 'bungling execution.'

In the year 1803, an edition of Dryden's Virgilian translations was published under the superintendence of Dr. Carey, who exercised his accustomed vigilance and acuteness in the purification of the text from the gross errors with which it was charged. It was not, however, until he had made a considerable advance towards the completion of his task, that he obtained possession of the folios of the first and second edition; without which he was unable to effect many improvements, for the insertion of which it was indispensable to have the means of such specific reference. In 1806, another publication of the same work took place, but without the renewed inspection of Dr. Carey, and consequently without further emendation. The volumes before us are the result of a new and careful collation of the original copies. We have taken some pains in the examination of the notes and corrections, and have no hesitation in giving our recommendation to the work as an accurate and able restoration of Dryden's text. It contains all his prefaces, dedications, and notes, with the addition of a valuable critical apparatus by Dr. Carey, more of whose suggestions in the way of conjectural emendation might have been inserted in their proper places, but for his meritorious jealousy of tampering with Dryden's language. Many useful hints respecting prosody are interspersed in Dr. C.'s notes.

Art. X. *Verses on the Death of Percy Bysshe Shelley.* By Bernard Barton. 8vo. pp. 24. London. 1822.

OF Mr. Shelley's works, Alastor, Queen Mab, the Revolt of Islam, Rosalind and Helen, and The Cenci, not one, we imagine, has had the good fortune to obtain purchasers sufficient to cover the cost of paper and print. Yet, few persons can have failed to hear of their unhappy Author; so different is notoriety from fame! The petition in the Chancery Court, which denounced Mr. Shelley as a professed atheist, first brought him before the public; and since then, his name has repeatedly occurred in connexion with those of Lord Byron,

Leigh Hunt, Hazlitt, and other apostles of the last and lowest school of infidelity. The Quarterly Reviewers lent their aid to lash his publications into notice. But still, his works have remained unread and unreadable. Beyond the *coterie* in which his liberal principles have procured for his productions an admiration far above their real merits, the genius of Mr. Shelley has only been '*seen by hear-say.*' The public have believed that he was, what his friends maintained him to be, a person of considerable originality of mind, poetical talent, and elegant accomplishments; have believed it on the credit of his associates and panegyrists; but have contented themselves with taking it on trust, declining to investigate the matter by an actual inspection of the evidence. Never was the poison of bad principles more effectually sheathed in a style of thinking and writing unintelligible and uninteresting to the generality of readers; never was poetry more beclouded and bemudded with metaphysics, and its efficiency for good or evil more completely neutralized by obscurity and affectation, than in Mr. Shelley's poems. Poetry, and beautiful poetry, is to be found in his works; though he has never, perhaps, excelled that wild, fanciful, brilliant, and absurd allegory which appeared in 1816 under the title of "Alastor, or the Spirit of Solitude." But the absence of the sober qualities of common sense and virtuous feeling, the incoherence, savage misanthropy, and daring impiety which disfigure that poem, and which characterize all Mr. S.'s subsequent productions, deprive his happiest efforts of the power to please, and brand them with worthlessness.

Of the unfortunate Author himself, our feelings will not allow us now to speak in other language than that of pity. The awful event which has cut him off in the midst of his career, has a striking moral, but it is of a general nature, and speaks alike to all; for we dare not interpret as a judgement, a casualty to which the most excellent and pious are equally liable. He is summoned to a higher tribunal than that of his fellow mortals; and what he here disbelieved, he by this time knows to be true. Mr. Barton's stanzas quite express our sentiments.

'There is a spell by Nature thrown
Around the voiceless dead,
Which seems to soften censure's tone,
And guard the dreamless bed
Of those who, whatsoe'er they *were*,
Wait Heaven's conclusive audit there,
In silence dark and dread!
And with instinctive awe our hearts
Feel all which such a spot imparts.

'We feel that we ourselves are frail
In word, in act, in thought,—
And rather wish a kindly veil
In pity thrown athwart
Errors and faults alike gone by;
Than have them to each gazer's eye
In open daylight brought:
To those who rightly think and feel,
The dead with eloquence appeal.

'But should their very errors be
In numbers eulogized;
Their phantasms urged, to set us free
From laws by Virtue prized;
If their admirers, not content
Their works should be their monument,
Would have them canonized;
It seems a duty to uphold
The faith our sires maintained of old.'

These "Verses," it seems, were suggested by an "Elegy "on the death of Shelley," sent to the Author, in which the deceased is absurdly enough styled 'a most distinguished phi-'losopher and philanthropist,—the last defence of a bewildered 'world.' The modesty of the Elegiast prevented him, we suppose, from styling him the last but one; yet, Mr. Arthur Brooke, whose smirking portrait seems to court the sympathy of his fair readers on behalf of the volume which it adorns,—the gentle Arthur Brooke, Gent. remains behind to enlighten this bewildered world. He too is at once a poet and a philosopher, though, possibly, one whom our readers never may have heard of. Were it not for the serious manner in which our friend Barton has taken up the challenge, we should have been disposed to think Arthur Brooke's language grave burlesque. We should have been very angry with him, had he meant to jest on such a subject as the death of poor Shelley; but, as his is downright earnest folly, we forgive it for the sake of the verses it has called forth in reply. Mr. Barton's stanzas contain a mild, affectionate, but earnest appeal to that better disposed portion of Mr. Shelley's admirers, of whom there is still room to hope, that the ingenuousness of their minds has not been wholly vitiated, nor the susceptibility of their conscience destroyed, by the baleful virus of scepticism. If, in only one instance, they should be effectual in awakening serious reflection, they will not have been published in vain. Subjoined are some stanzas addressed to Percy Bysshe Shelley, which appeared in our Author's first volume.

Art. XI. SELECT LITERARY INFORMATION.

*** Gentlemen and Publishers who have works in the Press, will oblige the Conductors of the* Eclectic Review, *by sending information (post paid) of the subject, extent, and probable price of such works; which they may depend upon being communicated to the public, if consistent with its plan.*

In the press, Thoughts on the Anglican and Anglo-American Churches, by John Bristed, Author of "The Resources of the British Empire," and of "The Resources of the United States of America."

In the press, a reprint in 8vo. of Sir Robert Naunton's Fragmenta Regalia, or Observations on the Court of Queen Elizabeth, her Times, and Favourites. It will be accompanied by a Life of Naunton, and a series of notes and historical illustrations; and will be embellished with numerous portraits, finely engraved, from original pictures.

In the press, Popular Stories, translated from the Kinder und Hours-Marchen, collected by Messrs. Grimm, from oral tradition, in different parts of Germany. To be printed in one vol. 12mo. with numerous original designs from the pencil of Mr. George Cruikshanks.

Preparing for publication, a Series of Portraits of the Kings and Queens of Great Britain, to be engraved in the chalk manner by Mr R. Cooper, from the most authentic originals. To be published in numbers, each containing 4 portraits. Part I. will shortly appear.

The Rev. John Birt, of Manchester, is preparing for publication, Five Lectures on the Pretensions and Abuses of the Church of Rome: 1. The Claim of the Church of Rome to the appellation Catholic. 2. The connexion of the Papal Usurpation with Ecclesiastical History. 3. Genius and Characteristics of Papal Ascendancy. 4. The Church of Rome at present, viewed with reference to the past. 5. Prospects disclosed by the actual state of the world.

Preparing for publication, Truth against Falsehood, or Facts opposed to Fiction, in a series of Letters addressed to Douglas, the author of "No Fiction." By Lefevre. The design of these Letters is to expose to public view the calumnies contained in the above work, to unfold the real character of Douglas, and to shew the absurdity of religious novels.

On the 19th of November will be published with the Almanacks, Time's Telescope for 1823, containing, besides the usual matter, an Introduction on British Entomology, with a plate of Insects coloured after nature.

Preparing for publication, Sketches of Field Sports as followed by the natives of India, with Observations on the Animals. Also, an account of many of the Customs of the Inhabitants, and natural productions, interspersed with various anecdotes. Likewise, the late Nawaub Asoph Ul Doulah's grand style of sporting and character; a description of snake-catchers, and their method of curing themselves when bitten; with remarks on Hydrophobia and rabid animals. By Dr. Johnson, Surgeon to the Hon. East India Company, and many years resident at Chittra in Bundelcund.

In the press, and will appear in the course of next month, "Some Remarks on Southey's Life of Wesley."

On the first of December will be published in 8vo. The Loves of the Angels, a Poem. By Thomas Moore.

In the press and speedily will be published, a History and Description of Fonthill Abbey: illustrated by a series of engravings, comprehending views, plans, sections and details. By John Rutter, Shaftesbury.

Mr. Allan Cunningham, author of Sir Marmaduke Maxwell, &c. is preparing for the press, in 2 volumes, the Adventures of Mark Macrabin, the Cameronian, in which it is intended to exhibit a faithful picture of the beliefs, superstitions, opinions, poetical enthusiasm, and devotional and national character of the people of the Scottish Lowlands.

In the press, a Funeral Sermon for the late Rev. John Owen, M.A. one of the Secretaries to the B. and F. Bible Society. By the Rev. Jos. Hughes, M.A.

Art. XII. LIST OF WORKS RECENTLY PUBLISHED.

BIOGRAPHY.

A Memoir of the Life and Character of Walter Venning, Esq. a Member of the Committee of the London Society for the Improvement of Prison Discipline, who died at St. Petersburg, Jan. 10, 1821, from a fever contracted in visiting one of the gaols of that city. By Richard Knill. With a Preface by Robert Winter, D.D. With a Portrait and View of his Monument. 8vo. 7s. 6d.

MISCELLANEOUS.

Bibliotheca Heraldica Magnæ Britanniæ; an analytical catalogue of books relating to heraldry, genealogy, nobility, knighthood, and regal ceremonies; accompanied by critical observations and remarks upon their merits, and incidental notices of their authors; with an extensive list of heraldic manuscripts, and a supplement of the principal foreign genealogical works. By Thomas Moule. With wood-cuts, and a portrait of Camden. royal 8vo. 1l. 16s. royal 4to. 3l. 3s.

A New Theory of the Heavenly Motions, shewing that there are no such principles as Newton; and that if they did exist, they would not solve the phænomena. In three dialogues. 8vo. 3s.

A General View of the History and Object of the Bank of England; with extracts from the Charter, Acts of Parliament, and Bye laws, &c. By John M'Cay, late assistant secretary to the Bank of Ireland. 8vo. 6s. boards.

The Napoleon Anecdotes: illustrating the mental energies of the late Emperor of France, and the characters of his warriors and statesmen. No. I. 2s. 6d.

Confessions of an English Opium-eater; with an appendix. f.cp 8vo. 5s.

THEOLOGY.

Euthanasia; or, the State of Man after Death. By the Rev. Luke Booker, LL.D. Vicar of Dudley. 12mo. 4s. 6d.

Christian Correspondence; or, a collection of letters written by Mrs. Eliza Bennis, to the Rev. John Wesley and others, with their answers. 12mo. 5s.

The Life and Christian Experience of Mrs. Eliza Bennis, extracted from her Journal, by Thomas Bennis. 12mo. 5s.

Principles of the One Faith professed by all Christians. By George Geary Bennis. 12mo. 1s. 6d.

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TO CORRESPONDENTS.

In reply to the Farewell Letter of N., we beg to express our hope, that we shall continue nevertheless to enjoy and to deserve the kind opinion he has been pleased to express. We take leave of our friendly Correspondent with the most cordial sense of the value of his approbation.

We have received a volunteer review of the late Rev. Mr. Bonar's "Observations on the Character of Judas Iscariot," purporting to come from the Editors of that pamphlet. The arrival of the packet containing it was duly notified to us by a twopenny-post letter from the Wharf; but it was only on sending a porter there, and paying the freightage, &c. that we were put into possession of this costly communication. We can scarcely imagine that any respectable "Editors" have played off this hoax upon us; but we take this opportunity of requesting that all similar favours may, in future, be at least *carriage paid*.

THE

ECLECTIC REVIEW,

FOR DECEMBER, 1822.

Art. I. *The Life of the Rev. Thomas Scott, Rector of Aston Sandford, Bucks:* including a Narrative drawn up by Himself, and copious Extracts of his Letters. By John Scott, A.M. Vicar of North Ferriby, and Minister of St. Mary's, Hull. Second Edition. 8vo. pp. xvi, 682. (Portrait.) Price 14s. London. 1822.

WE are not surprised that this volume should already have reached a second edition. Although adapted to interest religious readers only, it will by pious persons of all denominations be deemed an invaluable addition to their library. It belongs to a class of works of which we have but too few, and of which, not from the lack of authors, but from the rareness of proper subjects, it is not likely that we shall ever have too many. The lives of Christians of Mr. Scott's stamp, are the best sort of practical commentary on Christianity. Of such persons the Apostle Paul speaks as being "living epistles," intelligible to all men; and their memoirs bear the same relation to the truths of the Bible, as the records of experimental science do to the physical principles they are employed to illustrate. Shew me, says the infidel, a man raised from the dead, and I will believe. It is an unreasonable demand. He would not believe, though a man were to rise from the dead. But shew me Christianity, the religion of the Bible, realized in the life of a Christian,—is a fair challenge. And how can it be met so well as by referring the sceptic to such men in his own day, as Henry Martyn and Walter Venning, Granville Sharp and John Thornton, Andrew Fuller and Thomas Scott? Such a work as the present is valuable, not only on account of the evidence it supplies of the power of religion, but as it forms a treasury of practical instruction to the inexperienced Christian. Next to the promises of the Bible, such memorials as these supply the most efficient consolation under those trials and perplexities which are found to be common to all the family of

God. All that is really valuable in ecclesiastical history, too, has come down to us in this shape. The real history of the Church is to be found, not in the history of councils and of heresies, but in the lives of martyrs and confessors, reformers and evangelists, in whose glorious fellowship the subject of these Memoirs has gone to take his station, where his works will follow him.

Mr. Scott was animated with much of the spirit, and had to perform in some degree the work of a reformer. His great work, the Commentary, was undertaken with the view to furnish, in an effectual and unsuspicious vehicle, an antidote against those 'loose views of the Gospel' which were too prevalent in certain circles at that time. To counteract the baleful effects of that leaning to Antinomian doctrine which characterized the public teachings of many of his contemporaries, was, indeed, the main object at which he constantly aimed; and if, by his preaching, which was never popular, he did not succeed to any great extent, his smaller works have done more, perhaps, towards counteracting erroneous views of the Scripture doctrines, than those of any living author. In the Evangelical class of the Church of England, he was, in this respect, what Andrew Fuller was in *his* denomination, the bold, uncompromising assailant of an orthodox Pharisaism which had grafted itself on the doctrines of Grace;—a spurious Calvinism, narrow, proscriptive, and inert,—metaphysical, yet vulgar, disputatious, but most supine in action; which calling in question whether it was a sinner's duty to believe the Gospel, naturally considered itself as exempt from the task of carrying far and wide the mockery of a message, the useless offer. By the manly opposition they made against these views of the Gospel dispensation, both these excellent men brought down upon themselves, at the beginning of their career, abundant obloquy; and their success for a time was small. They lived, however, to see a complete revolution take place in the sentiments and feelings of the religious bodies to which they respectively belonged; a revolution to which there can be no doubt that they mainly contributed by their example and their works. The result and proof of this change were seen among the Baptists, in the formation of the first Protestant Missionary Association in this country, and afterwards in the Church of England, in the institution of a similar society. To these sister-institutions, it is not a little remarkable, and strengthens the parallel we have drawn, that these two admirable men stood respectively related in precisely the same capacity. The better spirit of their theology had paved the way for their formation; they had the principal share in their actual organization; and while Mr.

Fuller was the first secretary to the one, Mr. Scott discharged the same office in the other. From an anecdote in the present volume it would seem, indeed, that the latter was remotely instrumental in producing the very first movements of Missionary zeal. Dr. Carey, in conveying through a friend his thanks to Mr. Scott for his History of the Synod of Dort, thus expresses himself: 'If there be any thing of the work of God 'in my soul, I owe much of it to his preaching when I first set 'out in the ways of the Lord.' Now it is this distinguished Missionary, remarks Mr. John Scott, 'who is perhaps better 'entitled than any other individual, to the praise of having 'given the first impulse to the extraordinary exertions of the 'present age for the propagation of Christianity in the world.'

'I well remember the late Rev. Andrew Fuller reporting, at my father's house, in the year 1792, the impression which had been made upon an association meeting of his own denomination, by Mr. Carey's sermon on the address to the Church, Isa. liv. 2. *Lengthen thy cords, and strengthen thy stakes;* from which he pressed the two propositions, that we should *expect* great things, and *attempt* great things. Hence originated the Baptist Missionary Society. The London Missionary Society followed; then the Church Missionary Society; then the Bible Society; and, in succession, various other institutions; all, we trust, destined to contribute their share to that great and blessed consummation,

"By prophecy's unerring finger marked
To faith's strong eye." ' p. 174.

Speaking of the Church Missionary Society, Mr. Scott says:

'The honour of giving it birth belongs to my father in common with several dear friends with whom he esteemed it one of the chief blessings of his life to be associated. Among these (to mention no surviving ones) were the Rev. Messrs. Newton, Foster, Cecil, Venn, Goode, and that distinguished layman, Mr. Henry Thornton. Mr. Venn, indeed, has been pronounced the father of the Society: and, if to have taken a very active and zealous part in its first formation; to have had, perhaps, the principal share in organizing and moulding it into shape, and in conducting it through certain delicate and difficult intricacies which it had to encounter at its outset; entitles him to this appellation, it certainly belongs to him. But, if to have been one of the first and most urgent in pressing upon his brethren the duty and necessity of forming some such institution, as well as among the most active in carrying the design into effect, establishes a right to such a distinction, then must my father be allowed to *share* it with him. And accordingly he was thus commemorated in the Report of the Society made at its last anniversary. The fact, I believe, is this. The London Missionary Society, then recently formed, had attracted great public notice, and excited much discussion. Among other places this was the case in a private society of clergymen meeting

once a fortnight for friendly discussion; and the ground which my father, whose mind had been always peculiarly alive to such subjects, there took, was this—That it was their bounden duty to attempt somewhat more than they had done, either by joining the Missionary Society just mentioned, or, which was much to be preferred, if practicable, by forming a new one among members of the Establishment: and from these discussions sprang the Church Missionary Society. My father says of it in a letter dated Oct. 29th, 1800: "I had a considerable share in setting this business in motion, and I should wish to try what can be done: but I am apt to fear that, *like most of my plans*, it will come to little." ' pp. 315, 16.

Without detracting from the merit of the excellent persons who were Mr. Scott's coadjutors, it is plain from his own language, that he considered the Society as originating in his suggestion, and as being his own plan. This, however, is a point of no real moment, further than as it presents a fine illustration of his zeal and active philanthropy, that he should be the first mover in such a cause. It would sufficiently justify our remarks, were we to view him merely as having powerfully contributed to excite and foster the spirit of missionary enterprise, and as being one of the foremost and most active promoters of the cause in his immediate connexion. The preference he gave to the formation of a new society, we think judicious as well as reasonable. That it was dictated by no want of liberality towards Christians of other denominations, his character sufficiently attests. But he must have foreseen that a cordial co-operation with the London Missionary Society on the part of the Established clergy, was not likely to take place to any efficient extent. In order, therefore, to interest members of his own Church more generally in the cause of Missions, and to call forth the vast resources of the Establishment, it must have appeared to him the much more advisable measure, to form a new society under the special auspices of the Episcopal Church. And who is there but must heartily rejoice that this plan was determined upon? No additional support that could have been given to the London Missionary Society, by that small body of clergymen with whom the Society for Missions to Africa and the East originated, had they joined the existing institution to a man, would have enabled it singly to achieve what has since been effected by the joint labours of the two Societies. But, in fact, a Missionary Society must partake of the specific character of the church or denomination from which it emanates. Without its being either the avowed object or the secret intention of the institution, to propagate among the Heathen episcopacy on the one hand or congregationalism on the other, it is inevitable that the mode of worship and

method of proceeding adopted by their agents, should identify them with one communion or another. It was with a truly catholic intention that the founders of the London Missionary Society proposed to merge all sectarian distinctions in the constitution of their Society; and perhaps this popular feature of the plan had no small effect in aiding their funds. But, though individuals of various denominations have been associated in its management, and have concurred in its support, it has been found impossible to preserve a neutrality in the character of its operations. The mode of ordination adopted in sending out missionaries, as well as the disregard of a liturgical mode of worship abroad, stamp the Society with the broad mark of Dissent. Missionary Societies do not admit of that comprehension in their constitution, which has been so happily realized in the Bible Society, inasmuch as there are practical details connected with their object, respecting which opinions must clash, since they involve the chief points at issue between the Episcopal and the Congregational Churches. A Missionary Society is an ecclesiastical society: a Bible Society is not. A cordiality between distinct Societies, an harmonious rivalry, guarded from running into opposition by the amicable policy adopted by Abraham and Lot on their separation, is all that can be hoped for or desired in the present state of the Visible Church.

We have unavoidably digressed from our immediate subject, and have somewhat anticipated the order of the narrative. It is not our intention, however, to give a regular abstract of the present memoirs, but merely to offer a few desultory remarks in connexion with a general account of its contents. The volume itself will speedily be in the hands of most of our readers.

The leading incidents of Mr. Scott's early life would seem little worthy of notice in a bare recital; but, as illustrative of the native strength and energy of his character, they are a valuable portion of the memoir, and supply much useful instruction. The account given by himself of his conduct on returning to his father's house, after being refused ordination by the bishop in London, though told with the greatest simplicity, affords a very unequivocal proof of his native fortitude and independence of mind. After walking twenty miles on the last day of his journey home, he reached Braytoft in the forenoon, and having dined, put off his clerical clothes, resumed his shepherd's dress, and sheared eleven large sheep in the afternoon. The circumstances under which the young ecclesiastic achieved this triumph over himself, were such as considerably enhance the merit of the sacrifice he made to filial duty. It is an uncommonly fine and touching incident. His

object in seeking to obtain orders, was altogether secular. His motives were what the world, indeed, would call strictly honourable; for he only aspired to a decent maintenance as the reward of diligently discharging the duties of a parish priest. But, according to the light in which the transactions connected with his ordination afterwards appeared to him, this was 'the most 'atrocious wickedness' of his life. As far as he understood the controversy, he confesses that he was at this time nearly a Socinian and Pelagian, and wholly an Arminian; and he lived in the utter neglect of prayer. 'Thus,' he exclaims, in the "Force of Truth,"

'with a heart full of pride and wickedness; my life polluted with many unrepented, unforsaken sins; without one cry for mercy, one prayer for direction or assistance, or for a blessing upon what I was about to do; after having concealed my real sentiments under the mask of general expressions; after having subscribed articles directly contrary to what I believed; and after having blasphemously declared, in the presence of God and of the congregation, in the most solemn manner, sealing it with the Lord's Supper, that I judged myself to be 'inwardly moved by the Holy Ghost to take that office upon me,'—not knowing or believing that there was any Holy Ghost;—on September the 20th, 1772, I was ordained a deacon. For ever blessed be the God of all long-suffering and mercy, who had patience with such a rebel and blasphemer, such an irreverent trifler with his majesty, and such a presumptuous intruder into his sacred ministry!' p. 41.

Yet, after all, remarks his Biographer, 'some may be ready 'to ask, and not without a degree of justice, What was there, 'at least if one or two exceptions be made, worse than is found 'in thousands who are never troubled with any such appre-'hensions of their conduct?' It is, indeed, a case of every day occurrence. The question is not, perhaps, adequately answered by Mr. Scott's claiming permission to call the solemn views of the office subsequently entertained by his father, 'a 'better sense of the subject.' But, considering the delicacy of the topic, he has treated it discreetly. There are many persons, and the eminent individual in question was perhaps one, who, had they not entered the Church prior to their conversion, would never have entered it; not so much from a sense of the awful responsibility connected with the office, as from other scruples of a religious nature. In such cases, to man be 'the shame of the heinous sin, and to God be the glory of 'overruling it for good.'

It forms, however, no small mitigation of Mr. Scott's conduct, that, from the first moment of his entering upon the pastoral office, he appears to have devoted himself to study and to the active discharge of what he considered to be his pro-

fessional duties. All the ardour of his mind was now called forth. He shunned, as far as he could, visiting acquaintance, refrained from all amusements, and retrenched from his usual hours of sleep, in order to give himself more time for study. Three hours a day were devoted to Hebrew, of which, at the time of his ordination, he knew not a letter; and he was diligently improving at the same time his acquaintance with Greek and Latin. He wrote two sermons every week, of about half an hour's length in the delivery, and devoted every Saturday evening to catechizing the children of his parish. His conscientious diligence was, to say the least, most exemplary; and he appears to have had much at heart the effecting of a reformation among his parishioners. Of one whose conduct seems to have come so nearly up to the poetical model of a parish priest, a worldly minded man would naturally ask, What lacked he yet? And at this time, Mr. Scott would have been disposed to challenge an answer to the same question in reference to himself. He visited the sick when sent for, was beneficent to the poor according to his means, and, in every civil respect, deserved the honourable appellation of a good man. Yet, at this period, he was an unbeliever in the essential doctrines of Christianity, and lived without prayer. It was not till he had been ordained nearly two years, that he adopted a form of private devotion.

'Formal enough indeed,' he says, 'it was in some respects, for I neither knew that Mediator through whom, nor that Spirit by whom, prayers are offered up with acceptance unto the Father. Yet, though utterly in the dark as to the true and living way to the throne of grace, I am persuaded, there were even then seasons, when I was enabled to rise above a mere form, and to offer petitions so far *spiritual* as to be accepted and answered.' p. 66.

The conviction thus modestly expressed, we have no doubt was well-founded. It has always appeared to us a very delicate task, to discriminate between the actings of the regenerate and the unregenerate mind at different stages of the moral history of the individual, and to draw as it were the boundary line between the two states of character. Some good men and good women too, have been led to speak of themselves as total strangers to the grace of God up to the date of certain peculiarly strong impressions or additional clearness of views, which they fix on as the era of their conversion, when, in point of fact, their prayers and their alms had, like those of Cornelius, long before come up for a memorial before God. As regards the individual, no particular harm can arise from this orthodox mistake; for such we may term it, since it proceeds partly from an anxiety to obtain a definite date for the all-im-

portant transition, to assure themselves the more certainly of the fact, that it has taken place; and partly from the fear of attributing the character of acceptable works to any thing performed in an unjustified state. It will not, we hope, peril our character for orthodoxy, to intimate our belief, that both conversion and justification sometimes take place at a much earlier period in the moral history. We must believe this, unless we admit that, prior to conversion, there may exist some of the signs of regeneracy; a conscientiousness, a devoutness, and a love to God and man, not apparently differing from the same dispositions in the established Christian. For it is unquestionable, that these marks of grace have discovered themselves in individuals, long before they were brought to an acquaintance with the essential doctrines of the Gospel. It was the case, assuredly, with Cornelius, and with many of the saints of God under the old Testament dispensation; and we believe it to be a case of not merely possible, but actual occurrence within the darkest precincts of the Church of Rome, and in the scarcely less benighted recesses which are to be found within the pale of professedly Protestant communions. True faith is distinguished, not so much by what it believes, or, in other words, by the measure of knowledge with which it has actually combined, as by a disposition to believe the Divine testimony, and to adhere to the path of obedience, so far as discovered and understood. It would be very dangerous to suppose that such a disposition could exist in the absence of true religion. The spirit of prayer is no doubtful sign of spiritual life; and where there is life, there must be a Creator as its cause, however imperfect and seed-like may be its indistinct beginnings. The faith which justifies, does not consist in a belief in the doctrine of justification, for it is older than that doctrine,—older, at least than the discovery of that doctrine: it is as old as the time of Abraham. All that we must say is, that true faith does not consist with a rejection of that doctrine when discovered by the light of God's word. But faith itself is a principle which has been, and may still be imputed for righteousness, amid much ignorance of the way of salvation. It is that disposition of heart towards God, in which a belief of the doctrine when revealed originates, and which may exist prior to such revelation or to the discovery of it,—it is this which gives faith its value, which constitutes its essence: it is this faith, and not our orthodoxy, which saves us.

It is important to remark, that Mr. Scott was, at the period alluded to, extremely uninformed on religious subjects. And it is of the uninformed only that we have been speaking. This

disposition of heart, which we believe to be so far independent of doctrinal truth, that it may exist prior to the belief of it, is such as must ever secure the reception of truth on better information. It is the sudden effect on the mind of the acquisition of such information, the influx of light occasioned by the discovery of some new truth, or the more accurate perception of some important doctrine, which produces the feelings to which persons have so often erroneously referred their conversion. They will own that, long before then, they were under serious impressions, were devoutly conscientious, thirsted after truth; and they will not hesitate to ascribe this state of feeling to Divine grace. But they were strangers then, they will say, to the Gospel. That is, they were uninformed respecting the contents of that Divine message which, when discovered, they joyfully received. Surely, the previous state of mind, not less than the mere act of receiving the Gospel, requires to be spoken of as conversion. *That* was the regenerating process, which had so brought them to that ingenuous posture of mind; and, if faith justifies or saves us, they were justified even before they clearly discerned how it is that a just God is, consistently with his eternal perfections, the justifier of the ungodly.

We would not attempt to fix the date of Mr. Scott's, or of any man's conversion; but it is certain, that he was under deep religious convictions at a very early period. A simple observation which fell from the lips of his master when remonstrating with him, during the season of his short apprenticeship, on the wickedness of some part of his conduct in the sight of God, produced, he tells us, a new sensation in his soul, which no subsequent efforts could destroy. It 'proved,' he adds, 'I am fully satisfied, as far as any thing proceeding 'from man was instrumental to it, the primary means of my 'subsequent conversion.' It led him to see and to feel that he was a sinner; and though it was by no means immediately followed with genuine repentance, yet, his mind appears to have been, from this time, more or less under the predominant influence of religion. His stern integrity and conscientiousness shine conspicuously through all the less amiable traits of his character in early life; and such was the general consistency of his moral conduct, that it would not perhaps have been hazarding too much, to affirm of him at this period, that either he was a religious man, or would become one.

Remorse, occasioned by a circumstance which brought home to his feelings his culpable remissness in the discharge of his parochial duties,—a remorse which issued in severe contrition, —was apparently the first means, or the first indication, of the

essential change which gradually took place in his religious views and feelings. The perusal of a passage in Burnet's History of the Reformation, drove him, by the self-reproach it awakened, to resume the habitual practice of secret prayer. Soon after his marriage, (an event which appears to have had the happiest influence on his character,) he commenced the practice of family worship: 'though,' he informs us, 'I had 'never lived in any family where it was practised, nor even 'been present at such a service, except once, which was in the 'house of a dissenting minister.' The passage which occurs in connexion with the subject of his family worship, is too interesting to be passed over.

'At first,' says the MS. memoir, 'I only used a form of prayer from a manual belonging to my wife. After a little time, I read a chapter of the Bible before the prayer; and, as my views of religion gradually improved, I aimed at something more evangelical, and exchanged my manual for Jenks's Devotions. But had I duly considered the subject, the Common Prayer Book of our church, with a little arrangement, would have supplied me with far more suitable words than any book of the kind I had then seen, or have ever yet seen.* I afterwards wrote, on particular occasions, such prayers as I thought proper to be added to the form: and at length I was gradually led to adopt the method of extemporary prayer, which I judged, and do still judge, far better for domestic worship, than any forms can be, both as admitting of adaptation to the varying circumstances of families, and the cases of friends and relatives to be remembered in our prayers; and also as giving scope to more enlargement in intercession according to occurring events, for all sorts and conditions of men. By degrees also I proceeded to expound, as well as read the Scriptures to my family.

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* We omit, as not particularly interesting to our readers, part of Mr. S.'s eulogy on the Common Prayer; but we take this opportunity of expressing our concurrence with him, as to the use of the Liturgy which he recommends. Without participating in the unmeasured and almost profane encomiums which have been passed on this venerable compilation from the old Service Books, we think that too little use has been made of it as a model and storehouse of devout expressions. To the Liturgy as a whole, we have the strongest objections, and indeed, to any mode of worship entirely liturgical. The adoption of the Church Service in Dissenting places of worship as a bait or stratagem, we regard as a most unworthy expedient. But we know not what forbids the freest use of the language of the Common Prayer in extemporary services; and we are quite sure that the more they are formed on the same model, in point of simplicity, pithiness, and devotional unction, the more they will correspond to the design of public worship.

'From this beginning, I do not know that, during more than thirty-eight years, the daily worship of God in my family, morning and evening, has ever been interrupted, except when I was ill or from home: and, indeed, when that has been the case, some one of my household has generally supplied my place.

'On this I look back with peculiar gratitude, as one grand means of my uncommon measure of domestic comfort, and of bringing down on my children the blessings which God has graciously bestowed upon them. And, though the time which I have allotted to this service has been, for many years, far longer than is generally deemed sufficient or expedient, yet, by a punctual observance of an appointed hour, and the adjustment of domestic affairs to the plan, as known and invariable, no inconvenience worthy of notice has resulted from it. Nor have I, as many complain in excuse for great brevity, found my domestics in general shew symptoms of weariness and inattention. —My evening worship is much shorter than that of the morning; and for many years past, it has taken place, in all ordinary cases, at a pretty early hour; which, where it can be practised, appears much preferable.—In numerous instances, I have had visitants, especially relatives, to whom I clearly perceived that my family worship was disagreeable; and some who would not so much as by a change of posture profess to join in our prayers: but I never once omitted the service, or altered the method of it, on that account; and in some cases the parties have been softened into a more cordial concurrence with us.' pp. 72—4.

His Son adds, after remarking on the interesting manner in which the family worship was conducted, and the peculiar fullness of his father's intercessory prayers,—'that in very few instances has a servant or a young person, or, indeed, any person passed any length of time under his roof, without appearing to be brought permanently under the influence of religious principle.'

'I consider him,' he says, 'as having been singularly blessed in this respect. And yet, it was not his practice to address himself closely and minutely, as some have done with very good effect, to such persons individually. It was not so much by preaching directly to them, as by living before them; making an edifying use of incidents and occasions; and being so constantly instructive, devout, and benevolent in family worship; that, under the blessing of God, he produced so striking an impression upon them.' p. 77.

Family worship is at least an older institution than public worship; and if it is less important or less binding now than in patriarchal days, it must be, because Christianity has in some way relaxed the moral obligation on which it rests. This it would be hard to prove that it has done; and yet, the practice of too large a proportion of modern Christians seems to take as much as this for granted. Howe has a striking passage on this subject. 'That Family religion has a foundation

'in nature,' he says, 'may be collected hence; that they who 'have had no other light than merely natural, have apprehend- 'ed an obligation upon them to family religion. For other- 'wise, how came it to pass, that, besides their temple worship, 'among the pagans they had their *lares*, their *penates*, to wor- 'ship in their families, their family and domestical gods, as 'they called them? Whence came it to pass, that Laban had 'his gods in his house, which were carried away from him by 'Rachel? Whence was it that Micah had his idol in his 'house, and his domestical priest to manage religion in his 'family? But you may say, all this was idolatry. But then 'I would appeal to your reason or any man's else, In the room 'and stead of what stood that idolatry? Was it to be sup- 'posed, that it must stand in the room of irreligion, or in the 'room of no religion? Or did it only stand in the room of true 'religion? Let any man answer by the rules of reason and 'conscience when he considers the case. Here was idolatrous 'worship in families among wilder pagans: they had their '*lares*, their *penates*. What was to be in the room of this? 'Or what was this in the room of? Sure it must be in the 'room of true religion; and that it had supplanted. It did not 'stand in the room of no religion; or no religion was not to 'be the thing which should succeed it, if this idolatrous wor- 'ship were to be removed out of such families.'*

Our forefathers had other views of the importance, as well as of the obligation of family worship. They viewed it as no subordinate means of perpetuating the Church. 'Nothing,' says the same admirable Writer, 'can be plainer, than that if 'God has appointed families to be nurseries of religion from 'age to age in the world, there must then be such a thing as 'family religion. *How shall godliness spring up with human 'nature in families*, if there be no such thing as family godli- 'ness?' This is language which may startle some, by its seeming to give a pre-eminence, to attribute an almost necessary efficacy to domestic worship and instruction. It is consonant, however, as well with Scripture as with experience; and that zeal, or orthodoxy, is of a very suspicious character, which allows a Christian to consider domestic obligations of this sacred nature, as inferior in importance to the duty of public worship itself. The neglect of family worship, we believe to have been one main cause of the general decay of religion which characterized the beginning of the last century. It had begun to shew itself, when, in 1693, the Protestant Dissenting

* Works. Vol. v. p. 397.

ministers of London agreed to call the especial attention of their several congregations, at one and the same time, to this 'very great and important duty.' Another effort was made with as general concurrence by the London ministers, on Nov. 20, 1720. Possibly, it might not be wholly superfluous to adopt a similar measure in the year 1823.

In the year 1775, that change in Mr. Scott's religious views began, which he has detailed in that most interesting of his productions, the "Force of Truth." The Letters given in the present volume, throw additional light on the workings of his mind at this period. That fearless, inflexible integrity which seemed native to his character, was put to the test by his discovering, that he had subscribed to Articles which he did not believe; on which his resolution was soon taken, not again to subscribe; in other words, deliberately to give up all views of preferment, when actually 'within sight' of it, and, with an increasing family, to reconcile himself for conscience' sake to penury and distress. His utter repugnance to the Athanasian Creed, the stumbling-block which so long deterred Chillingworth from subscription, on the ground both of its doctrine and its damnatory clause, was his chief objection. In his "Force of Truth," he tells us: 'My objections to the Articles were, "I now see, groundless.' We are quite sure that he was led to regard them in this light; but the process of mind by which *all* objection could be removed to such a creed, even in the mind of a person holding the doctrine, we have never yet seen laid open. Whatever interpretation we might be inclined to put on the conformity of Chillingworth, Donne, and others who so long held back from subscription, we can have no doubt of the sincerity and strict conscientiousness of such men as Mr. Scott; yet, according to our views of the nature of the required oath, their subscription still remains to us a mystery. Mr. Scott says, in a letter to his elder sister at this juncture:

'This is the trial that is now upon me. If by subscription be meant an avowed assent to the truth of every proposition contained in what we subscribe, I can never subscribe these Articles, without telling a most audacious lie in the face of God, in a solemn and important matter of religion, for the sake of sordid lucre. Such a lie would wound my conscience, and forfeit his favour, in whose favour is life; and riches would make me but a poor amends. On the other hand, if I resolve not to subscribe, I must at present renounce all my aspiring hopes, and be content to be a poor and perhaps despised curate, and censured into the bargain. But yet this is the far better side of the question; for God has promised, and I dare believe, that he that seeketh the kingdom of God, and his righteousness, shall be supplied with what He sees that he wants; that he who leaves any worldly treasure for his sake and the Gospel's, shall be amply re-

warded even in this life; and that him who is not ashamed of Christ and of his words, he will not be ashamed to own; and the contrary. I have therefore chosen this side of the question, and hope by God's assistance to persevere therein. But, should preferment be offered, I shall venture to ask, whether the above be the right definition of subscription or not. If they mean any thing else, and will say so—I mean, that a man may subscribe without believing every part—I then could subscribe. *It is true, subscription would be then a farce: but that is their business.*' pp. 87, 88.

We are tempted to accompany this extract with the striking language of Chillingworth on coming to a similar resolution. Putting aside the immediate subject of subscription, it deserves to be transcribed into the common-place book of every Christian minister. 'I am now,' he says, 'so resolved, that 'I will never do that while I am living and in health, which I 'would not do if I were dying; and this (subscribing) I am sure I would not do. I will never do any thing for preferment, which I would not do but for preferment; and this, I 'am sure I should not do. I will never so undervalue the 'happiness which God's love brings to me with it, as to put 'it to the least adventure in the world, for the gaining of any 'worldly happiness.*

The main objection of both these great men, was, it is true, to the doctrine of the Athanasian Creed, although its damning sentences are especially deprecated by Chillingworth as 'most 'false, presumptuous, and schismatical.' But, when the alteration in their religious sentiments removed their objection to the doctrinal statements, their other objections appear to have given way; as if the grand obstacle which had so long occupied their minds, had had the effect of intercepting their view of any minor ones,—of absolutely hiding all other grounds of objection. And when that obstacle was removed, they were neither disposed nor at leisure to look out for new difficulties. In this way, we have no doubt, at least in many cases, subscription has been yielded to the whole Prayer Book.

We must make room for two other extracts from letters written about this time, breathing the same courageous and truly Apostolic spirit.

'I have found, that those who enter the ministry for the sake of the riches, and honours, and indulgences thereby to be obtained, are guilty of a most aggravated crime: and that a zeal for the propagation of the Gospel and the salvation of souls, a willingness to undertake *any* labours, and an alacrity in undergoing them; a ready submission

* Letter to Sheldon. Sep. 21, 1635. in his Life.

to inconvenience, and a constancy amidst difficulties,—being capable even of bearing contempt and censure, or poverty, when laid in the way of our duty; a warm benevolence, and that kind of humility which can condescend to the meanest offices for the sake of doing good; are the indispensable dispositions for a faithful minister of the Gospel. We are *to live at the altar*, but a *living*, a bare decent maintenance, without any avaricious or ambitious views of advancing ourselves or our families, or hankering after indulgences, should content us.'

'What think you of what our Lord says—*But seek ye* FIRST *the kingdom of God and his righteousness*, and all other things *shall be added unto you?* Dare you believe this promise or not? I DARE: and will act accordingly, by God's assistance. As to what you argue of my family, &c. I will take every honest precaution to provide for them: and I dare confidently submit the event to God, without once distrusting his veracity and goodness. Nor will I ever violate my conscience to provide for my family: at least I hope I never shall.... Without preferment, I may live, and live comfortably and happily: but without a clear conscience, I cannot." pp. 92—94.

In a country so happily circumstanced as is this land of religious liberty, where there is no opportunity afforded of earning the martyr's crown, how is the faith which overcometh the world to be displayed, but in such unobtrusive triumphs, such noiseless victories of principle as these? Where does the faith of martyrs and confessors survive, unless it be in the men who can face poverty, and endure it too, for conscience' sake, and despise the world's maxims and calculations, its emoluments and its sneers, with a truer heroism than has carried some men through the horrors of the scaffold? Mr. Scott was a husband* and a father; he was no stoic; he did not sacrifice his prospects to the pride of honesty or to a reputation for consistency. The struggle was carried on in obscurity; and the principle on which he took his stand, while it gave elevation to his motives, secured the reward of his integrity. It has been our happiness to become acquainted with one or two similar instances of decision and fearless integrity, grounded on the same implicit confidence in the veracity of God; and in no case has the issue failed to justify the belief, that faith in God's providence, thus exercised, has even in the present world its reward.

In this same chapter, we meet with a passage which, though disconnected, we must be allowed to transcribe: it is given as

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* It ought not to be omitted, that, in these noble sentiments, Mrs. Scott, who had married with different prospects, fully concurred. She would say: 'Only act according to the dictates of your conscience; 'we shall doubtless be provided for.'

a trait of character which distinguished Mr. Scott in maturer life, and supplies a valuable hint to young ministers.

'No book which furnished knowledge that might be turned to account, was uninteresting to him. It was his sentiment, that every student should be as excursive in his researches as his particular calling would permit him to be; but that every one should have, so to speak, a *hive* to which to bring home his collected stores; should make all his acquisitions bear upon some useful object. So far from undervaluing solid learning of any kind, he esteemed it more and more highly to the end of life; and earnestly pressed young men to acquire it, that they might consecrate it to the service of God. He longed to see other branches of literature rendered subservient to religion; and thought that while too much, perhaps, was published directly upon theological subjects, there was a lamentable deficiency of literary works conducted upon sound Christian principles.' p. 104.

It was the sentiment here expressed, as most of our readers are probably aware, which led to the institution of the Eclectic Review. In the merit of the first undertaking we have no claim to participate, and may therefore the more freely express our approbation of the design of its first Conductors, and the disinterested and benevolent motives by which alone they were actuated. From the beginning, the Journal received the most cordial support of this truly liberal and excellent man. The circumstances which threw it into the hands exclusively of Dissenters, were, no doubt, a disappointment to him in common with many of its early friends. They were, however, inevitable, and might have been foreseen. Of literary aid from the clergy, it had received next to none, and but a very partial and suspicious countenance from even the evangelical party. In fact, it was despised, till it made itself feared by the appearance of that most eloquent exposure of literary delinquency in the work entitled "Zeal without Innovation," which procured for the Journal the honour it has continued ever since to enjoy, of being put into the Index Expurgatorius of the offended party. To that breach of compact, we were ourselves no parties, not having succeeded to the management of the work till long after its name had become a symbol of every thing that is heinous in Dissent. But the object which we have steadily pursued, and to which we have consciously sacrificed some of our popularity, is precisely that which Mr. Scott seems to have had at heart,—to maintain its character as a literary work conducted upon sound Christian principles, notwithstanding our conviction that it is too religious for the literary, and too literary, if we may be pardoned for saying so, for the religious world. Our readers will pardon this egotistic digression.

The chapters which carry on the memoir during Mr. Scott's residence at Weston Underwood and Olney, form one of the most interesting portions of the volume. Were we writing his life, it would be unpardonable to pass them over; but we must hasten on to the period of his removal to London. We just stop to point out at p. 171, some highly judicious remarks on itinerant preaching, extracted from Mr. Scott's Commentary, which, together with the comment of his Biographer, are highly deserving of attention. That this most honourable and most necessary work, sanctioned as it is by Divine and Apostolic example, by the practice of the best ages, by the policy of the Church of Rome, and even by Church of England precedents, should have fallen into general contempt, so that even among that class who countenance such labours, it is abandoned to teachers of the humblest qualifications, and taken from the lowest ranks of society,—that this should be the case in an over-peopled country, where the ecclesiastical provision for the inhabitants is confessedly so inadequate even in the matter of church-room, is both an evil and a reproach, and an evil of no small magnitude.

Mr. Scott's removal to London did not add to his happiness. It was, he seems himself to think, a false step, for which he lays the blame on his own inadvertence. Certainly, none could attach to his motives; and though it led to a series of unspeakable mortifications, it was overruled for incalculable good to others, as it became the occasion of his being known as a writer, and of his undertaking the Commentary. It is but just to add, that he was deceived by representations which proved delusive. The Lock Hospital, to which he was now appointed chaplain, was at this time, 'almost the head-quarters of that loose and notional religion' on which he had commenced his attack in the country. Both at Olney and in London, it was his fate to be brought into immediate collision with the dregs, the *caput mortuum* of an orthodoxy from which the vital and essential parts had been evaporated. 'Sure I am,' he says in one of his letters, 'that evangelical religion is in 'many places wofully verging to antinomianism,—one of the 'vilest heresies that ever Satan invented.' Again: 'A religion 'bordering on antinomianism has the countenance of respectable names: strong prejudices are in most places in favour of 'it: many hypocrites, I doubt not, there are among those who 'are for it, but they are not all hypocrites.' He speaks elsewhere of the 'enmity of loose professors against searching, 'practical preaching;' but justly observes, that persons of this description are found as well among professed Arminians

as among Calvinists. There is indeed the antinomianism of Popery, and that of Socinianism. Speculative antinomianism, however, it must be admitted, is, for the most part, the *residuum* of an evangelical creed. It is a weed which indicates the richness of the soil. It is the miserable after-grass of wholesome doctrine. Something better than itself will almost uniformly be found to have preceded it,—from the seeds of which, for want of due culture, it has sprung. A season of remarkable revival and reformation, such as shall have been distinguished by the rapid spread of Scriptural doctrines by means of truly evangelical preaching, will be very apt to lead to such a state of things in the Church, if the means of perpetuating practical religion in combination with a sound creed, be neglected. Antinomianism is only another name for religion divested of its spirituality. It is the blow-fly of a summer season, and can live only in the element of worldly ease and outward security, or in the artificial calm of a callous mind. The perversion of the best things is always worst; and this must needs apply to the Gospel, which, if it fails to sanctify the heart, and to spiritualize the character, not simply falls short of its purpose, but leaves the man all the worse for having been familiarized with doctrines which he has learned the unhappy art of resisting or eluding with success.

In the immediate circle or section of the religious world with which Mr. Scott was now brought into contact, there prevailed, with much party virulence, a deplorable degree of theological ignorance. At a weekly lecture which he established at the Lock Chapel, he entered upon an exposition of the Epistle to the Ephesians; and, while proceeding through the doctrinal part, was well attended, his congregation generally consisting of upwards of three hundred persons. But no sooner had he arrived at the latter part of the fourth chapter, than the alarm was taken; and, on his proceeding to preach from the words, *See that ye walk circumspectly*, his character was gone. The charge was every where circulated, that he had changed his principles, and become an Arminian; and 'at once,' he informs us, 'I irrecoverably lost much above half my audience.'

'I fear,' remarks his Son, 'it is but too obvious, with respect to many of the members who were "irrecoverably" driven away from the Lock, when my father proceeded to unfold and apply the parts of St. Paul's writings which treat of "Christian tempers and relative duties," that their real objection was not to Arminianism, (of which they very probably scarcely knew the meaning,) but to *half, or more than half, the word of God.* They had been accustomed to overlook it themselves, and could not bear to have it pressed upon their notice by another.' p. 236.

Some persons in Mr. Scott's predicament, would have trimmed: others would have been repelled altogether from the doctrines which they saw thus perverted and abused. Mr. Scott stood firm. In his Sermon on Election and Perseverance, which he composed and published at this juncture, he shewed himself to be as decided a Calvinist on those points as the Lock Board, or any of his critical audience. Through life, he continued the valorous and efficient champion of those doctrines against their *soi-disant* refuters; his love of the truth being unabated by the miserable inconsistencies of its professors, and his attachment to the practical part of Christianity producing in him no disposition to embrace the boasted scheme of the Pelagian moralist. The following remarks will illustrate the views he entertained of the right discharge of the Gospel ministry.

'It appears to me that a superficial Gospel will almost always at first make more rapid progress, than the whole truth of revelation solidly proposed to mankind; (except at such seasons as that which followed the day of Pentecost;) but then these superficial effects die away, and gradually come to little; whereas the less apparent effect of the whole truth abides and increases permanently. This has been remarkably the case at Olney: the effect of my ministry now appears much more evidently than when I left that situation; and this encourages me amidst the manifold discouragements of my present station. You see I take it for granted, in opposition to the verdict of a vast majority of London professors, that I have the truth on my side: and indeed I have so long and so earnestly examined the sacred Scriptures, and considered the various schemes of those around me, with fervent, constant prayer to know the truth, more than for almost any other mercy,—that I scarcely know how to think that I can be mistaken in those *grand matters*, in which I differ from so many modern professors in the Establishment, among the two descriptions of methodists, and among the dissenters. For, as to lesser differences, I am not very confident, and am probably mistaken in many things; but not willingly.' pp. 254, 5.

In the midst of vexations which often overcame for a time his patience and fortitude, arising from the opposition and calumny he met with, Mr. Scott found 'almost his whole comfort' in his pious labours in the Hospital, where he attended twice a week, preaching first in the women's wards, and then in the men's. These services, he says, notwithstanding all the disgusting circumstances attendant on them, were far more pleasing and encouraging to him than preaching in the Chapel. Thus employed, he formed the plan of an asylum for the discharged female patients; and by means altogether of his personal exertions, a meeting was held, April 18th, 1787, the Duke of Manchester in the chair, at which his design was

carried into execution, by the formation, on a small scale, of the Lock Asylum. For a long time, however, the only return he met with for his assiduity, was 'censure, even,' he tells us, 'from quarters from which I least expected it;' and the institution was frequently in danger of being broken up for want of money to defray the expences. During the whole term of his residence in London, Mr. Scott acted as chaplain to the new institution, attending daily, without any remuneration, to conduct domestic worship and give religious instruction in the house, and taking also the principal share in the management of its concerns. The Penitentiaries since established at Dublin, Bristol, Hull, and other places, 'not to mention the London Penitentiary,' are stated to have been at least suggested by this 'little attempt' of the benevolent Chaplain to the Lock Hospital. The scenes which he witnessed, and the disclosures connected with them, must have been exquisitely painful to such a man as Mr. Scott. He speaks of the state of things in London, in this reference, as 'shocking' to him 'beyond expression.' 'I think,' he adds, 'I should leave 'London with pleasure for this single circumstance, did not a 'sense of duty at present detain me; but perhaps that will not 'long be the case.'

A person of less fortitude of mind than Mr. Scott, must have been overwhelmed by the discouragements with which he had to struggle during the early part of his ministry in London. Having, in the autumn of 1787, added his little treatise on Growth in Grace to his previous publications, the Force of Truth, the Treatise on Repentance, and the Sermon on Election and Final Perseverance, and finding nothing which he published sell, even so far as to pay the expenses, he was led to conclude that he had mistaken his talent, and 'almost resolved to print 'no more.' His Essays, however, which first appeared in the form of Tracts in the year 1793, were more successful. Prior to their appearance, he had entered upon his great work, the Family Commentary, the first number of which appeared on March 22nd, 1788, and the last copy was sent to press, June 2nd, 1792. The history of this herculean labour unfolds a series of vexations, losses, and disquietudes not easily to be paralleled in the annals of the 'calamities of authors.' The first projector of the work was a mere adventurer, equally destitute of capital, honour, and honesty, who engaged Mr. Scott to furnish matter for the publication, which was issued in weekly numbers, agreeing to pay him a guinea per number. When but fifteen numbers were printed, the resources of the publisher were exhausted, and the Author very imprudently took upon himself to obtain pecuniary assistance in order to

support the sinking credit of a man who proved not to have been solvent at the time. It is difficult to account for such extreme rashness and inconsideration in a man of so much prudence and solidity of judgement. It shewed, as he confesses, that he knew little of the world; but this does not afford an adequate explanation of the circumstance. The more satisfactory account is, that his 'inclination biassed his 'judgement,' and his eagerness made him overlook the most obvious considerations. His confidence in the man he exerted himself to befriend, was most unhappily misplaced, and it met with the blackest ingratitude. But precipitation and imprudence are all that can be alleged against Mr. Scott in the whole transaction. His conduct in other respects was entirely worthy of him, and displayed a perseverance, a delicacy of moral feeling, and a disinterestedness rarely exhibited. The letter from which the following is an extract, was written just after the completion of the first edition: it is dated June 26, 1792.

'I have had my hands full, and my heart too, by ——'s means, and am not likely to be soon rescued from a variety of concerns in which my connexion with him in this publication has involved me. But He that hath hitherto helped me, will, I trust, extricate me from all remaining difficulties; and it was needful that the whole progress of the work should be stamped with mortification, perplexity, and disappointment, if the Lord meant me to do any good to others by it, and to preserve me from receiving essential injury in my own soul. Four years, five months, and one day were employed in the work, with unknown sorrow and vexation: yet, if I have the best success in the sale of it, I can expect no emolument at all, except the profit on the sets I sell; whereas I may lose considerable sums. But I feel quite satisfied on that head: and, if any real good be done to a few souls by means of the whole, I am at present disposed to be thankful, even though I should lose both money, credit, and friends by means of it. I never thought I should live to conclude it; and it seems to me as a dream now I have, and I can scarcely think it a reality. Much cause for thankfulness, and much for humiliation, I see upon the review of the whole transaction. I meant well, but I engaged hastily, and made many egregious blunders: yet I hope, through the Lord's goodness, all will end well. I do not think that my health is injured by my intense application; but my spirits are surprisingly broken: and whereas I used to rise above difficulties, by a certain alacrity and stoutness of mind, which I took for strong faith and much patience, I am now ready to be alarmed and dejected on every occasion; and have shed more tears since I began this work, than probably I did in all the former years of my life.' pp. 282, 3.

In September 1790, while the hands of this good man were thus full of employment, and his heart, of most overwhelm-

ing cares, he lost his first wife; 'so that my distress and anguish,' he says, 'at this period, were beyond whatever will be known or conceived of by others, at least in this world.' We apprehend that his spirits never completely recovered from the pressure and agitation of this crisis. The wonder is, that his health did not appear, at the time, to be more injured, and that, throughout the long continued trial, his faith does not seem to have failed. Nothing can be more exemplary than the patience and resignation with which he bore these accumulated trials, and his unshaken trust in the providence of God. 'Let who will,' he says in another letter, 'take property and credit, if the Lord Jesus does but receive my soul.' This is the language of a broken spirit, but of a spirit triumphing over its own weakness, and great in its humility—the humility of a child, combined with the devotedness of a martyr.

In the Autumn of 1794, being by this time united to his second wife, he thus writes to one of his connexions.

'The years that you were more immediately acquainted with me, were certainly the most comfortable, in respect of religion, that I ever experienced. I, as well as you, have since made many painful discoveries about my own heart, and have had far more acquaintance with the devices of Satan than I then had; yet *hitherto the Lord hath helped*; and the grand principles which I then inculcated, rise in my estimation every year; nor can that which really humbles us, eventually do us harm ..... My situation as a minister is replete with difficulties, and I do not see the fruits of my labours as I used to do; yet I trust I do not labour in vain.....We have a peaceable habitation, and, after all humiliating circumstances, are favoured with the intimate friendship of some of the most excellent of the earth. Nothing but sin and the effects of it could prevent our happiness; for, though I am often very poorly with the asthma and other complaints, and my wife is far from healthy, that would not mar our comfort, if we could live a more holy life. But happiness is reserved for heaven; and hope, with a few earnests, must suffice on earth. We are patients in a hospital; regimen, medicine, and cure are at present chiefly to be attended to; we shall shortly be discharged cured, and that will eternally make up for all.' pp. 324, 5.

While we applaud the admirable spirit which breathes in these ingenuous and instructive confessions, it will be well not to overlook the warning which is furnished to the Christian minister by the circumstances to which they allude. All 'ended well' to him; few persons, however, would have come out of such transactions as he did, without suffering either in their conscience or in their character, or in both. It is a perilous thing for a minister to be very deeply involved in the speculations of authorship, but still more so in pecuniary responsibilities. Their operation on the character is more fre-

quently the reverse of that which they appear to have had on that of Mr. Scott, whose spirituality of mind was but promoted by circumstances tending to destroy it; who was but humbled by disappointments which would have made many men sordid and querulous, and who found matter for thankfulness when others would have desponded. His rare integrity and simplicity of mind carried him through the consequences of his own rashness; and his very mistakes were overruled for the most important benefit to others. But he paid dearly for it in the interim; and a man of less strength of mind and firmness of principle would probably have fallen a victim to his imprudence. We have no doubt that Mr. Scott would himself sanction, were he living, this view of the circumstances. Speaking of the effects of over-application, in a letter to his son, he says:

'I apprehend that very great exertions are not only injurious to the health and spirits, and *exceedingly interfere with the growth of grace and every holy affection in the soul*; but they counteract their own end, blunt and overstretch the mental powers, and after surprising progress for a time, incapacitate a person for making any progress at all.'

p. 329.

The effects of over-solicitude are still more baneful. It is admitted, that perplexities and trials, and even temptations, may, as overruled, be beneficial in their after effects, and that they are in a sense even necessary to the character; but it would be a great mistake to attribute to them an intrinsic efficacy, to view them as in themselves a good, or to consider them, in their present operation, as necessarily conducive to ministerial competency or usefulness. Afflictions from the immediate hand of God, or trials to which the Christian is exposed by virtue of his profession, reproaches "for the name of "Christ," and persecutions for conscience sake,—these have a balm and blessedness essentially connected with them; but penury, pecuniary embarrassment, discredit, and consuming anxiety, are trials which can be rendered beneficial to the Christian minister or to the private individual, only by that sovereign exercise of wisdom and mercy which is able to convert a curse into a blessing.

Mr. Scott continued to officiate as chaplain to the Lock Hospital till the spring of 1803, having during seventeen years discharged the duties, and contended with the trials and difficulties of his ungrateful station, on the wretched stipend, first of 80l., then of 100l., and during the last year only, of 150l. During this period, he had attended the patients in the wards, 'without any compensation from man,' and had preached a weekly lecture without any remuneration, except a few presents.

These engagements, added to his other urgent employments, had allowed him scarcely any time for exercise or relaxation; and in his fifty-seventh year, his health was beginning to exhibit the effects of such close application and constant exertion. But now the time was come, when this faithful minister of an Apostolic Church was to be rewarded for his devoted labours, with the long withheld recompense of ecclesiastical preferment. What shall be done to the man whom the Church delighteth to honour? From the ample store of her rich benefices, from the numberless presentations which, during seventeen years, afforded the means of dignifying and rewarding true piety, and theological ability, and active service, which can be spared for the venerable Chaplain to the Lock Hospital, the Author of the Family Commentary? In 1801, Mr. Scott asked for, and he obtained, the living of Aston Sandford, which, when he had erected a parsonage house, brought in to its new rector something under 100l. a year!! A letter of Mr. Scott's, of an earlier date, addressed to Dr. Ryland of Bristol, will supply the best comment on this exhibition of the *working* of the Establishment.

'I must think that many religious and respectable Dissenters have expected too much, in a world of which the devil is styled *the god and prince;* and where protection and toleration seem the utmost that God's children can hope for.....In respect of the Test Act, I would certainly abolish it, let what would be the consequence, because I deem it the scandal of the Church: but, if I were a Dissenter, I think I should care less about it, for, as a religious body, the Dissenters will be less led into temptation when abridged of their right in this particular, than if freely admitted to places of trust and profit; and I may be deemed censorious, but, I fear, a loss of spirituality renders them more earnest in this matter than their forefathers were. As to the supposed preference of the episcopalian ministers who preach the gospel, I see little of it. Here, at least, we most of us have less salaries and more work than our dissenting brethren. Some few in the Church, indeed, by family connexions and other means, get large livings; but probably they would be better without them; and, except by family connexions or bought livings, we are almost as much out of the way of preferment as our dissenting brethren. For my part, I scarcely know what I am except chaplain at the Lock; but I expect, at least, that a good living will be offered to you as soon as to me; and it will then be soon enough to say, whether I would accept of it. However, I trust I speak as a Christian minister, when I say, that toleration and protection are all that God's servants can reasonably expect in the devil's world; and in fact, this is all they should desire.' pp. 308, 9.

As the preceding extract contains the Writer's sentiments respecting the Test Act, we may as well insert in this place, from another letter, his views of the Conventicle Act.

'I do not quite understand whether your friends actually keep out of the reach of the Conventicle Act. If no more than *five* meet in one place, I can see no manner of objection on the score of ecclesiastical irregularity. If they do meet in greater numbers, the matter demands more consideration. *I look on that Act as a direct opposition of human authority to the word of God;* and I cannot deem myself bound, *in foro conscientiæ*, to obey it; but, at the same time, expediency may often suggest obedience.' p. 332.

The state of things at the Lock, was the reason of Mr. Scott's making application for Aston Sandford. He always questioned whether he did right in coming thither, which often increased the depression of mind produced by other distressing circumstances; but still, till now, he conceived that he ought not to quit his post.

'Indeed,' he says, 'I had no opening, and used very often most seriously and dolefully to think, that, if compelled to leave it, I could not form the idea of any station that I was likely to attain, for which I was at all suited, and in which I could conscientiously engage. Of a living I had no hope; the post of a curate could in few situations be compatible with my views and my unpopularity; a chapel would not clear expenses; and into an irregular engagement I was not disposed to enter.' p. 364.

'I have been nearly thirty five years in orders,' he says in 1805, 'and except during two years that I remained single, 'my regular income as a minister would never defray more 'than half my expenditure.' Yet, he was always 'provided 'for.' He had taken no vow of poverty; he was no begging priest; but he was really actuated by the spirit counterfeited by the Romish mendicants, and which it would have been better for the Church, had Protestantism, when it rejected the counterfeit, shewn more disposition to honour. Mr. Scott was diligent, frugal, and self-denying in a more than ordinary degree. Still, for a person to adhere, in his circumstances, to the letter of the Apostolic mandate "Owe no man any thing," was morally impossible; and it might be well if those persons who very gravely and very unfeelingly insist on the impropriety and manifest evils of a minister's running in debt, and who apply to their conduct, when thus circumstanced, the arbitrary, unbending standard of commercial punctilio, would consider in how very different a light these things may appear another day; how very different a standard will then be applied to human conduct; and how a minister's debts may possibly witness, at a higher tribunal, against both the exacter and the censurer of them. From a man in Mr. Scott's predicament, the following advice comes with peculiar force.

'To those who seem to think it *pitiable*, that your children are not

previously provided for, I should fairly avow my sentiments, that the Christian, and above all the minister, is to *seek first the kingdom of God*, for himself and his children, and that God has expressly promised, that all else shall be *added*. *Your Father knoweth what things you have need of.* If I, a poor sinner, had 100l. to spare without any inconvenience, and knew that you really wanted it, should I not give it you? *How much more shall your heavenly Father, &c.*' p. 404.

Yet, he avowed himself 'a great friend to men's doing all as well as they possibly can,' and enforced on his son the necessity, as regarded his comfort, independence, and usefulness, of keeping down his expenses within the limits of his resources. His faith in Divine Providence was, however, to be put to a severe test towards the close of his days. Just as he anticipated having, by the sale of his Commentary, the means of paying off all his debts, and disencumbering himself of the embarrassments under which he had so long laboured, on receiving the bookseller's account, he found large quantities of books, which had been, through mistake, reported to him as sold, now first brought to account. This discovery, which placed him in the condition of still owing upwards of £1200, appears to have distressed him more than almost any thing he had ever met with. 'Amidst increasing infirmities and disabilities, he began to forebode dying insolvent, and thus leaving a stigma upon his character and profession.' In this predicament, he was compelled to disclose his difficulties to a few friends, among whom the Rev. Mr. Simeon of Cambridge was the first he applied to; and it does honour to that gentleman, that with so much alacrity, kindness, and delicacy, he exerted himself most effectually to extricate Mr. Scott from his embarrassments. Perhaps, the consequences of his own miscalculation and imprudence are what a pious man finds it the most difficult to sustain with resignation, or to refer with confidence to God in his prayers. He is apt to feel less warranted to expect being rescued from them. In this case, however, the printing of his whole works, which was certainly an ill-advised speculation on the part of Mr. Scott, proved the very means of relieving him beyond his most sanguine expectations, and in a way the least painful to his feelings. They were now taken off his hands by his friends; and besides what the sale of the books produced, he received as presents, in little more than two months, at least £2000. We must add his own reflections as given in letters to his sons.

'Jan. 17th, 1814. I have received in all from different quarters, and from those of whom I had never heard the name, quite enough to pay all my debts: and, as I have reason to think that most, if not all, the copies of the works will be disposed of, *I now have all and*

abound; except that I want more thankfulness to God and man. I have even declined some offers made me.....I hope mine will be considered as an *adjudged case*, to encourage faith in God's providence, in those who are employed in his work.'

'Feb. 17th, 1814. I really expected, at first, little more than to dispose of two or three hundred copies of the works, and I never intimated a desire of further help than in that way. You have heard what I received from Mr. S.....Since then, money has been sent me, with the most cordial respectful letters from persons of whom I never heard: among the rest, £20. from a quaker. Offers were made of raising more, if I desired it; which I declined. Probably all the copies of the works will be sold. I do not now owe any thing which I cannot pay on demand—what I never could say since you were born!—and I have something in hand, and shall receive more, besides the works. So you see that, if I have too little regarded such matters while my need was not urgent, when it is, how easily the Lord can do more for me, than all my plans could have done in a course of years; and in a manner which tends to make my publications more known and circulated; and, I verily believe, without in any degree deducting from my character. Oh that this may make me ashamed of all my distrust and dejection! and that it may encourage you, and many others, to go on in the work of the Lord, without anxiety on this ground! Serve him *by the day*, and trust him *by the day*. Never flinch a service because nothing is paid for it, and when you want it in reality, you or yours, he will pay it. David Brown did much gratis in India: the East India Company raised a monument for the old bachelor Swartz: but they made provision for Mr. B.'s large family.' pp. 426—8.

Mr. Scott had removed to Aston in the Spring of 1803. Here he completed the second edition of his Family Commentary, a third and fourth impression of which he lived to revise and carry through the press; and he was superintending a stereotype edition, which has since been published, when he was seized with his last illness in the seventy-fifth year of his age. He expired on the 16th of April, 1821. The Letters written in his latter years are peculiarly valuable and interesting, and exhibit his character in all the mellowness and sanctity of an aged disciple. All that might once have appeared harsh or rugged in his temper, was now softened down into gentleness; the natural effect of age being, in his case, not simply counteracted, but reversed by the influence of religion. For further illustrations, however, of his character, we must refer our readers to the volume itself. There are some points in the latter letters on which we might be tempted to offer a few animadversions, did our limits admit of it. The remarks on Prayer-meetings, for instance, (pp. 503—6) contain some judicious hints, and nothing can be worse than the abuses to which Mr. Scott

refers; but the venerable Writer seems himself to have been aware, that he was not altogether qualified to give a competent or unprejudiced opinion on the subject. 'But I am also,' he says, 'I fear, prejudiced; as the evils which arose from those 'at Olney, induced such an association of ideas in my mind, 'as probably never can be dissolved.' This ingenuous and candid admission, every way worthy of Mr. Scott, will explain some other passages in these Letters. Both in Buckinghamshire and in London, he came into contact with Dissent in the most unattractive and *un*-spiritual forms; at Olney and at Aston, in combination with vulgarity, sectarianism, and the antinomian leaven; in London, under a different modification, but we fear not a much more congenial one,—cold orthodoxy and prevailing secularity. That he retained so favourable an opinion of the Dissenters, must be attributed to his painful experience of the wretched state of things within the Establishment, joined to his personal acquaintance with some eminent individuals of the Dissenting body. Still, we consider Mr. Scott's acquaintance with the general character and practice of Congregational Dissenters as extremely limited: it lay chiefly in one direction, and that not the most advantageous one, and he had to encounter in that connexion much personal opposition and annoyance. On the whole, though we cannot allow him to have been a competent witness or judge as to questions of fact involving the general body, we consider him to have been singularly free from prejudice, and we exceedingly honour his catholic spirit and his candour.

This is not the place to enter into strictures on the merits of Mr. Scott as a theologian and commentator. Of his works in general, we have on a former occasion expressed an opinion in which most of our readers are, we make no doubt, prepared to coincide, that they fully entitle their Author to be considered as the most laborious and most useful writer of his day.* Mr. Wilson, in his funeral sermon for Mr. Scott, has by no means overstated the value of his labours; and Andrew Fuller pronounced a panegyric on the Commentary, not less just than it was emphatic, when he said: 'I believe it exhibits more of 'the mind of the Spirit in the Scriptures, than any other work 'of the kind extant.' As a preacher, Mr. Scott's manner was against him, and he was fully conscious that popularity was not within his reach. 'For my great benefit,' he says, 'I am 'left with something about me which is very unacceptable 'among most of the professors of religion. Some things re-

* Eclectic Review. N.S. Vol. xvi. p. 86.

'quisite for popularity I would not have, if I could; and others 'I could not have, if I would.' This, perhaps, is the secret of his having been for above thirty years left to struggle with his difficulties and embarrassments while chaplain to the Lock, without the offer of a more eligible station; and of his obtaining at last nothing better from the Church his step-mother, than the meagre preferment which looked more like starvation and exile. Tomline at Winchester, and Thomas Scott at Aston Sandford, were contrasts such as the world too often exhibits. But to receive in this life his "good things," was not the reward which Mr. Scott had respect to.

We cannot close this article without expressing our high satisfaction with the manly, judicious, and able manner in which the Biographer has discharged his debt of filial piety. He has done himself great honour, and laid the Christian world under lasting obligations, by the ingenuous fidelity with which he has given the history of his father's life, and the admirable use he has made of his materials. Bulky as the volume is, a due regard appears to have been paid both to compression and selection. If we were to suggest any improvement, it would be, that the letters not immediately connected with the narrative, or necessary as illustrations of the Writer's character, should be thrown into a series at the end of the memoir. The Contents are full, but the volume deserves a good Index.

Art. II. *An Inquiry, chiefly on Principles of Religion, into the Nature and Discipline of Human Motives.* By John Penrose, M.A. formerly of C. C. C. Oxford; and Author of the Bampton Lecture Sermons for 1808. 8vo. pp. 440. London. 1820.

THE intention of this Inquiry, the Author professes to be no less than to apply to the whole science of morals the principles of religion; or, in other words, to shew the *dependency* on religion in which all human thoughts and actions ought reasonably and prudently to be held. 'If Re-'ligion,' says Mr. Penrose in his Preface,

'either remotely or immediately, has a bearing on the whole conduct of life, and that, not as a sanction only, but also as a rule, we may be led into error by any partial criterion; and accordingly I know not of any error which is more inveterate, or which does more mischief, even in honest minds, than the error of those who have learned indeed to believe that religion is the first business of every man, but whose notions concerning the practice of morals are not ingrafted on religious belief. To shew the connexion between religion and morals, or rather that the two sciences are in fact one, must of this error be the natural remedy.' pp. iii, iv.

The preface from which the above paragraph is taken, bespeaks the reader's attention by the impression it conveys of the Author's modesty and good sense. He does not profess to have made a discovery in moral science; and yet, he seems to think that there is a field before him hitherto little trodden. The motives which directly arise from the facts revealed in the Scriptures, have been treated by theologians; while the motives which are deducible from the abstract consideration of human nature, have been set out in scientific array by philosophers. But, as all the motives of a being accountable, fallen, and restored, should be related to his real condition in these respects, the science of Morals cannot be divided by an artificial distinction like that implied in the terms, Theology and Moral Philosophy, without introducing into our notions much practical error. The Author's design, therefore, is to treat the subject as an indivisible whole.

The volume is divided into two parts. In the first, Mr. Penrose treats of the 'Motives essential to that habit or cha-'racter which forms the object or moral pattern of human life;' in the second, 'of Moral Discipline, of conscience especially; 'and of the nature and place of the subordinate motives.'

We do not feel it necessary to submit the Author's analysis of motives to philosophical examination. His work is practical in its character, and will be read with pleasure by those who read for profit. We find without search, paragraphs which may be quoted as specimens of *useful* writing.

'A sensibility, therefore, to the motive of benevolence, is one of the duties which is enjoined by religion,—by the religious motive of the love of God in particular. I may add also to what was before stated in general of the combination of motives, that, unless so combined with religion, the benevolent affections both lose entirely their most valuable fruit, and ordinarily gain their specific end but imperfectly. I believe indeed, that, notwithstanding the prevalence among some speculative men of contrary theories, this combination usually takes place. At all events the benevolent motives are the stronger and more resolute where it is found. For mere benevolence is exposed to be thwarted on all sides by the contrary impulses of disgust, or disappointment, or selfishness, or to be carried down the stream by indolence without any anchor to bring it up; and this is one reason why the beneficence of practically religious men is incontestably more active and steady than that of theorists. Not that in religious men the direct motive is interest. It is in them, no less than in the others, benevolence; and often without any actual recurrence to the prudential motive, or to the more elevated motive of the love of God, which lurks behind. But, if the proximate motive be disturbed in any way, they have a reserve on which they may fall back; or like one who proceeds on mathematical evidence, though without recalling

at every step the first principles on which it is founded, they have a tacit confidence which the mere empiric can never reach. I use the word empiric in its philosophical sense, not as a term of obloquy or reproach.' pp. 82, 83.

The *non possum non vehementer mirari*, which occurs in the motto Mr. Penrose has adopted from the "*De Augmentis*," does not precisely relate to the deficiency which he aims to supply. The unoccupied tract in the field of Moral Philosophy which Lord Bacon pointed out, still remains unenclosed and uncultivated. Happily, however, in this, as in so many other cases, Practice, directed by religion, good sense, and experience, leaves little but a formal and purely scientific deficiency to be filled up.

In the beginning of his seventh book, Bacon says, that moralists have, as it were, in their descriptions of man in the abstract, set us a fine copy, but have left few instructions relative to the management of the pen, or the formation of the letters. And he attributes this neglect to the cause which had, till his time, impeded the progress of other sciences; namely, the reluctance of proud and purblind philosophers to converse with vulgar fact, to make themselves acquainted with particulars, and to adapt speculations to practical purposes:—'*Fastidiant 'Scriptores versari in rebus vulgatis et plebeiis, quæ nec satis sub- 'tiles sint ad disputandum, nec satis illustres ad ornandum.*'* Another cause should, however, be named as having operated to obstruct the progress of science in this branch of Morals. The 'culture of the will,' to be treated scientifically, requires, as he distinctly states, a knowledge of the *varieties* of human nature, *(characteres diversi dispositionum)* as well as of the morbid affections of the mind, and of their remedies. But these varieties fall under no obvious distinctions of genera and species. Now the step of science must faulter when she essays to enter upon the analysis and subsequent classification of *individual diversities*. It has seemed, therefore, to be tacitly acknowledged, that human nature is to be known as a matter of science, only in the abstract, and that the world of facts relative to human nature in the concrete, must be left in wild confusion, or at best collected into petty heaps by the unguided tact of observers. It is, perhaps, at the present time, a general opinion, that the infinite varieties of human nature follow no general laws; or, that these laws are too complicated, and too much obscured in their conjoined operation, to be ascertained. If this subject shall ever receive light,—we will not affirm that

* Lib. vii. cap. 1.

it is of much more importance than the better classification of sea-shells,—if it shall ever receive light, it will be in following upon the road which Bacon's giant tread has already trampled broad, firm, and smooth. Individual facts must be perfectly and separately analysed; and the correspondence between forms and physical appearances and the qualities of the mind, must be employed, not, indeed, as the guide to discovery, but as the natural means of *noting* those discoveries which may be made. If we might conclude with a conceit, we should say, that neither Physiognomy nor Phrenology must aspire to hold the lantern to the discoverer in this region; but they may carry his inkhorn.

Art. III. *The Naval History of Great Britain, from the Declaration of War by France, on February* 1793; *to the Accession of George IV. in January*, 1820; with an Account of the Origin and progressive Increase of the British Navy; illustrated, from the Commencement of the year 1793, by a Series of Tabular Abstracts, contained in a separate Quarto Volume. By William James. Two volumes. 8vo. pp. 1194. Price 1l. 16s. London. 1822.

IT is, in many respects, a most unfortunate circumstance, that the study of history tends to foster a habit of scepticism. Independently of dishonest intention or partial feeling, there are so many sources of uncertainty even in actual inspection, that, while we are on our guard against the proverbial exaggerations of rumour, the statements of the looker-on seem to require a scarcely less suspicious investigation. Relative position, more or less comprehension of the real nature of the transaction, calmness or agitation, with a thousand varieties of intellectual or physical constitution, will have a decided influence on the views and descriptions of the most unbiassed spectator. The main facts will be substantially correct, and will appear to be confirmed by the result; but there may remain a number of accessories, which, if correctly observed, and fairly brought forward, would necessarily have influenced the estimate of the by-stander, and given a different colour to the business as a whole. With how much caution, then, should we receive those official narrations which are drawn up under every possible inducement to erroneous detail. The hurry of preparation, the confusion and anxiety of actual conflict, the depression of captivity, the humiliation of failure, or the intoxication of victory, place, for instance, military despatches among the most questionable of records, even when their simplicity, and the arithmetical minuteness of their returns, seem to guarantee their unimpeachable fidelity. Lord Howe was

distinguished for that species of steady courage which enables an officer both to look coolly on that part of the conflict which comes within his own range of observation, and to sift the statements of those on whom he is compelled to rely for more distant transactions. Yet we find his Lordship, in his letter describing the actions connected with the victory of the first of June, 1794, affirming that a French line-of-battle ship was sunk during the engagement; whereas the only vessel which was thus lost, did not go down until the fleet of admiral Villaret was, with the exception of a single frigate, completely out of sight. The blunders which have been multiplied, in every possible way, by unofficial writers, have rendered their narratives quite unworthy of trust. Captain Schomberg, in his "Naval Chronology," relates, that, in May 1793, 'the Hyæna 'of 24 guns and 160 men, commanded by Capt. William Hargood, being on a cruise off Hispaniola, fell in with la Concorde, French frigate of 40 guns and 320 men. After a severe and spirited conflict, in which the Hyæna was dreadfully shattered, her first lieutenant and many of her crew killed and wounded, Captain Hargood was obliged to surrender.' On the 11th October of the same year, the Captain and his officers were honourably acquitted by a court-martial, on the express ground that 'every means had been used to 'prevent the Hyæna from being captured.' Mr. James's statement is as follows:

'On the 27th of May, the Hyæna, when abont two miles off Cape Tiberon, discovered a French frigate approaching her. Capt. Hargood immediately called his officers aft, and, with their concurrence, hauled down the Hyæna's colours. Whether the Concorde's guns were of iron or of wood, and whether or not her shot could "kill," "wound," and "shatter," seems to have been a mere matter of conjecture.'

But a circumstance which has the most important bearing on the correctness of all the official narratives of naval contests, arises from the mode of rating the vessels of the English fleet. In 1779, an important innovation began to be made in the armament of ships. A new kind of ordnance, said to have been the invention of General Robert Melville, and named carronade, from the Carron iron company at whose foundery it was cast, came partially into use. 'Although shorter than 'the navy 4 pounder, and lighter, by a trifle, than the navy 12 'pounder, this gun equalled, in its cylinder, the 8 inch howitzer.' From its tremendous effects on timber, the inventor had denominated this formidable engine, the *Smasher*. After encountering many difficulties in its introduction, this arm has become a favourite in the English navy, since, though its

limited range renders it useless at a distance, it is dreadfully effective at close quarters. But, notwithstanding the power of this artillery, it was not taken into the account in the rating of the ships which carried it. The practice had been to reckon the long guns only, in settling the rank of men-of-war, and the carronade was not permitted to interfere with this arrangement. Hence originated a series of misstatements which gave a character entirely erroneous to much of the naval history of the late war. Victories in which every advantage was on our own side, appeared to be gained by us against fearful odds; and the gallantry of our opponents was most unfairly thrown into the shade. The plan adopted by Mr. James must have cost him great labour in the acquisition of the necessary information; but, in return, it very effectually answers the purpose of displaying the positive and relative strength of the vessels engaged. He attaches to each distinct narrative two tables; one containing a specific statement of the armament of either party in guns of different calibre, and in men; the second giving a comparative estimate of the respective forces in ships, guns, broadside weight of metal, crew, and tonnage. In fact, he seems to have spared no pains in the collection of his materials; and in the use of them, he has displayed considerable talent and exemplary impartiality, without any abatement of genuine English feeling. We should not, indeed, do justice to his work, if we did not express a very high opinion of its value.

He commences with an introductory history of the British navy, not very well written, but drawn up from authentic sources; beginning with the Great Harry, built in the third year of the reign of Henry the Seventh, and tracing the gradual changes and improvements down to the war of the Revolution. He intermixes, indeed, with his researches, rather too large a portion of very unedifying criticisms on the inappropriateness and ambiguity of certain terms of distinction applied to the different parts and appendages of a ship of war; we can readily excuse, however, the little annoyance occasioned by these ill-judged interruptions, in consideration of the important information which accompanies them. When he fairly launches into the directly narrative part of his subject, he secures our attention by the clearness and discrimination of his details, and by the new light in which he places many events of which we had been accustomed to take a very different view.

Among the most gallant actions which distinguished the commencement of the war, the engagement between the Thames and the Uranie stands conspicuous. The latter mounted 42 carriage guns, and her broadside weight of metal

was 394 pounds, while the former had only 32 guns, and her broadside carried only 174 pounds. Yet, Capt. Cotes and his gallant crew maintained a desperate contest during more than three hours, when the Uranie hauled off, both vessels being dreadfully shattered. The result was every way singular. The Uranie, when she lay-to to repair her damages, was evidently pumping with all her remaining strength; and when, after an anxious and hurried preparation of the Thames for a renewal of the battle, her crew looked round them for their antagonist, the Frenchman was no where to be seen, either from the deck or the tops. It did not appear possible that the Uranie should have run out of sight; and it is certain that she was never afterwards heard of under that name. The Thames was immediately afterwards taken by a French squadron; and though her officers were principally resident as prisoners at Brest, in which harbour, or in the neighbouring port of Quimper, the Uranie must necessarily have sought shelter, they could never, by the most diligent inquiries, obtain any tidings of her whatsoever. The inference is, that she must have gone to the bottom under the well directed fire of her puny opponent. There is, however, some suspicion entertained, on what grounds does not appear, that the Tortue, captured in 1797, might have been the Uranie with a new name.

It was during the first year of the war, that the occupation of Toulon by the allied fleets and troops under the direction of Lord Hood, took place. The troops landed on the 27th of August 1793, and the evacuation was effected on the 19th of December. We have made this slight reference only as introductory to the following interesting narrative.

'On the 3d of January, the British 32 gun frigate Juno, captain Samuel Hood, quitted the island of Malta, with 150 supernumeraries, (46 of them the Romney's marines, the remainder Maltese,) for the use of the British Mediterranean fleet; which captain Hood, being unapprised of the evacuation of Toulon, expected to find at anchor in that port. A strong lee current and a succession of foul winds, prevented the Juno from arriving abreast of the harbour's mouth, until about ten o'clock on the night of the 11th; when captain Hood, not wishing to run the risk of being again thrown to-leeward, especially with so many men on board, determined to get into Toulon as quickly as possible. The Juno having no pilot or person on board, acquainted with the port, two midshipmen, with night-glasses, were stationed forward, to look out for the fleet. No ships making their appearance in the outer harbour, captain Hood concluded that the strong easterly gales had driven the fleet for shelter into the inner one: on entering which he saw a vessel, with the lights of several others; and he had now no doubt on the subject. The Juno proceeded under her topsails; until, finding she could not weather a brig that lay off Pointe

Grand Tour, she set her fore-sail and driver, in order to be ready to tack. Presently, the brig hailed; but no one in the Juno could understand what was said. Captain Hood, however, supposing they wanted to know what ship she was, told them her name and nation. They replied *Viva;* and, after seemingly not understanding several questions put to them, both in French and English, called out, as the Juno passed under their stern, *Luff.* The dread of shoal water caused the helm to be instantly put a-lee; but the Juno grounded before she got head to wind. The wind being light, and the water perfectly smooth, the sails were clewed up and handed.

'About this time, a boat was seen to pull from the brig towards the town, for what purpose was not then suspected. Before the Juno's people were all off the yards, a sudden flaw of wind drove the ship astern. To encourage this, and, if possible, get clear of the shoal, the driver and mizen-staysail were hoisted, and their sheets kept to-windward. The instant the ship lost her way, the best bower was let go; on which she tended head to wind: but the after-part of her keel was still aground, and the rudder, in consequence, motionless. The launch and cutter were now hoisted out; and the kedge anchor, with two hawsers, put in them, in order to warp the ship further out. Just before the Juno's boats returned from this service, a boat appeared alongside; and, on being hailed, answered, as if an officer was in her. The people hurried out of her up the side; and one of two persons, apparently officers, told captain Hood he came to inform him, that it was the regulation of the port, and the commanding officer's orders, that the ship should go into another branch of the harbour, to perform ten days' quarantine. Captain Hood replied, by asking where lord Hood's ship lay. An unsatisfactory answer excited some suspicion; and the exclamation of a midshipman, "They are national cockades," induced the captain to look at the French hats more stedfastly; when, by the light of the moon, the three colours were distinctly visible. To a second question about lord Hood, one of the officers, seeing they were now suspected, replied—"Make yourself easy; the English are good people; we will treat them kindly: the English admiral has departed some time."

'Captain Hood's feelings at this moment can better be conceived than described. The words, "We are prisoners," ran through the ship like wild-fire; and some of the officers soon came to the captain to learn the truth. A flaw of wind at this moment coming down the harbour, lieutenant Webley, the third of the ship, said, "I believe, sir, we shall be able to fetch out, if we can get her under sail." There did, indeed, appear a chance of saving the ship: at all events, the Juno was not to be given up without some contention. The men were ordered to their stations, and the Frenchmen to be sent below. Some of these began to draw their sabres; but the half-pikes of the Juno's marines were presented to them, and they submitted.

'Never was seen such a change in people: every officer and man was already at his post; and, in about three minutes, every sail in the ship was set, and the yards braced ready for casting. On the cable's being cut, the head-sails filled; and the ship started from the shore.

A favourable flaw of wind, coming at the same time, gave her additional way; and the Juno, if the forts should not disable her, had every prospect of getting out. The ship's launch and cutter, as well as the Frenchmen's boat, that they might not retard, were cut adrift. No sooner had the British ship begun to loose her sails, than the French brig made some stir, and lights appeared on all the batteries. The brig now opened a fire upon the Juno; and so did a fort a little on the starboard bow: and presently all the forts fired, as their guns could be brought to bear. At one time, it was feared a tack would be necessary; but the ship came up a little: and finally, at about half past twelve, after having sustained a heavy fire from the different batteries she had to pass, but not without answering several of them with seeming good effect, the Juno got clear off, without the loss of a man: her rigging and sails, however, were much damaged, and two 36-pound shots had struck her hull.

'An enterprise more happily conceived, or more ably executed, has seldom been witnessed, than that by which the officers and men of the British frigate Juno thus extricated their ship from the very jaws of an enemy's port, filled with armed vessels, and flanked by land-batteries of the most formidable description. On the 13th, the Juno effected her junction with lord Hood's fleet in the bay of Hières.' Vol. I. pp. 281—85.

Mr. James's account of the first great naval victory of the war, is carefully and ably drawn up; but a slight etching of the relative position of the fleets when they came in contact, would have materially aided the general description, necessarily complicated as it is by including the manœuvres of single ships. Nothing, so far as we are able to judge, could be finer than the whole conduct of Lord Howe on that occasion. The emergency required a peculiar combination of conduct, caution, and intrepidity, all of which were displayed in perfection by his lordship; and had all his captains done their duty, a much larger portion of the French fleet would have found its way into British ports.

We have been a little disappointed by the meagre narrative of Admiral Cornwallis's brilliant affair in 1795. There ought, surely, to have been some reference to the Spartan resolution said to have been expressed by that excellent officer, that the French should have 'all or none.' In June of the same year occurred the partially successful chase of the fleet which had been repulsed in the last mentioned action. It appears, however, clearly, from the admission of the French *Contr 'amiral* Kerguelen, that a little more enterprise on the part of Lord Bridport, would have effected the capture or destruction of the whole hostile fleet. His Lordship mistook the isle of Groix for Belle-ile, and apprehensive of taking the ground, discon-

tinued the action, though one of the French ships, drawing more water than the largest of ours, stood fairly on till it opened the entrance to l'Orient. In consequence of this error, three vessels only remained in our possession. The following gallant and well-conducted affair signalized an earlier month of 1795.

"On the 2d of January, a squadron of British frigates, under the orders of sir John Borlase Warren in the Flora, set sail from Falmouth, to ascertain the truth of the prevailing rumour, that the Brest fleet had again put to sea. On the 3d, the squadron arrived off the port; and the Diamond, captain sir Sydney Smith, was instantly detached, to look well into the harbour. The Diamond, with the wind at east, commenced beating up towards the entrance. At two in the afternoon, she observed, also working in, three sail, evidently French ships of war. At five, in order to be ready to take advantage of the next flood-tide, the Diamond cast anchor between Pointe Saint-Mathias and Bec-du-Raz; and found lying, within about a mile from Saint-Mathias, and scarcely two from herself, a large ship, judged to be one of the three which had been seen beating up. At eleven, the Diamond weighed, and worked on under all sail. At two, she made out the vessel at anchor to be a ship of the line; and, at half past two, passed close to windward of a frigate at anchor within Basse-Buzée. The ebb-tide had now made; but the Diamond, that she might not drift to-leeward, or create suspicion, continued under sail, tacking between the roads of Bertheaume and Camara. The appearance of daylight at seven, brought to her view, two ships coming through the Goulet de Brest, 15 sail of small vessels at anchor in Camara road, and a ship, without her fore and mizen masts, high aground on Petit-Menou point. At 40 minutes past seven, not observing any ships in Brest road, the Diamond bore up toward Saint-Mathias. At eight, the chateau de Bertheaume made several signals; on which the Diamond hoisted French national colours. In ten minutes afterwards, a corvette, which had been running along Bertheaume bay to the westward, shortened sail; and evinced her suspicion of the Diamond, by hoisting several signals, and hauling close under the lee of the castle. The latter stood on, and soon passed within hail of the line-of-battle ship; which, with jury yards and topmasts, was still at anchor, apparently without any second-deck guns, and very leaky. Sir Sydney asked the French commander, if he wanted any assistance: the latter replied "No;" and readily informed him, that the ship's name was the Nestor, that she had been dismasted in a gale of wind, and had parted from the fleet three days before. With this intelligence, the Diamond, whose disguised appearance, aided by sir Sydney's excellent French, had completely deceived the French captain and his officers, crowded sail to rejoin her consorts. While the French 74 and British frigate were speaking each other, a French frigate, with top-gallant yards across, lay at anchor a short distance to-windward. The Diamond, notwithstanding, got clear off; and, at

half past ten in the forenoon, joined the Arethusa; who had been stationed in-shore of the squadron, on the look-out for her friend.'
Vol. I. 367—69.

In 1796, a fair trial was given to the carronades. So far back as 1782, the Rainbow, an old 44, had been fitted up wholly with that species of naval artillery, to the extent of

20 . . . . . 68 pounders
22 . . . . . 42 ditto
6 . . . . . 32 ditto

thus throwing a tremendous broadside of 1238 lbs.; while, on her former principle of long-gun armament, her broadside fire only carried 318 lbs. The command of this formidable vessel was given to Capt. Trollope, who, unfortunately, never had an opportunity of fairly trying the effect of her battery. On one occasion, indeed, he overtook the large French frigate Hebé, and fired into her a few of his 32 lb. balls from his forecastle guns; the power of his heavier metal was not, however, brought into experiment, for his antagonist, startled at the iron masses which fell upon her deck, struck her colours. In 1796, the same officer having been appointed to the Glatton, obtained leave to arm her entirely with carronades, mounting on her

first deck . . . 28 . . . 68 pounders,
second do . . 28 . . . 32 do.

For several months, he cruized fruitlessly in the North Sea, but at length gained sight of a strong hostile squadron, consisting of three large and two smaller frigates, with another vessel of similar force about to join them from to-leeward. Without waiting to calculate the disparity of strength, Capt. Trollope, congratulating himself on having found an opportunity of putting his carronades to the test, ranged up alongside one of the frigates, while another stationed herself on the Glatton's bow. All three opened at once, and the heavy broadside of the latter, given at the distance of twenty yards, told with such terrible effect, as to put the Frenchmen *hors de combat* in less than twenty minutes. The other three vessels occupying the place of their predecessors, experienced in their turn the crippling weight of the Glatton's 68 pound shot.

In the year 1797, the 32 pounder carronade was substituted for long nines on the fore-castle and quarter-deck of all line-of-battle ships. In 1799, it was, to a similar extent, assigned to frigates; and, on the 21st of February, 1800, an Admiralty order directed, that 24 and 20 gun ships should carry 32 pound carronades on the main deck, in lieu of the long nine pounders with which they had hitherto been armed. In addition to the much greater weight of metal, an important advantage resulted

from this arrangement, in the smaller number of hands required as artillerists; since a nine-pounder long-gun requires seven men to work it, while six are quite sufficient for a 32lb carronade.

The mutiny at the different ports in 1797, is adequately described; and while the demands of the Portsmouth malcontents are allowed to have been substantially just, the proceedings at the Nore give occasion to the following important suggestions.

'Thus was an end put to the Nore mutiny; a mutiny that, unlike the former, was as futile in its origin, as it happily proved unsuccessful in its issue; a mutiny that, in the opinion of many, has entailed on the British navy, more disgrace than can be washed away by the most brilliant triumph. It is notorious, that a custom has long prevailed, for the London police, when a culprit has had wit enough in his roguery just to elude the letter of the law, rather than discharge him that he may commit, with increased confidence, fresh depredations on society, to send him on board a man-of-war. He is generally a plausible fellow, with a smattering of learning and a knowledge of the world; two qualities that rank him very high in the estimation of the unsophisticated sailor. He sings a good song, or, at all events, tells a good story, and becomes, in time, the oracle of the forecastle. He knows his business too well to practise on so circumscribed a spot; and, therefore, as no one has witnessed, no one believes, any harm of him. He is, perhaps, a dabbler in politics, and, certainly, from the nature of his profession, a "bit of a lawyer." He therefore can expound acts of parliament to the sailors. In doing this, he reads what he pleases, and explains how he pleases; tells them where they are wronged, and points out how they may get redressed. In short, such a character (and how many such have been scattered over the British navy!) is capable of infecting a whole ship's company: and many of the mutinous crews could, no doubt, trace their disorganization to the first appearance among them of one of these pests of society.

'A word respecting *private* grievances, or the grievances of particular ships, and we quit the subject of mutiny, we hope for ever. What a lamentable thing it is, that power and cruelty should be so often united: no monarch is more despotic, to the extent of inflicting corporal punishment short of death, than the captain of a man-of-war. If a man speaks or even looks to offend, he is ordered to the gang-way; and the bloody furrows on his shoulders soon increase, in number and depth, beneath the vigorous arm that lays on the cat-o' nine-tails. Captains there have been, and captains there are, who seemingly delight in such work; and who, were the cruise long enough, would not leave a sailor belonging to the ship with an unscarred back. Such men, however, are but exceptions. Moreover, they are, for the most part, cowards at heart, and, what is worse, usually make cowards of those they command. Hence, officers of this stamp are commonly the cause, mediately, if not immediately, of dishonourable defeats. The brave officer punishes one

man that he may not have to punish twenty, and shares with the delinquent the pain which, for example sake, he is compelled to inflict. When he goes into battle, his men fight like lions; and, should they at any time be drawn aside from their duty, they, looking up to him as a father, listen attentively to his admonitions; and, knowing both his benignity and his firmness, can neither controvert the justice, nor doubt the fulfilment, of his threats.' Vol. II. pp. 23—25.

Large and interesting details are furnished of the hard-fought battle of Camperdown, and of the admirable manœuvres of the British fleet in the fight off St. Vincent. In connexion with a gallant affair in which Lieutenant Hardy, with the boats of two frigates, cut out a French armed brig from the road of Santa Cruz, Mr. James introduces the following note.

'The British admiral (Earl St. Vincent) acted in these matters as all other commanders in chief ought to act; he appointed, and gave out, that he would appoint to the command of any of the enemy's armed brigs, the senior lieutenant of the party that captured her. This "win her "wear her" plan was a better way to multiply Nelsons, than by filling up the vacancies with the oftener high-born than deserving gentlemen sent out by the Admiralty.'

In November 1797, owing to the presumption of the master, the Tribune frigate was wrecked on a shoal near Halifax.

'After making two dreadful lurches, the Tribune went down; and left, struggling for their existence, upwards of 240 men of her complement, besides other persons from the shore, and, what so augmented the horrors of the scene, several women and children. Mr. Galvin, who, when the ship sank, was below, directing the men at the chain-pump, was washed up the hatch-way, and thrown into the waste, and thence into the water. As he plunged, his feet struck a rock; but, presently ascending, he swam to gain the main shrouds: in his way thither, he was suddenly caught hold of by three poor wretches. To disengage himself from these, he dived into the water; and, on again rising, swam to the shrouds: when he reached the main-top, he seated himself, along with others, on an arm-chest that was lashed to the mast. The fore-top was at this time occupied by about ten persons; and there were upwards of 100 clinging to the shrouds and other parts of the wreck. Owing to the severity of the storm, however, and the length of a November night, nature became exhausted, and the latter, one by one, dropped and disappeared. The falling of the main-mast, soon after midnight, had plunged more than 40 persons into the waves; and only nine, besides Mr. Galvin, succeeded in regaining the top; which now rested on the main-yard, that being fortunately held to the ship by a portion of the rigging. Of the ten who had regained the main-top, four only, including Mr. Galvin, were alive by morning: of the ten also in the fore-top, three, being too much exhausted to help themselves, had

been washed away; and three others had died as they lay; leaving, by daylight, but four in the fore-top.

'We may here relate an anecdote, strongly illustrative of that thoughtlessness of danger for which the British tar has been so famed. Among the survivors in the fore-top were two seamen, named Robert Dunlap and Daniel Munroe. The latter, in the night, had disappeared; and it was concluded he had been washed away along with several others. However, after a lapse of more than two hours, Munroe, to the surprise of Dunlap, suddenly thrust his head through the lubber's hole. His answer to his mess-mate's enquiry was, that he had been cruising for a better birth; that, after swimming about the wreck for a considerable time, he had returned to the fore-shrouds, and, crawling in on the cat-harpings, had been sleeping there more than an hour.

'The first exertion that was made from the shore for the relief of the sufferers, was, at about eleven o'clock in the forenoon, by a boy, 13 years old, from Herring cove; who pushed off, by himself, in a small skiff. With great exertions, and at extreme personal risk, this noble lad reached the wreck; and, backing his little boat close to the fore-top, was waiting to take off two of the men, all his skiff could safely carry, when occurred a trait of more than Roman magnanimity. Dunlap and Munroe, who, throughout the night, had, in a wonderful manner, preserved their strength and spirits, and who, of the four survivors in the fore-top, were now the only persons in full possession of the faculties of mind and body, might have stepped into the boat, and saved themselves at least. But, no; they chose to save their two half-dying and unconscious companions: these they lifted up, and, with great difficulty, on account of the still raging sea, placed in the skiff; and the "manly boy" rowed them triumphantly to the cove. After having deposited his freight at the nearest cottage, the joyous lad, to the shame of many older persons who had larger boats, again put off with his skiff: his efforts to reach the wreck were, however, this time, unavailing, and he returned to the shore, wrung with disappointment. Shortly afterwards two or three other boats, including the Tribune's jolly-boat, which, with four men, had quitted the ship just before she sank, ventured out, and succeeded in bringing from the wreck the six survivors; making, with the four that had taken to the jolly-boat and the two that had been saved by the boy, 12 only out of 240 or 250 souls; including, as already noticed, several women and children, and including, also, many of those humane persons, who had come on board from Halifax, to lend their assistance.' Vol.II. pp. 110—113.

In September 1797, the crew of the Hermione 32 gun frigate mutinied, murdered nearly the whole of their officers, and ran the vessel into a port on the Spanish main. The ship was, under these circumstances, taken possession of by the Spaniards, notwithstanding the remonstrances of the British admiral on that station. In October 1799, the Surprize, of 28 guns, Captain Edward Hamilton, cruizing off the harbour of

Puerto Caballo, where the Hermione lay at anchor, determined on the desperate enterprise of cutting her out from the very teeth of the forts and batteries by which she was defended. After a fierce conflict he succeeded, and the recovered ship received the appropriate name of the Retribution. This, with the boarding of the Desirée in Dunkirk roads, by the Dart, Capt. Campbell, the capture of the Cerbére in the harbour of Port Louis, by a single boat under Lieutenant Coghlan of the Viper, and Lord Cochrane's romantic action with the Gamo, are considered by Mr. James as the most daring achievements of the war.

Nelson's battles of the Nile and Copenhagen are fully and ably illustrated. But, with this intimation, we must here terminate our notice of these important volumes, which form an indispensable appendage to the history of our country.

The Tables are drawn up with almost superfluous minuteness. Their accuracy is, we have no doubt, complete, and they are extremely valuable as comprehensive statements of the quality, strength, and variations of our naval force.

Art. IV. *Description of the Ruins of an Ancient City, discovered near Palenque, in the Kingdom of Guatemala, in Spanish America:* translated from the Original Manuscript Report of Captain Don Antonio del Rio, followed by a Critical Investigation and Research into the History of the Americans. By Doctor Paul Felix Cabrera, of the city of New Guatemala. 4to. pp. xiv, 128. (17 plates.) Price 1l. 8s. London. 1822.

A short text and a long comment are no more and no worse than might reasonably be looked for in such a case as the present. The bare fact, without any description, were sufficient to afford matter for a whole dissertation. Here are the remains of an undoubted Mexican city discovered within the recesses of the New World, where, for aught we know, Yuhidthiton once reigned, whom Mr. Southey has immortalized in his "Madoc;" but the history of which, could its history be revealed, would doubtless stretch back far away into the twilight of time. Here are stone buildings and brick buildings, with bas-reliefs and hieroglyphics, enough to put the whole French National Institute on the alert; and who knows but Monsieur Dupuis may discover, among other strange things here represented, another zodiac to rectify the Mosaic chronology? Captain del Rio talks of excavations too, which are to lead to further discoveries, in a style that must rouse all the slumbering energies of Belzoni, should this volume ever fall in his way; and but for the rather unsettled state of the country

just now under his Majesty the new Emperor of Mexico and his allies, we should not despair of soon being in possession of some English traveller's description of the Palencian city. It seems that the existence of these ruins was known to the indefatigable Humboldt, when exploring the wonders of New Spain; and 'if the learned gentleman had not been at an immense 'distance from that part of the country where the ruins lay, 'there is no doubt,' remarks the Editor, 'but he would have 'visited these extraordinary remains.' The wish that he had, is unavailing: we must be content with the statement of Capt. del Rio, which was drawn up in the year 1787, in the shape of a Report to the Governor and Commandant General of the kingdom of Guatemala, &c., and is stated to have been brought to light in the recent examination of the public archives of the city of new Guatemala, among which it was deposited.

In compliance with the royal mandate, bearing date May 15th, 1786, 'relative to another examination of the ruins dis-'covered in the city of Palenque in the Province of Ciudad 'Real de Chiapa in New Spain,' Don Antonio, provided with a corps of Indians as pioneers, proceeded to *Casas de Piedras* (stone houses), as the ruins are called; and after spending, as it should seem, a fortnight in felling and firing the timber with which the ruins were inaccessibly surrounded, succeeded in opening a clear path, and obtaining a wholesome atmosphere for his further operations. 'By dint of perseverance,' he effected, he says, 'all that was necessary to be done; so that 'ultimately there remained neither a window nor a door-way 'blocked up, a partition that was not thrown down, nor a 'room, corridor, court, tower, nor subterranean passage in 'which excavations were not effected from two to three yards 'in depth.' The Captain's description of the site, is as follows:

'From Palenque, the last town northward in the province of Ciudad Real de Chiapa, taking a south-westerly direction, and ascending a ridge of high land that divides the kingdom of Guatemala from Yucatan or Campeachy, at the distance of two leagues is the little river Micol, whose waters flowing in a westerly direction, unite with the great river Tulija, which bends its course towards the province of Tobasco. Having passed the Micol, the ascent begins; and at half a league from thence, the traveller crosses a little stream called Otolum, discharging its waters into the before-mentioned current. From this point heaps of ruins are discovered, which render the road very difficult for another half-league, when you gain the height on which the Stone Houses are situated, being fourteen in number, some more dilapidated than others, but still having many of their apartments perfectly discernible.

'A rectangular area, three hundred yards in breadth by four hundred

and fifty in length, presents a plain at the base of the highest mountain forming the ridge; and in the centre is situated the largest of these structures which has as yet been discovered. It stands on a mound twenty yards high, and is surrounded by the other edifices, namely; five to the northward, four to the southward, one to the south-west, and three to the eastward. In all directions, the fragments of other fallen buildings are to be seen extending along the mountain, that stretches east and west, about three or four leagues either way: so that the whole range of this ruined town may be computed to extend between seven and eight leagues. But its breadth is by no means equal to its length, being little more than half a league wide at the point where the ruins terminate, which is towards the river Micol, that winds round the base of the mountain, whence descend small streams that wash the foundation of the ruins on their banks; so that, were it not for the thick umbrageous foliage of the trees, they would present to the view so many beautiful serpentine rivulets.'

Under the largest building, there runs 'a subterranean stone 'aqueduct of great solidity and durability,' which the worthy Don considers as an undoubted proof of the builders having had some intercourse with the Romans; but, unfortunately, he neglects to state the precise grounds of this opinion. Whether the aqueduct rests upon arches, is not stated. This 'charming 'locality' exhibits all the signs of a fertile soil: an abundance of wild fruit-trees, such as the 'sapote, acquacate, camote, 'yaca or cassava, and plantain,' indicate what the soil would furnish under proper cultivation. The rivers abound with the moharra, bobo, turtle, and the lesser shell-fish, and running to the East, North, and West, afford the utmost facility to inland traffic. Not to make ourselves responsible for the vagueness and blunders of the description of the edifices in question, we must give it in the Translator's own words, only with a little abridgement.

'The interior of the large building is in a style of architecture strongly resembling the Gothic; and, from its rude and massive construction, promises great durability. The entrance is on the eastern side, by a portico or corridor thirty-six yards (*varas*) in length and three in breadth, supported by plain rectangular pillars, without either bases or pedestals, upon which there are square smooth stones of more than a foot in thickness, forming an architrave; while on the exterior superficies are shields of a species of stucco; and over these stones, there is another plain rectangular block, five feet long and six broad, extending over two of the pillars. Medallions or compartments in stucco, containing different devices of the same material, appear as decorations to the chambers; and it is presumable from the vestiges of the heads which can still be traced, that they were the busts of a series of kings or lords to whom the natives were subject. Between the medallions there is a range of windows like niches, passing from one end of the wall to the other:

some of them are square, some in form of a Greek cross, being about two feet high and eight inches deep. Beyond the corridor there is a square court, entered by a flight of seven steps. The north side is entirely in ruins, but sufficient traces remain to shew that it once had a chamber and corridor similar to those on the eastern side, and which continued entirely along the several angles. The south side has four small chambers with no other ornament than one or two little windows like those already described. The western side is correspondent to its opposite in all respects but in the variety of expression of the figures in stucco: these are much more rude and ridiculous than the others, and can be attributed only to the most uncultivated Indian capacity. The device is a sort of grotesque mask with a crown and long beard like that of a goat, under which are two Greek crosses, one within the other.

'Proceeding in the same direction, there is another court, similar in length to the last, but not so broad, having a passage round it that communicated with the opposite side: in this passage there are two chambers like those above mentioned, and an interior gallery, looking on one side upon the court-yard, and commanding on the other a view of the open country. In this part of the edifice, some pillars yet remain, on which are relievos apparently representing the sacrifice of some wretched Indian, the destined victim of a sanguinary religion.

'Returning by the south side, the tower presents itself to notice: its height is sixteen yards; and to the four existing stories of the building* was *perhaps* added a fifth *with a cupola*. These stories diminish in size, and are without ornament. The tower has a well imitated artificial entrance..... Behind the four chambers already mentioned, there are two others of larger dimensions, very well ornamented in the rude Indian style, and which appear to have been used as *oratories*. Beyond these oratories, and extending from north to south, are two apartments, each twenty seven yards long by little more than three broad; they contain nothing worthy of notice, excepting a stone of an elliptical form, embedded in the wall, about a yard above the pavement, the height of which is one yard and a quarter, and the breadth one yard. Below this stone, is a plain rectangular block, more than two yards long by one yard four inches broad, and seven inches thick, placed upon four feet in form of a table, with a figure in bas-relief, in the attitude of supporting it. Characters or symbols adorn the edges of the table. At the extremity of this apartment, and on a level with the pavement, there is an aperture like a hatchway, two yards long and more than one broad, leading to a subterranean passage by a flight of steps, which, at a regular distance, forms flats or landings, each having its respective door-way, ornamented in front. Other openings lead to this subterranean avenue. On reaching the second door, artificial light became necessary to continue the descent into this gloomy abode, which was by a very gentle declivity. It has a turning at right angles; and at the end of the side passage, there is another door, communicating with a

* There are only three floors in the subjoined etching.

chamber sixty-four yards long, and almost as large as those before described. Beyond this room there is still another, similar in every respect, and having light admitted into it by some windows commanding a corridor* fronting the South, and leading to the exterior of the edifice. Neither bas-reliefs nor any other embellishments were found in these places, nor did they present to notice any object, except some plain stones, two yards and a half long by one yard and a quarter broad, arranged horizontally upon four square stands of masonry, rising about half a yard above the ground. These I consider to have been receptacles for sleeping. Here all the doors terminated.

'On an eminence to the South is another edifice, of about forty yards in height, forming a parallelogram, and resembling the first in the style of its architecture. It has square pillars, an exterior gallery, and a saloon twenty yards long by three and a half broad, embellished with stucco medio-reliefs, representing female figures with children in their arms, all of the natural size: these figures are without heads. In the inner wall of the gallery, on each side of the door leading into the saloon, are three stones, three yards in height and upwards of one in breadth, covered with hieroglyphics in bas-relief. The whole of this gallery and saloon are paved.

'Leaving this structure, and passing by the ruins of many others, which were probably accessory to the principal edifice, the declivity conducts to an open space, whereby the approach to another house in a southerly direction is rendered practicable.....Eastward of this structure are three small eminences forming a triangle, upon each of which is a square building, eighteen yards long by eleven broad, of the same architecture as the former, but having along thin roofings, several superstructures about three yards high, resembling turrets, covered with ornaments and devices in stucco. In the interior of the first of these three mansions, at the end of a gallery almost entirely dilapidated, is a saloon having a small chamber at each extremity. In the centre of the saloon is an oratory, rather more than three yards square, presenting on each side of the entrance, a perpendicular stone, whereon is portrayed the image of a man in bas-relief. The outward decoration is confined to a sort of moulding, finished with small stucco bricks, on which are bas-reliefs. The pavement of the oratory is quite smooth, and eight inches thick. On perforating it in order to make an excavation, I found, about half a yard deep, a small round earthen vessel, about a foot in diameter, fitted horizontally with a mixture of lime to another of the same quality and dimensions. The digging being continued, a quarter of a yard beneath, we discovered a circular stone of rather larger diameter than the first articles; and, on removing this, a cylindrical cavity presented itself, about a foot wide and the third of a foot deep, containing a flint lance, (lance-*head*?) two small conical pyramids with the figure of a heart in dark crystalized stone, (known by the name of challa,) and two small earthen jars with covers, containing small stones and a ball of vermilion.'

* How this consists with its subterraneous position, we cannot explain: there is probably some error.

The two other edifices are of similar architecture, divided internally in the same manner; and here also, the Don states, were found, by excavating under what he calls the oratories, a flint lance or lance-head, two conical pyramids with the representation of a heart, and two earthen jars. On digging in other parts, they found small pieces of challa 'in the shape of lancets 'or razor-blades,' and a number of small bones and teeth, which, together with specimens of the masonry, and representations of the principal bas-reliefs, were forwarded by Don Antonio to the Commandant General, in order to be transmitted to Europe.

We shall not stop to point out the obvious inaccuracies of the preceding account, since what appears obscure or inconsistent, may very possibly have been rendered so by the transcriber or the translator. The publication certainly appears under great disadvantages. The lithographic plates are given without any explanation or even numeration, so that there are no figures answering to the references continually occurring in the Report. For this, however, the present Publisher is not responsible, as the drawings which accompanied the MS. are also without references. To these copies, (for we cannot look upon them as originals,) which we have ourselves compared with the plates, the Engraver has so faithfully adhered, that in the first plate, containing a sort of ground-plan of one of the edifices, the Spanish terms for the four cardinal points, &c. have not even been translated. A still grosser instance of ignorance or carelessness occurs in the 'table of Mexican years,' in the transcribing of which from pages of a different size, the numerical order has got transposed in the most perplexing and ridiculous manner. There are other blunders which we presume to be typographical.

There is but one plate representing any of the edifices. This is, we presume, the tower referred to: it has two receding stories, and has evidently been carried higher. The windows are square, within arched niches somewhat rudely cut; and between each story, a double frieze or ledge runs round the building. Branches of trees appear to have forced their way through the walls. The other plates contain representations of the bas-reliefs. These consist chiefly of figures in varied dresses and attitudes, and with different accompaniments, but all more or less decorously clothed, with caps or helmets adorned with flowers, pearls, and sundry non-descript ornaments. Necklaces and strings of pearls are a conspicuous decoration of most of the figures. But the most striking quality of these representations is, the physiognomy of the countenances, which is of one strongly marked character, though

the individuals differ. A prodigious development of feature, especially of that which should be called the nose, but which, in these personages, comes nearer to a beak, is common to all of them; in almost all, the chin recedes not less remarkably than the proboscis protrudes; while some of the visages have the additional recommendation of being fearfully under-hung. This is epecially the case with an old priest in a cap and apron, who has got an infant in his arms, doubtless with no very good purpose. In one of the plates, a personage whom we take to be a deity, is seated on a curious sort of throne, with one leg brought up into the lap, and the other depending, very much after the fashion of some of the Hindoo celestials, who prefer very odd and uncomfortable postures. This personage is very significantly pointing upwards with the fore-finger of the left hand, while the middle finger of the right is brought to rest emphatically upon the thumb, like a person talking with his fingers. The throne is ornamented with an enormous head and claw of an animal on each side of it; and perched on these heads are two undefined imp-like forms with something resembling a flame proceeding from their forehead. In the next plate, a medallion of inferior execution, represents a personage adorned with ear-rings, necklace, and bracelets, but no clothing except round the waist, seated *à la Turque* on a two-headed monster, and receiving a present from a full-dressed figure in a kneeling attitude. A smaller medallion in the rudest style, represents a tree with a serpent twining round the trunk, and a bird perched on a branch hard by; and another presents a naked youth kneeling, and looking into the open jaws of a monstrous head, while another pair of tusks are protruding at his back. It is observable, that none of the figures have a martial character, nor have they any weapon at all resembling a sword. But what the strange instruments are which they hold, or what they are engaged in, and what is the import of the strange hieroglyphics flourished round the largest drawing, no one can tell, —we beg pardon, unless it be Doctor Paul Felix Cabrera. He, with an ingenuity and penetration truly marvellous, finds out the whole history of America in these rude representations, and tells us who the personages are, as readily as if they had all been his patients. The principal figure, it seems, is no other than Votan, great-grandson of Noah, who was the first man sent by God to America 'to divide and portion out 'these Indian lands.' He was not only a great prince, but an historical writer; and an account of his birth, parentage, and adventures, drawn up by himself, fell into the hands of the bishop of Chiapa, Don Francesco Nunez de la Vega, author of the "Diocesan Constitutions," printed at Rome in 1702, who

was led to withhold it from the public only by his religious scruples, 'on account of the mischievous use the Indians made 'of their histories in their superstition of *nagualism*,' or demonology. It is much to be regretted, as the Doctor very sapiently observes, 'that the place is unknown where these pre-'cious documents of history were deposited.' But a still more lamentable loss to the world has been sustained in the destruction, by the hands of the same orthodox but over-zealous prelate, of certain large earthen vases containing figures in stone of the ancient Indian Pagans, which the unerring testimony of tradition ascribed to the same worthy American patriarch, and which consequently must have been the most ancient pottery now to be met with. It is possible, however, the Doctor assures us for our consolation,

'that Votan's historical tract alluded to by Nunez de la Vega, *or another similar to it, may be* the one which is now in the possession of Don Ramon de Ordonez y Aquiar, a native of Cuidad Real: he is a man of extraordinary genius, and is engaged at this time in composing a work, *the title of which I have seen*, being as follows, *Historia del Cielo y de la Tierra*, that will not only embrace the original population of America, but trace its progress from Chaldea immediately after the confusion of tongues; its mystical and moral theology, its mythology and most important events. His literary acquirements, his application to, and study of the subject for more than thirty years, his skill in the Tzendal language, *in which idiom the tract just spoken of is written*, and the many excellent authors he has collected, lead us to anticipate a work *so perfect in its kind as will completely astonish the world.*'

There is so little attention paid to Spanish literature in this country, that we have serious apprehensions that the work of Don Ramon will never find its way to us. The title, however, which the Doctor assures us that he had actually seen, is enough to provoke any one's curiosity. But we must be allowed to doubt whether, when completed, it will deserve to be styled a perfect work of its kind, since it promises to embrace only 'the history of heaven and earth,' whereas a perfect history should include at least that of the moon, if not that of the solar system. But to return to Doctor Cabrera. The second figure, holding mute dialogue with Votan, is no other than the Egyptian Osiris: 'the mitre or cap with bull's horns on his head, removes all doubts' on this point. And his godship is seen at the feet of Votan, in one of these bas-reliefs, 'sup-'plicating to be taken to America, to be there known and 'adored.'!!! Other proofs of the identity of the American and the Egyptian rites, insisted upon by the learned Dissertator, decency forbids our adverting to. But, in short, such is the

unequivocal evidence supplied by these precious documents, backed by the Doctor's learned authorities, that the reader is 'forced to acknowledge, this history of the origin of the 'Americans excels those of the Greeks, the Romans, and the 'most celebrated nations of the world, and is even worthy of 'being compared with that of the Hebrews themselves.' Thus, at one blow, the venerable traditions or ingenious hypotheses which would deduce the *aborigines* of the New World from the Phenicians, the Philistines, the Carthaginians, or the Ten Tribes, to say nothing of Captain Del Rio's notion of their Roman connexions,—are all swept away as falling far short of their remote antiquity. But then, happily for the credit of Moses, and to the utter confusion of Isaac Peyrere and other infidels, who have denied that all the human race are the descendants of Adam and Eve, Dr. Cabrera has proved the Americans *not* to have been *Præ-Adamites*.

We had intended to offer a remark or two on these remains, on the supposition that they might have a somewhat less remote origin. It seems that there are similar ruins in other parts of Mexico. According to the testimony of a holy father of the Convent of Merida, who gave the account to Captain del Rio, about twenty leagues from that city southward, are the remains of several stone edifices, one of which is said to be large and in good preservation: the natives know it by the name of Oxmutal. Eight leagues to the northward of Merida are the ruined walls of several other houses, which are stated to increase in number in an easterly direction. At Mani on the river Lagartos, we are told, there is 'a very ancient palace' resembling that at Palenque, which was for some time inhabited by the Franciscans while their convent was building; and in the middle of the principal square is said to stand a conical pillar or pyramid, built of stones. Lastly, on the road from Merida to Bacalar there occur many other buildings. Humboldt refers to the ruins of an Azteck city to the north of Mexico, on the banks of the Rio Gila; and these Stone Houses would probably be referred, by persons not possessed of Doctor Cabrera's learning, to the same people. Admitting this supposition for a moment, these traces of an extinct nation would still be highly interesting; for, in these rude structures and decorations, even though we should conclude them to be the productions of a post-Christian era, we should still have, in all probability, the fac-similes of the works of their ancestors. 'Savage nations,' remarks Humboldt, 'and those civilized 'people who are condemned by their political and religious 'institutions always to imitate themselves, strive as if by in-'stinct to perpetuate the same forms, to preserve a peculiar

'type or style, and to follow the methods and processes which 'were employed by their ancestors.' This remark he considers as peculiarly applying to the Hindoos, the Tibetians, the Chinese, the ancient Egyptians, the Aztecks, and the Peruvians, with whom the tendency of the body towards civilization, has prevented the free development of the faculties of individuals. The actual date, then, of the particular specimen of art which may be brought to light, is, according to this view, a matter of subordinate importance, since it may be considered as a cast from a far more ancient mould, as the traditional imitation of a primitive model. All the figures are beardless. The protruding under-lip is so much out of nature, that it must be attributed to artificial means. Some of the Indian tribes are known to wear pieces of wood, or bone, in their under-lip. We should have remarked, that one of the figures has, suspended from the neck, a very pretty ornament, which seems meant for an image of the sun. Other drawings are referred to in the Report, though they did not find their way with the MS. to the Publisher, representing serpents, lizards, statues of men with palms in their hands, others beating drums and dancing, &c. &c. These might possibly have thrown further light on the national character and filiation of the Palencians, had not Doctor Cabrera settled the question. He has actually 'solved the 'grand historical problem,' without them, and further *data* would only have detracted from the merit of his achievement. What more can be desired than sufficient evidence, such as shall leave incredulity without excuse? If our readers are not by this time as wise as Doctor Cabrera, it is not our fault.

Art. V. *Memoir of the Life and Character of Walter Venning, Esq.* a Member of the Committee of the London Society for the Improvement of Prison Discipline. By Richard Knill. With a Preface by Robert Winter, D.D. 8vo. pp. 102. (2 plates) Price 7s. 6d. London. 1822.

WE have adverted in a former article to the subject of this highly interesting Memoir; and if any of our readers should hitherto have been unacquainted with the name of Walter Venning, they will now learn, that it is not without just reason that we have ranked him in the illustrious company of saints and philanthropists.

Walter Venning was born of pious parents, at Totness in Devonshire, on the 15th of November, 1781. Before he had completed his eighteenth year, he left England for St. Petersburg, where a near relative of his was established as a merchant, with whom he remained for nearly nine years. In that

splendid and dissipated city, removed from the restraints of the parental roof, and surrounded with allurements to vice, in the midst of irreligious associates, his educational prejudices retained a happy hold upon his mind. The instructions and holy example of his father operated as a constant check upon his passions; and after he became a Christian, he has often said to his friends: 'I can never praise God sufficiently for a 'religious education: it restrained me from vice, and kept me 'from ruin.' But during his stay in Russia, though he often felt the unsatisfying nature of worldly pleasures, he remained a stranger to the power of religion. He left St. Petersburgh in 1807, and soon after his arrival in England, his venerable father died; a circumstance which is believed to have tended very powerfully to recal him to a sense of the importance of religion. He now read the Scriptures with real solicitude, and sought after truth like a man in earnest.

'A beloved sister still recollects with what emotion he one day said to her, "What good thing must I do, that I may inherit eternal life?" She instantly replied, in the language of the Saviour, "This is the work of God, that ye believe on him whom he hath sent." He paused, and meditated, and appeared astonished at the simplicity of the plan of salvation: and from this period, he gradually embraced the truths and consolations of the Gospel.'

In the autumn of 1811, he became a member of the Dissenting church in London, under the pastoral care of the Rev. Dr. Winter, to whom he always expressed a sense of deep obligation. With all the ardour and zeal of his character, he now engaged in the Society for visiting and relieving the sick poor, connected with that church; and the habit of relieving the poor, and praying with the sick and the dying, thus acquired, no doubt laid the basis of those more extensive exertions on behalf of the guilty and the miserable, which distinguished the latter years of his life.

In the year 1815, he became a member of the Society, then just formed, for the Improvement of Prison Discipline, and the Reformation of Juvenile Offenders. The first object of that Society was, to discover the causes of the alarming increase of juvenile delinquency, with a view to suggest some means of checking the evil; for which purpose, a personal investigation of the cases of youthful offenders became necessary. Accordingly, every prison of the metropolis was visited once or twice a week during a very considerable period; and the case of every culprit under a certain age, was searched out in all its details. The parentage of the offender, his means of honest subsistence, what education he had received, the apparent

origin of his delinquency, the length of time he had been in the commission of crime, his accomplices, places of resort, and moral behaviour since imprisonment, were all carefully elicited; and the information thus obtained, formed an invaluable mass of evidence, on which the future plans and recommendations of the Society were founded. In the prosecution of these inquiries, many instances came to the knowledge of the visiters, of lads whose cases called for benevolent interference; and a very considerable number have been ultimately restored to the community, by what may be called a collateral effect of these prison visits, their ulterior object being rather the prevention of crime by attacking the growing evil in its source, and the reformation of prison discipline. Mr. Venning, during his residence in England, was one of the most indefatigable and persevering in these benevolent investigations. Much of his time was spent in visiting the prisons of the metropolis; and he availed himself of his access to their wretched inmates, to impart religious instruction, when he could administer no other solace to the offender. One singularly happy instance of success in these labours, which greatly encouraged him, is related in this Memoir.

'In one of the visits to the Prison in Cold Bath Fields, he perceived amid the culprits, a fine lad of engaging manners and prepossessing countenance. Being struck with his appearance, he inquired particularly into his case, and found, after the most minute investigation, that he was imprisoned for the first offence. Anxious to snatch this juvenile offender from the jaws of ruin, he paid particular attention to him, giving him instruction, watching his conduct, and looking for marks of contrition. In this he happily succeeded, and the lad was afterwards placed with a respectable tradesman in the Metropolis. His conduct with his master, has invariably proved that Mr. Venning was not mistaken. During his last stay at St. Petersburg, he received a letter from this youth, expressing all the feelings of a grateful heart to his benefactor and deliverer. The circumstance operated on Mr. Venning's mind in the most powerful manner, and so encouraged him, that when he was once inviting a young gentleman to engage in the same benevolent labours, he said to him, "Only succeed in reclaiming one offender, and it will make you a *prison man* for life."'

In May 1817, Mr. Venning returned to St. Petersburgh, partly and ostensibly, we believe, for commercial purposes, but having chiefly in view those higher objects which now occupied the supreme place in his regard. When formerly a resident in that gay capital, he had mixed in the circles of fashion and dissipation, and he wished for an opportunity of shewing, in the face of his former associates, that he was "not ashamed of the Gospel of Christ," and,

it might be, of reclaiming some of those friends whom he remembered with painful interest, from thoughtlessness and infidelity. Ten years had not effaced the recollections which attached him to a country where he had passed the first years of manhood; and what strengthened the impulse he felt to return for a short time, was, his desire to carry into operation there, if possible, the philanthropic plans of the Society in England. He had for a fellow passenger the Rev. Edward Stallybrass, going out as a missionary to the Mongolian tribes in Siberia.

Various circumstances conspired to protract his stay in Russia, beyond his original intention.

'One reason was, the cordial reception which he met with from a near relative, whose mind he was most happy to find encreasingly open to those great truths which he himself had received. Another was, the greatly improved state of religious society in St. Petersburgh. A third in connexion with this, was the enlarged opening which he there perceived for all plans of promoting religion, through the wonderful exertions of the Bible Society, and the fourth was, the opportunity of active usefulness which he found in his favourite employment of visiting prisons, both in the metropolis and in other parts of the Empire.'

Mr. Venning met with the warmest encouragement from his Excellency Prince Galitzin; and on receiving his assurances of favour and support, he resolved to decline all commercial business, and even to avoid the appearance of it by not attending the exchange, in order that he might devote himself entirely to his philanthropic plans, and 'think of nothing besides 'prisons.' When the Imperial Court removed for a season to Moscow in the beginning of 1818, Prince Galitzin invited Mr. Venning thither, to explore the prisons of that city, with which he readily complied. He was there introduced to the Princess Mestchersky, who entered most cordially into his views, accompanied him in his first visit to the prisons of Moscow, and remained his warm supporter in all his benevolent labours. She also translated into Russ, the memorial drawn up by Mr. Venning on the subject of prison discipline, together with the plan of a proposed society for the care of prisons in the Russian capital, which were laid before the Emperor by Prince Galitzin, and obtained the Imperial sanction. A letter from Mr. Venning to Sam. Hoare, jun. Esq. the chairman of the Prison Discipline Society, dated St. Petersburgh, Oct. 15, N.S. 1819, announces the first General Meeting of the Society for the Care of Prisons, at the residence of its President Prince Galitzin.

'The day of our meeting,' he says, 'was very remarkable, it being

that day six years that the French were driven out of Moscow. The apartment in which we sat, was hung round with the portraits of the most distinguished characters of the country, both statesmen and generals; among whom I observed the brave Field-Marshal Kutusoff, whose amiable daughter, Mrs. Tolstoy, will, I expect, soon prove a second Mrs. Fry.'

The Metropolitan of Novorogod and St. Petersburg, the Archbishop of Twer, and their Excellencies Count Lieven and Baron Vittenghoff, were appointed Vice Presidents of the Gentlemens' Committee; and her Excellency, Mrs. Kazadavloff, widow of the late Minister of State for the Interior, President of the Ladies' Committee. Mr. Venning thus concludes the letter containing the account of the General Meeting.

'All the members were divided into Sub-committees of Inspection, &c. All were anxious to be employed in some way or other in this benevolent work; and the truly pious Mrs Kazadavloff actually engaged me with tears in her eyes to go with her into the prisons, where, she says, with the blessing of God, she will endeavour to do some good. The prospect of being so benevolently employed, has cheered her spirits, which had been greatly depressed by the decease of her late husband.

'The ship is just come, which I suppose has brought the tablet of the likeness of Howard for the Emperor. I have now made up my mind to pass this winter in Russia, as it bids fair to be the most active and the most happy of my life.'

Mrs. Kazadavloff died the year following, on the birth-day of her husband, according to her wish and presentiment that she should expire on that day.

Mr. Venning next turned his attention to the state of the prisons at Cronstadt, and having received his Imperial Majesty's sanction, he took the first opportunity of proceeding to that place. In July 1820, an auxiliary Prison Committee was established there.

'The large and elegant hall,' Mr. Venning writes, 'in which we met, was at the appointed hour filled with naval officers; and the orchestra contained companies of sailors, who were permitted to come, *being all members of the Cronstadt Bible Society*—a circumstance which to my mind rendered their appearance peculiarly pleasing.

'The Clergy of Cronstadt were also there, and when the service according to the Greek Church had been performed, the Admiral (Korabka) rose, and read an admirable letter from Prince Galitzin on the prison subject, in which the beloved Monarch's pleasure was declared relative to this Committee. After the letter was read, the Admiral delivered an appropriate speech, in which he enlarged on the usefulness of such an institution; and, as a stimulus to action, he adverted to the indefatigable labours of the illustrious Howard, whose benevolent career

was ended by death at Cherson. By this speech you will perceive that the glorious example of Howard still continues to animate a grateful nation, which seems to seek occasions to do justice to the memory of that great man..... After the meeting, we dined with several of the members under the hospitable roof of Mr. Berlofsky, with whom we resided. He is the Treasurer of the Bible Society in Cronstadt; and wherever we find a true friend of that kindred Institution, we are sure to find a *prison-man*. I must mention that the Russian Bible Society has resolved to supply the Prison Society with Bibles and Testaments for the use of the prisoners, *gratis*. When we had dined, we all visited the Naval Hospital. It occurred to me that the sick were not supplied with the Scriptures, and I proposed that we should take with us a good supply of the Four Gospels and the Acts, printed in the Slavoniau and Modern Russ. Accordingly, Dr. Pinkerton and I supplied every ward through which we passed, being in all fifty-eight. Here also I distributed the remainder of my tracts. By this plan, 1217 sick men were furnished with the means of obtaining everlasting life. The poor fellows were soon observed to assemble together in groupes, and to press on one another to hear the word of God—some of them with a tract, and others with a Testament, reading aloud to those who rejoiced to hear the great truths of the Gospel. We also visited the Lying-in Hospital, and another for unfortunate women, and supplied them with the Holy Scriptures. It would have cheered your heart to have been with us.

'The Emperor purposes to return to his capital from Warsaw next October, when the plan of the new prison that has been drawn under my direction, will be laid before him, which, if his Majesty approves, will be carried into execution without delay. Thus, my dear friend, the Divine blessing seems to attend every step we take in our heavenly work. .....I am now on the eve of my departure from Russia. This morning I called on the dear Prince Galitzin, to take leave of him, and to thank him for all his kindness.'

In pursuance of this resolution, on the 6th of August 1820, Mr. Venning sailed for Copenhagen on his return to his native land, in the American Brig George; his intention being to visit the prisons and hospitals in that capital, and, if practicable, to establish a Prison Society there. For this purpose, he was furnished with letters of introduction from Prince Galitzin to powerful individuals in Denmark. But, on the fifth day, the ship in which he had embarked, struck on a reef of rocks called *Roth Scar*, in the Gulf of Finland. After every attempt had been made in vain to get her off, the crew were obliged to take to the boats, and they were picked up at last by a Bremen vessel bound for Cronstadt. Here Mr. Venning was taken seriously ill, and, after losing his passage to Copenhagen in another vessel, was ultimately compelled to return to St. Petersburg. 'Thus,' said his illustrious friend Prince Galitzin, in an address to the Prison Committee at the annual meeting subsequent to his death,

'the Almighty disposer of events ordained that he should lay down the frail tabernacle of his body here, in order to be clothed with an eternal one not made with hands—that he should here finish his earthly career, in order to commence another in our Father's kingdom which is on high.'

During the whole Autumn, Mr. Venning was looking out for a fit opportunity to depart; but adverse winds compelled him to remain in Russia. About three weeks before his death, he went as usual to the prison, accompanied with another member of the Visiting Committee. At this time, there was a male prisoner lying dangerously ill of typhus fever. Both the visiters caught the disorder. Mr. Venning's companion was first seized, and was at one time given over by the physicians; but he recovered, and is still actively engaged in his benevolent labours. Mr. Venning's complaint began with a cold; it rapidly increased; and on the 22nd of January 1821, he expired, in the presence of Dr. Paterson and some other Christian friends. On the following Saturday, his remains were committed to the grave; and among those who assembled to pay their last tribute to his memory, were Prince Galitzin and several other Russian noblemen, the British Ambassador, Sir Charles Bagott, with his suite, and all the members of the Prison Committee. A simple monument, at the suggestion of Prince Galitzin, is erected over his remains, presenting, on the principal side, a bas-relief, in which Mr. Venning is represented entering a prison with a Bible in his hand: under it, in Russ and English, are the following passages from Scripture: "I was "sick and ye visited me: I was in prison and ye came unto "me."——"And I heard a voice from Heaven saying unto "me, Write, Blessed are the dead," &c. On the reverse side, in Russ only, is the following inscription.

'The Society of St. Petersburg for the Improvement of Prisons, have raised this monument to the memory of their beloved co-labourer, Walter Venning, co-patriot (countryman?) of Howard, and founder of the Prison Institutions of this country. He was born in Nov. 1781, and died in the Lord Jesus Christ, on the 10th of January 1821.'

It is not a little remarkable, that 'while,' as the illustrious President remarked, 'Russia has to shew near one frontier the 'ashes of his countryman,' who fell a victim to his philanthropy, at another extremity of that vast empire, this simple memorial records the labours of 'a Second Howard,' cut off in the prime of life and the midst of usefulness, by a similar dispensation of Providence. These are the men who illustrate the Christian character, and endear to foreign nations the English name.

A portrait of Mr. Venning, and a view of his monument, are annexed to the present Memoir; but we regret that by this means the price of the Tract should have been rendered somewhat exorbitant. Of the Memoir itself, we cannot say much. Mr. Knill appears to have laboured under some disadvantages in writing it, and we are under obligations to him for what he has presented to us. But we should have been glad of more details in the place of some of the reflections; and these, we should have thought, might have been obtained from Dr. Paterson or some of his more intimate fellow-labourers. A greater distinctness, too, might have been given to the outlines of his character. These were, if we mistake not, a singular meekness and even diffidence, not perhaps altogether natural to him, for he was of a warm and enthusiastic temper, but the result of Christian humility and self-government; combined with an undeviating firmness and perseverance in prosecuting his public undertakings. 'No prospect of personal danger,' as the Committee of the Prison Discipline Society remark, 'no consideration of per-'sonal ease, could induce him to relax in his noble efforts.' In an extract which Mr. Knill says, not very judiciously that he would have written in letters of gold, we find this excellent man complaining of his habitual slothfulness, and his too great fondness for luxurious living. Such confessions indicate both the tenderness of his conscience, and the high standard which he had set before him; since nothing was more conspicuous than his constant activity in doing good, his steadiness, and his self-denial. 'He sacrificed health, interest, comfort, and 'society, to encounter vice, misery, disease, and even death.' But no trait was more conspicuous in his character than the tenderness of his compassion. While he displayed no small degree of inflexibility in his adherence to the principles of his conduct, his heart was alive to the softest appeals of human misery; 'nor would he spare any effort to reform the vicious or 'befriend the forsaken.' One short extract from his private papers, will shew both what was the main-spring of his actions, and what was the model which he proposed for his own imitation. It occurs in the shape of a meditation on that passage in the xith. of John: "Jesus saith unto his disciples, let us go into "Judea. His disciples say unto him, Master, the Jews of "late sought to stone thee, and goest thou thither again?"

'May I shew the like intrepidity of soul in his service, taking all opportunities of performing the duties of life while the season of it lasts. Then, when the night of death comes, it will close my eyes in peaceful slumbers, till the awful realities of the resurrection burst upon me, and Christ shall take all his faithful servants unto himself for ever.'

Young has finely said:

> 'Talk they of morals? O thou bleeding Love,
> The grand morality is love of Thee.'

As truly may it be said, true orthodoxy consists in nothing more than in conformity to the Divine exemplar. The highest designation we can bestow on the subject of these Memoirs, is this: he was a follower of Christ.

Art. VI. *On the best Methods of promoting an effective Union among Congregational Churches, without infringing on their Independence.* A Discourse delivered at a Monthly Association of Protestant Dissenting Ministers. By John Morison. 8vo. pp. 58. Price 1s. 6d. London. 1822.

WE took occasion, in our notice of Mr. James's "Church-member's Guide," to throw out some remarks on the subject of a more visible union among congregational churches, to which Mr. Morison has done us, we find, the honour to refer. It has given us high satisfaction to find the subject much more fully and advantageously treated in this very able discourse. The spirit which it breathes, is so truly catholic, so completely the opposite of a sectarian party-spirit, and its strain is so thoroughly practical, that it can scarcely fail to do much good, even should it fail to give rise to any immediate attempt to follow out the Author's suggestions. The 'union' for which he pleads, has long been acknowledged to be a desirable, though regarded by many as a somewhat Utopian measure. Schemes of union have been brought forward by well-meaning projectors, and have met with no support; which has induced some persons to treat the object itself as visionary and impracticable. But projects of union, which rest on rules and regulations, are something like the treaties of peace which have so often settled and resettled the state of Europe; they last only till it suits either party to find a pretext for breaking them. Union cannot be the result of any scheme; it can be brought about only by the recognition of common principles; and it is the distinguishing recommendation of Mr. Morison's sermon, that it has for its object, to explain and assert those principles which, if generally understood and recognised by Congregationalists, would infallibly unite the Body much more closely than any nicely constructed scheme that could be devised.

'Could the Writer,' says Mr. M., 'for a moment imagine that congregational principles do not provide for a more harmonious adjustment of churches than at present exists, he might be tempted, for the first time in his life, to question their scriptural origin. Until

however, the actual resources of the system are fairly tried and found wanting, he will console himself with the thought, that it is really efficient, but that its application is, in a mournful degree, defective. If the plan of government which obtains within the bosom of a strictly congregational church, be the most adapted, in the opinion of its advocates, to promote the ends of local Christian fellowship, it must be, upon the supposition that their preference is well-founded, the best adapted also to bring together into harmonious concert all the churches of the same general order; unless it can be proved, that those principles which unite and harmonize on the small scale, tend to anarchy and disaffection on the large.'

The practice of Dissenting Churches is confessedly defective and exceptionable in these respects; yet, if it can be shewn that our principles are not responsible for the apparent defects of the system, but that those principles, if consistently acted up to, would correct all that is defective in the practice, the vindication of our Congregational polity will be complete. Christianity itself can be in no other way disengaged from the objections which have been brought against it, founded on the practices of many who have professed the religion of Christ.

A preliminary inquiry here seems to present itself. How has it come to pass, that the want of union and combination which is complained of, is found to exist in a body so much agreeing in doctrine, and exhibiting, even as to outward modes, so near an approach to uniformity? It is not that Orthodox Dissenters differ among themselves more widely than the ministers of more compactly organized religious communities, or that there is any backwardness on the part of Independent churches to associate for local or specific objects. Whence, then, does the evil originate?

The history of the English Dissenters will supply, perhaps, the best explanation of their present ecclesiastical aspect. The first Nonconformists, with the exception of the Brownists, were for the most part Presbyterians. The Presbyterian form of Church-government provides for the most complete visible unity of the body, and is adapted to secure an effective co-operation of all its members. But it is long since the English Presbyterians have parted with every thing but the name. The sect which once was powerful enough to contend for ascendancy with Episcopacy itself, which numbered a large portion of the nobility and gentry among its supporters, and long comprised by far the most respectable and numerous body of Dissenters, has dwindled down into the fleshless skeleton of a party, from which not merely the glory has departed, but the conservative principle of life; and except where it has been raised anew to fearful energy by the vampire spirit of Socinianism, it is kept only by endowments and trust-deeds from mouldering into dust.

Into the causes of this decline, it would be foreign from our present purpose to enter; but it is matter of historical fact, that a total disregard of discipline preceded the corruption of doctrine, which spread like a leaven through the denomination. And so far are we from regretting that Dissent does not provide for the perpetuation of its forms after the spirit has departed, that we consider this as no small recommendation of the constitution of Dissenting communities,—as a proof of their being in this respect assimilated to the primitive churches; and we are disposed to deprecate all testamentary endowments, because they tend to impart a factitious perpetuity to a non-efficient ministry, by embalming, as it were, bodies exanimate and naturally tending to decay. Had the church at Laodicea been established, it would probably have retained the form of orthodoxy somewhat longer, and would doubtless have survived the utter extinction of Christian zeal, remaining venerable for its antiquity and Apostolic origin, when it had no other claim to veneration. But the lamp was removed out of its place.

In the mean time, while the Presbyterian churches were undergoing a moral dilapidation, Christianity was reviving in this country in other forms, and the principles of Congregational church-government were gaining ground, and proving their efficiency. Many of the old Presbyterian churches have gradually become Independent in their constitution, so that the extinction of English Presbyterianism has been, in part, the effect of a substitution rather than a numerical decrease. The principles of what have been called Independent churches have, in many cases, been imperceptibly, and as it were necessarily adopted, in practice rather than in theory. The change has not been wrought by dint of controversy, for, except with Episcopalianism, there has been none. Presbyterianism has found of late no advocates in this country; it seems to have become a thing wholly obsolete, to be regarded as quite foreign from the English soil. Nay, the very meaning of the term Presbyterian has undergone a conventional change; and while very few now use it in the old sense of puritan, to which *Methodist* has so generally succeeded, it has unhappily become almost a synonyme in England for Socinian.*

For some time after the demolition of the Presbyterian polity in this country, the London ministers constituted a sort of tacitly acknowledged Board of Direction or Court of Appeal. A London pulpit was preferment: it was to the country places as Lambeth to Landaff. In every movement, the London Boards took the lead; the London Dissenting ministers addressed the

* The Scotch Presbyterians are, of course, not included in this remark.

Throne; through their hands passed the exhibitions of the benevolent funds and the *regium donum;* and as they were a centre of communication, they gave a sort of visible unity to the body ecclesiastical. It is not our present business to inquire, how far the influence and authority of the London ministers were beneficially or wisely exercised. As these had grown, however, out of circumstances, rather than out of any system, and rested less on suffrage than on sufferance, weight of personal character could alone secure the continued homage and deference of their brethren. Various circumstances conspired to break up this metropolitan presidency. Jealousies were excited by supposed attempts at dictation; while the interests of orthodoxy were supposed to be not very watchfully guarded by the London body. Alarms on this head were unequivocally expressed in 1730, by the ministers and gentlemen who associated themselves in what was afterwards called, from the place of meeting, the King's Head Society: their avowed object was, to counteract the effects of a too exclusive attention, on the part of the London ministers, to literary qualifications in candidates for the Dissenting ministry. Divisions ensued; and political animosities gave a death-blow to any thing like harmonious cooperation among the ministers, while they too often proved the bane of spirituality also. Those, however, who slander the Dissenting ministers as being all republicans, Americans, Whigs, and what not, can know little of the state of things in London at the period referred to, when the highest Tories in the kingdom, the most loyal of the loyal, were to be found among the Dissenting ministers of the metropolis. Nor should it be forgotten, how, in the year 1773, when the Dissenters petitioned to be relieved from subscription to the thirty five or thirty six articles of the thirty nine, to which their preachers were still required to sign their assent, seventeen London ministers were found to unite in petitioning the House of Lords to refuse that relief to their brethren; so jealous were those right loyal and sapient gentlemen, of any thing which savoured of greater liberty, or looked like ecclesiastical innovation. The political feuds excited, first by the American, and then by the French Revolution, have long passed away; but other circumstances have affected the prosperity of the Dissenting churches in London. Among these, we may reckon the changes in the social habits, which have converted the city into a vast counting-house, from which, after change-hours, the sons of commerce diverge in a thousand directions to their homes in the surrounding hamlets; thus leaving London itself half depopulated. This circumstance has necessarily thinned both its churches and its meeting-houses, has cut asunder all the ties of civicism,

and rendered London itself one of the least eligible stations for a pastor. There are exceptions, but most of the leading congregations have long exhibited a melancholy decline, and are almost as thinly attended as the churches.

The progress of Dissent in the country has been, on the contrary, noiseless, but steady and certain, keeping pace with the times, and receiving in some measure its character from them. The astonishing revival of religion in this country, which attended the labours of Whitfield and his immediate coadjutors, produced in the Dissenting community, effects not less striking than have since appeared in the Church of England. Whitfield was no friend to the principles of congregational church-government; but he cared little about the matter. He was forced to take his stand on the principles of Dissent; and the best portion of his followers have long since fallen into the ranks of Nonconformity. As to the system of private chapels, which, professing to exclude popular management, proceeds on the principle of catering for the popular taste, and humouring the popular whim, which would substitute mere lecturers for pastors, trustees for deacons, seat-holders for church-members, and admission tickets for moral character,—it has been overruled as the means of supporting in some localities the preaching of the Gospel; but it is an excrescence of the times, which will, we trust, be absorbed by and by, as better principles diffuse themselves, and as the Dissenting body acquires consolidation and cohesion.

The Congregational Dissenters of the present day, we are disposed then to regard as a mixed race,—the representatives, rather than the descendants of the orthodox Dissenters of other days, consisting for the most part of those who are Dissenters from a preference of an evangelical ministry, and on the broad principles of religious liberty, rather than from a preference for any mode of Church-government. This will account for the apparent want of unity. There is scarcely any *esprit de corps* left among us, no hereditary attachment to modes or tenets ecclesiastical, no jealousy for the honour of our churches: all this has passed away. And hence our enemies are apt to speak of us as a rope of sand; yet, on some occasions, the sands have been found capable of opposing a barrier to encroachment, more effectual than the compactest rocks.

We are not regretting the decay of party-spirit among Dissenters, when we breathe a wish for a closer union. We admit that the absence of it is more external and formal than real. A greater unanimity of doctrine than prevails among the Congregational Dissenters of this kingdom, is never likely to be realized on earth; nor is it necessary. Their mode of worship

is almost as uniform as if it were settled by a rubric or by an Act of Parliament. On all great occasions, an impulse given to the body circulates through all its extremities. But still, we are very far from agreeing with those who think that nothing beyond this is either desirable or practicable, since both the New Testament records, and the expediency of the thing, seem to require in a body of Christians thus essentially agreeing, a more intimate correspondence and a more public recognition of their common faith.

It may appear almost trifling to remark, though the circumstance has not been unproductive of some practical inconvenience, that the Orthodox Dissenters of England are the only religious body in Christendom, who are without an avowed concrete appellative. Independent, besides its being a doubtful and exceptionable term, does not, in common usage, include the Baptists. Dissenter has become an unmeaning term from its indefinite application. Nonconformist has become almost obsolete. Congregationalist is an uncouth word, though a useful one, and is in very partial use. Baptist and Pædobaptist are terms of division, not of comprehension; and the latter describes the practice alike of conformists and non-conformists. But, who does not know the magic which lies in such a simple concrete word as *Church*, when coupled with a pronoun possessive? It has the force of a thousand arguments. Who can calculate its influence on the mind of the Papist, for instance? For, as one of our poets sings,

> 'Like him, how many, could we make the search,
> Who, while they hate the Gospel, love the Church!'

Nor is this the only word which has the effect of binding up and bonding men together in religious fellowship. The Quakers, while they do not disown that ill-chosen designation, have a name for themselves, which carries in it an appeal to every member of the Society of Friends. The Moravians well support the name which they have appropriated as the Church of the United Brethren. The Wesleyan Methodists are almost as compact a body as the Jesuits. And then, on the other side of the Tweed, Presbyterianism, existing, till of late, under the threefold division of the Church, the Burghers, and the Antiburghers, preserved in each of its modifications, the same character of ecclesiastical unity. 'The scales of Leviathan,' says Luther, 'are linked together; shall not the Lord's fol-' lowers be one in him?' What hinders that the Calvinistic churches of Great Britain, holding the same faith, and constituted on the same principles, should unite in the mutual recognition of each other as belonging to one body? We attach no

other importance to a common name, than as it may imbody this idea, and serve to keep alive the genuine feeling which belongs to it.

But the union which we desire to see realised among Dissenting communities, is not such as should consist merely in a common name. This has been mistaken for union; it has been substituted for it. We wish to see the principle of mutual recognition carried out much further into practice. There are already in operation, as Mr. Morison justly remarks, the means of effecting this, which require only to be more 'vigorously 'plied,' or more consistently followed up. We have common objects which might be rallying points, though hitherto they have not been made subservient to such a union. We have county associations which have done incalculable good, and which require only to be made general, to be in some respects more effectively regulated, and to be in connexion and correspondence with each other, in order to realize a complete congregational union. We have, in each large section of the Dissenting community, a Missionary Society, which is, in a sense, representative of the whole body. The London Missionary Society, it is true, did not originate, like the Baptist Missionary Society, with Congregational Dissenters. To the eternal disgrace of the regular, orthodox, and most reverend Dissenting prelates of the reign of George the Third, they looked coldly on during the first movements of what they deemed a visionary zeal, and left the work to be driven on by irregulars. The stigma which lay on the character of certain active promoters of the mission, who have long ceased to be connected with the Society, had the effect of repelling some persons from the association; while its mixed ecclesiastical character was, no doubt, a great stumbling-block to a larger number. Had the regular Independents proceeded at this time to take up the cause of Missions, and to organise a new society that should be free from such objections, then, their dissatisfaction would have looked less like an apology for their supineness. But too many of them contented themselves with passing by "on the other side." The consequence was, the Society proceeded through evil report and good report, through blunders and successes, while those who wondered, and blamed, and prognosticated, saw themselves left unheeded behind: the vessel was launched, and floated, and the heavy craft were left stranded by the receding tide. Those good men (for we are speaking of those who were good men, and wise men too in their closets) failed to perceive the signs of the times. This was their error, rather than their fault; but

they were to blame for their inaction. Had they reasoned and felt like good old Thomas Scott, they would have seen it to be their bounden duty at least to do something. But they sat still, and smoked their pipes, and talked of the good old times, while their churches dwindled away under their hands. They are gone, however, most of them—gone to heaven. In the mean time, as the Society advanced, it attracted to itself more and more support from the old Dissenters. And not only within that Society, but out of it, a modifying and harmonising process has been going on, equally beneficial in its effects on the old and the new Dissenters. Young zeal and old orthodoxy have to a certain extent embraced each other. The irregular have become more orderly, and the regular more active. And, though it is a bold and romantic supposition, it is just conceivable, so mighty is the influence of the times, that, were he yet alive, we might have Thomas Towle himself preaching a Missionary Sermon from the pulpit of Surrey Chapel. We have no doubt that Rowland would give his permission. He has been a great schismatic in his day, and a mortal foe to the old Dissenters. He has been known to say, that he knew no difference between a Board and a Bench, except that a Bench has legs, and a Board has none. Nevertheless, he has either lived down or lived out all his opponents, and thinks now about heaven more than about Church-government. His teeth are shed, but there is still left the majesty of eye and of mane.

We find ourselves in a sadly garrulous mood. We were speaking of Missionary Societies in connexion with the subject of Congregational Union. Mr. Morison says:

'With all my liberality towards other denominations, (and I would yield to none in this quality,) I hope to see the day when there shall emanate from our churches, *in their associated capacity*, a congregational mission to the heathen: for, if our sentiments have done aught for the benefit of mankind at home, they must be equally adapted to this end abroad; unless it can be proved, that they are scriptural in Britain, and the opposite in Africa or in the South Seas. The current observation that we are not to teach the heathen particular forms of Church-government, appears to me, if it carries any weight at all, to militate equally against instruction on this head at home. Every reflecting man must see, that even the converted heathen must experience a much greater difficulty in attaining to correct views of Church-government, if left without advice, than they would do in attaining to right views of the way of salvation under different circumstances: in both cases, I suppose them to be in possession of the Scriptures. But, if the commission of our Lord runs thus—"*Teaching* them to observe all things whatsoever I have commanded you," it must be a dangerous policy to attempt the amendment of his institution.'

Mr. Morison is speaking as an Independent, or, if we may not use that term, we must say, a Pædobaptist congregationalist; for the Baptist Missionary Society does not lie open to his remark. Now, agreeing with him as to his general views, we yet differ from him in the wish he expresses, so far as regards the formation of another Society distinct from those already in operation; first, because it would necessarily involve a schism; and next, because the London Missionary Society is, to all intents and purposes, a Congregational mission; and what is wanting to make it answer in all respects to Mr. Morison's idea, will be silently effected by time. Those who support it, must direct it; and the reversion is secure, if Dissenters are found true to themselves and to their Master.

Our academies form another common object, which might be made a means of cementing the desired union. We are not suggesting that it would be either desirable or possible to subject them to a common direction or jurisdiction, or to maintain them from a common fund. This would only multiply abuses, and destroy a beneficial competition. But we see no reason why they should be viewed in any other light than as different branches of the same system; as sister institutions interested in each other's respectability and success; inasmuch as the character and complexion of the Dissenting ministry will be taken from them collectively; and it will be impossible to separate the influence of any one from that exerted by the others, by any analysis of that state of society to the formation of which they shall jointly have contributed. We know that they have not always been regarded in this light. Different little jealous, intriguing parties have been gathered round these institutions, who have considered it to be for the honour of the cause on which they have bestowed their august patronage, that it should keep as much light and sunshine off as possible from every rival institution. It is surprising, how one narrow-souled individual, whimsically elevated by circumstances to an upper station in society, shall be able to infect or inoculate with his spirit a large circle. It is not the only case in which the power of a weak mind over strong ones, is shewn to be, sometimes, much greater than that of a strong mind over weak ones. The leaders of little parties, must needs have little minds; they must be men whose scope of thought can embrace only the section of a great object. The sagacity of instinct leads them to draw round themselves a party, as the only element in which they could keep alive their importance. Reduce them to individuals, and they are lost. Little parties have ever been the bane of great interests, in the State and in the Church. The

ry they foster, is not like the generous emulation of nations, more resembles the petty wars of provinces. The com- ion of great minds, becomes envy or intolerance in little Hence it is that the Churchman, if he be a good man, more nobly, more expansively than the member of a w sect. He looks further back, and further round, and r forward than the Dissenter. He feels in alliance with a assemblage of the great and of the good; and though is some delusion in his views, it is a glorious delusion, party is a national one, in comparison with which a sect, more the section of a sect, must seem indeed a small and w party. Now, how are Dissenters to rise to this feeling? by contracting their views of the kingdom of Christ, and ring to themselves, "Not many wise, not many noble e called." Not by arguing against the Churchman's no- of the Church, though that argument has its use in its r place. Not by satisfying themselves with the prosperity ir particular denomination, or church, or academy, or it be some religious hobby. But first, let us, as far and as s may be, break up our little parties into great ones, and e by a union and consolidation of the collective body, the t of the party to which we are, by preference and by prin- , more immediately attached. And then we shall better be to think of that one distinct united body of Christians, as ible part, and a part only, of the general assembly of be- g men, the holy Catholic Church. We can belong in fact t whole, only by belonging to a part: we can feel that long to the whole, only by feeling ourselves united with a

We are sure, quite sure, and could adduce a thousand able names to illustrate the assertion, that the Dissenter while his spirit spurns the confines of a sect, would, if l to it, lay down his life for his principles as a Dissenter, would cut off his right hand before he would compliment away as unimportant,—he is the man most likely to think candour of those who differ from him, and to unite in tian charity with good men of widely varying commu-

e ought not to pass over, perhaps, the subject of our civil s, a common interest in which has been hitherto the most ive means of uniting us. But on this point, we shall but slightly, because we are strongly of opinion, that the ny political object is mixed up with an ecclesiastical , the more likely it is to answer its religious design, and permanent. The moment such a union assumed the t of a political association, it would commit its spiritual cter. This has been the bane of the Red-Cross-Street

Association. It forms a serious objection to the Protestant Association, that, while it seems a religious union, its character is secular, and its aspect angry. The old plan of accredited delegates for the protection specifically of the Civil Rights of Dissenters, was a better one as far as it went: only, by leaving out the country, so far as a direct representation was concerned, and by including the Presbyterians, it suited better with the old times than with the new. With a Socinian chairman, and a Churchman for a secretary, it was not likely to prove very efficient. A standing committee of such a kind, in communication with the ecclesiastical body, would be highly necessary; but then, let not the Union ever lend itself to acts purely secular or political.

For a similar reason, it is far better that charitable funds should be administered by specific societies or committees, than connected with any union of the body. Patronage of all kinds, presentations, nominations, exhibitions, &c. &c., ought to be put quite out of the province of its management. Counties must be left to do their county business; and the formation of new local associations, or the promotion of the strictly religious objects of such associations where they do not exist, would form the chief business of any central, representative committee. A Home mission, or the superintendence of a superior system of itinerant labour, might with advantage be devolved on such an organ of the general body. But we are sketching out a plan which, we fear, is likely to remain among the cherished dreams of imagination. It has been our object, to shew what sort of a congregational union appears to us desirable, and why, and to excite a feeling in favour of the object, rather than to encourage any immature attempt to *manufacture* a union of a body, the parts of which may not as yet be perfectly prepared or disposed to be brought into contact. We have endeavoured to shew what it must not be; not a union for the purpose of ecclesiastical jurisdiction,—an associate synod, or general assembly, or dictatorial conference; not a junta of ministers, a Board for trying cases, or examining trusts, or doing what would be much better done by a solicitor; not a political association, with civil rights and civil injuries ever in its mouth; not a union with large disposable funds, whether for building, or for charitable purposes; nor a court of arches for ecclesiastical offences. We do better, even as we are, than we should do with such an apparatus. But the measures we plead for, are such as should, in the first place, ascertain and consolidate the union that already exists in the congregational body—secure the more public recognition of the essential unity of the body—promote the local means of advancing the association of the

churches—and create a *religious* feeling in favour of the object, on the true and proper ground, that it is connected with our most solemn obligations as disciples of Christ. This is no new doctrine. ' Dr. Owen has said,' remarks Mr. Morison, (and he was one of the fathers of Independency,) ' that

' " No church is so independent as it can always, and in all cases, observe the duties it owes unto the Lord Christ and the church catholic, by all those powers which it is able to act in itself distinctly, without conjunction with others. And the church that confines its duty unto the acts of its own assemblies, cuts itself off from the external communion of the church catholic; nor will it be safe for any man to commit the conduct of his soul to such a church." Whenever our zeal for independency makes us feel as if we had no concern, or but little concern, in the spiritual prosperity of other similar societies; when we congratulate ourselves on the successful ministry, the crowded pews, the ample funds, the general harmony of our own sanctuary, and can at the same time witness, with obvious indifference, a declining, poor, or even dying church, at our very door, this argues a lamentable destitution of a primitive spirit. While we contend that there is nothing in the New Testament to warrant the erection of a national church, composed of so many dioceses, or of so many presbyteries; we at the same time feel satisfied, that there existed among all the apostolic churches, (though complete in themselves, in point of government), an unbroken sympathy of fellowship; such a sympathy as that if " *one member suffered, all the members suffered with it; or, if one member was honoured, all the members rejoiced with it.*" It would be nothing short of an absolute libel upon the spirit and conduct of the first churches, to represent them as societies looking well to the state of religion among themselves, but indifferent to the principles, character, and general circumstances of their brethren—the members of other churches. Is it not palpable to the most cursory examiner of the Epistles, that all the churches felt an entire oneness of interest?—that a common faith, a common order, and a common destiny, operated to the production of a feeling of mutual brotherhood—co-extensive with the limits of the churches? They deeply felt that the reason of the existence of *one* church was, at the same time, the reason of the existence of *every other* church; that there was not one Saviour and one code of discipline at Jerusalem, and another Saviour and another code of discipline at Antioch; that the ends of Christian union could not be secured by a mere harmony *within* the churches, while it did not exist *without* them, in their actings towards each other;—and that the legitimate principles of fellowship among brethren, worshipping in the same place, uniting in the same acts of worship, and surrounding the same communion-board, were unquestionably, in like manner, the principles which, as a magnet, should draw church to church, in the bonds of holy love, —and all to Christ in the exercise of everlasting dependence and adoring gratitude.' pp. 26—28.

We have said nothing as to such a union's having the effect

of checking the tendency to strife and division; because, though this has sometimes been made an argument for such a project, we do not see how it could have any such effect *directly*, without being connected with an authority which we should extremely deprecate. Indirectly, it might operate to lessen the frequency of such occurrences. But, if foreign advice is to be sought for, or if foreign interference of a friendly nature is requisite, local associations are the only proper means of adjusting the matter, and an appeal to London or elsewhere would be most mischievous. The frequency of such occurrences, (which is ever on the lips of Episcopalians, notwithstanding that they bear no proportion to tithe-quarrels,) is, we are persuaded, greatly magnified. But, granting the evil to be of a crying nature, the preventive remedies—the case admits of no other—appear to us to be these: education, discipline, and practical preaching. Ignorance and antinomianism have been by far the most fertile sources of these schisms; and in such cases, the evil has often begun with the pulpit. Crude notions on the subject of church-membership have been another cause, connected with very inadequate views of the pastoral office. This was the error of the old Baptists: they flew off from prelacy into a species of ecclesiastical radicalism; and the leaven has not yet spent itself. Boy-ministers have been another occasion of such disturbances: they had not learned Timothy's art of preventing the people, by legitimate means, from despising their youth. Now, a congregational union could not *directly* prevent these things; and we are sure that it ought not to attempt, by authoritative interference with particular churches, to cure them. It was in the plenitude of Apostolic authority, that St. Paul threatened the refractory church at Corinth, "What will "ye? Shall I come unto you with a rod, or in love, and in the "spirit of meekness?"

Here we must take our leave of the subject, which has already led us a little out of our accustomed track as Reviewers, but the opportunity was not to be resisted. Mr. Morison's sermon, we are glad to find, is out of print. We recommend him to print a second edition in a small and cheap form, with such additions as either these hints or his own maturer reflections may suggest. The sale of his sermon shews that some attention has been excited by it, and the extensive circulation of such sentiments as he has advanced, may do much good.

Art. VII. *Belshazzar:* a dramatic Poem. By the Rev. H. H. Milman, Professor of Poetry in the University of Oxford. 8vo. pp. 162. Price 8s. 6d. London. 1822.

AS we do not wish to retract any of the commendation we have formerly bestowed on Mr. Milman's poetical talents, we must say little about his Belshazzar. It is by far the least happily conceived, and the least vigorously executed of his poems, and has, we must confess, altogether failed to interest us. The only incident in the piece, except the appearance of the handwriting, is the seizure of Benina as a bride for the immortal arms of Bel; which reminds the reader too strongly of the situation of Kailyal in the Curse of Kehama,—an annihilating comparison. Mr. Milman has evidently trusted chiefly for success to the lyrical parts of the poem, which occupy a very unusual portion of it. The characters are, without an exception, insipid and feeble. Belshazzar is represented weak, vain, and childish to an imbecile degree. Daniel makes but one speech, his part being that which is usually assigned to a ghost. Adonijah is a brave young fellow—in words, though he suffers the priests to bear off his betrothed bride; but he afterwards summons courage enough to run the priest of Bel through for the offence. Kalassan is no character; Nitocris is not much better; but Benina is really a pert, bold jade who can stand up for herself so well, that one hardly pities her. She is far more of a man than either her father or her lover. She tells the Queen Mother to her face, that she wears

> 'a woman's form,
> But all the cold, relentless pride of man—
> Mightiest of queens!—would I might add, most gracious—'

and she takes up the words of his Babylonian majesty in a strange tone of girlish defiance:—

> 'Your gods!
> Whom I *disdain to honour with my dread.*'

One would think that Mr. Milman had taken his idea of this haughty fair one from some servant girl whom he had seen resent a liberty taken with her in the presence of her sweetheart. Really, had we been in Adonijah's case, and heard the young lady say to the priests,

> 'Fierce men! your care is vain;
> *I will not stoop to fly*'—

and, after fetching up a story about having seen Daniel looking upon her, heard her tell her father, that 'fear and bashful

'shame' were gone,—we should not have thought her any great loss. Appearances are certainly very much against her; and an ill-natured bystander would have thought, the girl has no great objection to be the god's bride, though she makes a modest fuss about it before her lover. But, supposing that it is not all a *fetch* about seeing Daniel, we are still at a loss to know how the 'lip-burning' seer managed to make his appearance just then, so as to be visible only to Benina; and why he should encourage her to go quietly along with the priests, merely for the sake of being frightened by the 'Arvalan' of the poem, and of narrowly escaping with her good name, by means of one of those very timely and fortunate arrivals which saved Miriam, under similar circumstances, in "The Siege of Jerusalem." We expected to find her playing the part of Judith or Kailyal, and making his godship, the *pseudo* Bel, find he had caught a Tartar. But Benina is no such heroine. She lectures Kalassan, indeed, yet, prettily affecting to be ignorant of what she is brought there for; and when he is unexpectedly summoned away from her to attend the monarch, she addresses him in this very provoking style of irony:

'Away!
Thou'lt pardon me my fond solicitude
Impatient of thy lingering.'

To which Kalassan politely replies—whether he takes her meaning or not seems uncertain—

'Fare thee well
Till I return.'

We shall not pursue the ungracious task of pointing out the other obvious defects in the management of the story, but shall try to find some extracts not unworthy of Mr. Milman. The following hymn is sung by old Imlah the Jew, Benina's father.

'God of the Thunder! from whose cloudy seat
The fiery winds of Desolation flow:
Father of Vengeance! that with purple feet,
Like a full wine-press, tread'st the world below.
The embattled armies wait thy sign to slay,
Nor springs the beast of havoc on his prey,
Nor withering Famine walks his blasted way,
Till thou the guilty land hast seal'd for woe.

'God of the Rainbow! at whose gracious sign
The billows of the proud their rage suppress:
Father of Mercies! at one word of thine
An Eden blooms in the waste wilderness!

And fountains sparkle in the arid sands,
And timbrels ring in maidens' glancing hands,
And marble cities crown the laughing lands,
And pillar'd temples rise thy name to bless.

'O'er Judah's land thy thunders broke—oh, Lord!
The chariots rattled o'er her sunken gate,
Her sons were wasted by the Assyrian sword,
Even her foes wept to see her fallen state;
And heaps her ivory palaces became,
Her Princes wore the captive's garb of shame,
Her Temple sank amid the smouldering flame,
For thou didst ride the tempest cloud of fate.

'O'er Judah's land thy rainbow, Lord, shall beam,
And the sad City lift her crownless head;
And songs shall wake, and dancing footsteps gleam,
Where broods o'er fallen streets the silence of the dead.
The sun shall shine on Salem's gilded towers,
On Carmel's side our maidens cull the flowers,
To deck, at blushing eve, their bridal bowers,
And angel feet the glittering Sion tread.

'Thy vengeance gave us to the stranger's hand,
And Abraham's children were led forth for slaves;
With fetter'd steps we left our pleasant land,
Envying our fathers in their peaceful graves.
The stranger's bread with bitter tears we steep,
And when our weary eyes should sink to sleep,
'Neath the mute midnight we steal forth to weep,
Where the pale willows shade Euphrates' waves.

'The born in sorrow shall bring forth in joy;
Thy mercy, Lord, shall lead thy children home;
He that went forth a tender yearling boy,
Yet, ere he die, to Salem's streets shall come.
And Canaan's vines for us their fruits shall bear,
And Hermon's bees their honied stores prepare;
And we shall kneel again in thankful prayer,
Where, o'er the cherub-seated God, full blaz'd th' irradiate dome.' pp. 36—39.

The next best thing in the volume, is the chorus of the procession which is conducting Benina to the Temple: it has much of the Anacreontic spirit.

'PRIESTS WITHIN.

'Hark! what dancing footsteps fall
Light before the Temple wall?
Who are ye that seek to pass
Through the burnish'd gate of brass?

Come ye with the gifts of Kings,
With the peacock's bright-eyed wings?
With the myrrh and fragrant spice?
With the spotless sacrifice?
With the spoils of conquer'd lands?
With the works of maidens' hands,
O'er the glittering loom that run,
Underneath the orient sun?
Bring ye pearl, or choicest gem,
From a plunder'd diadem?
Ivory wand, or ebony
From the sable Indian tree?
Purple from the Tyrian shore;
Amber cup, or coral store,
From the branching trees that grow
Under the salt sea-water's flow?

' PRIESTS, WITH BERINA.

' With a fairer gift we come
To the God's majestic home
Than the pearls the rich shells weep
In the Erythrean deep.
All our store of ebony
Sparkles in her radiant eye.
Whiter far her spotless skin
Than the gauzy vestures thin,
Bleach'd upon the shores of Nile;
Grows around no palmy isle
Coral like her swelling lips,
Whence the gale its sweetness sips,
That upon the spice-tree blown
Seems a fragrance all its own;
Never yet so fair a maid
On the bridal couch was laid;
Never form beseem'd so well
The immortal arms of Bel.

' PRIESTS, LEADING HER IN.

' Mid the dashing fountains cool,
In the marble vestibule,
Where the orange branches play,
Freshen'd by the silver spray,
Heaven-led virgin, take thy rest,
While we bear the silken vest
And the purple robe of pride
Meet for Bel's expected bride.

' ALL THE PRIESTS.

' Bridelike now she stands array'd!
Welcome, welcome, dark-hair'd maid!

Lead her in, with dancing feet,
Lead her in, with music sweet,
With the cymbals glancing round
And the hautboy's silver sound.
See the golden gates expand,
And the Priests, on either hand,
On their faces prone they fall
Entering the refulgent Hall.
With the tread that suits thy state,
Glowing cheek, and look elate,
With thine high unbending brow,
Sacred maiden, enter thou.' pp. 69—72.

Art. VIII. *Supplementary Pages to the Second Edition of an Introduction to the Critical Study and Knowledge of the Holy Scriptures.* By Thomas Hartwell Horne, M.A. 8vo. Price 3s. London. 1822.

THESE pages contain all the additions to the third edition of Mr. Horne's Introduction, which admit of being detached, so arranged and printed as to allow of their being inserted in the respective volumes of the former edition to which they belong. The Author accompanies them with the intimation that it is not his intention to make any further additions to the work.

From a multifarious *Addenda*, we can only select a few of the more striking passages. The following illustration of a term occurring in the Book of Acts, which has perplexed commentators, is extracted from Part VI. of Bishop Marsh's Lectures.

'In Acts vi. 9. the sacred historian "speaks of a synagogue at Jerusalem, belonging to a class of persons whom he calls Λιβερτινοι," (in our version rendered Libertines,) "a term which is evidently the same with the Latin *Libertini*. Now, whatever meaning we affix to this word, (for it is variously explained)—whether we understand emancipated slaves, or the sons of emancipated slaves,—they must have been the slaves, or the sons of slaves, to Roman masters: otherwise the Latin word, *Libertini*, would not apply to them. That among persons of this description there were many at Rome, who professed the Jewish religion, whether slaves of Jewish origin, or proselytes after manumission, is nothing very extraordinary. But that they should have been so numerous at Jerusalem as to have a synagogue in that city, built for their particular use, appears at least to be more than might be expected. Some commentators, therefore, have supposed that the term in question, instead of denoting emancipated Roman slaves, or the sons of such persons, was an adjective belonging to the name of some city or district; while others, on mere conjecture, have proposed to alter the term itself. But the whole difficulty is removed by a passage in the second book of the Annals of Tacitus;" from which it appears that the persons, whom that

to signify, 1. a heathen kingdom; 2. wicked, brutish men; (2 Pet. ii. 12.) and 3. the papal anti-christ. (Rev. xiii. 2.) But in the original, the words are different—*ζωα, bruta animalia,* and *το θηριον, fera, bellua;* and the idea meant to be conveyed is different also. Again, under *Bread,* we have a forced and erroneous explanation of Matt. iv. 4, as if the word of God was termed bread; whereas the sense is, "but by every ordinance "of God," or, "by whatever he may appoint," as the manna to which the passage in Deuteronomy refers. Under *Brethren,* we have the following note.

'2. Two brethren, the elder and the younger. The Jew and Gentile. Luke xv. 11—30.'

This is not illustrating the symbolic language of Scripture; it is spiritualizing. The most judicious commentators have questioned the propriety of such an exposition. '*Qui putant,*' says Calvin, '*sub primogeniti filii typo Judaicum populum describi, tametsi ratione non carent, mihi tamen videntur non satis ad totum contextum attendere.*' A very common source of the blunders of commentators. Under the word *Cup,* occurs a positive misstatement. Our Saviour did *not* bless the cup, nor does the word bless occur in the cited passage. *Garments* is explained, in reference to Rev. iii. 4, to be symbolic of *souls;* and this is but an instance of converting a mere metaphorical expression or simple comparison into a symbol. *White raiment* in the same passage, has been supposed to allude to the custom of investing the priest, on his being found "worthy," with a white robe. This allusion, which greatly heightens the beauty of the passage, is not noticed. *Tares* should not have been given without an explanation of the original word improperly rendered by that term in our Translation. We really think that Mr. Horne would do well to reject this 'dictionary' altogether in his next edition: if not, it will require a most diligent critical revision. We commend his anxiety to make his work as complete and as valuable as he can: but a student may be perplexed with help, and Mr. Horne has in this instance, and in some others, been evidently misled by a deference to great names.

Art. IX. *The Wonders of the Vegetable Kingdom displayed.* In a Series of Letters. By the Author of Select Female Biography. 12mo. pp. 244. Price 7s. London. 1822.

THIS is a very pleasing and elegant introduction to Botanical science, better adapted than any work we have yet seen, to render the study subservient to moral improvement, by en-

arging the mind, and imbuing it with a genuine love of nature. The Author has evidently spared neither time nor labour to render er sketch as complete as possible. The authorities she has briefly consulted, are, Evelyn's Sylva, Curtis's Botanical agazine, Sir James Smith's Introduction, Dr. Woodville's edical Botany, Withering's Systematic Arrangement, Bonnet, u Hamel, Philosophical Transactions, &c. A sketch of the ontents will give our readers a general idea of the work.

'Letter I. Structure of a tree—sap-vessels—secretions. II. Pro-ulsion of sap—colour of leaves in autumn. III. Formation and notion of leaves. IV. Insensible perspiration, and absorbent pow-rs of leaves. V. Names and functions of roots. VI. Blossoms and ectaries. VII. Vegetable Calendar—moral improvement derivable om Botany. VIII. Conversation on Botanical studies. IX. Forest ees. X. Adaptation of plants to their places of growth. XI. Pleas-res of a country life—corn—flowers. XII. Adaptation of plants the wants of man. XIII. Vegetable motion. XIV. Dissemination f seed, and process of vegetation.'

The work is written in a pleasing, and, on the whole, unaffect-d style, and displays much good sense, correct taste, and ious feeling. We wish that initials or plain English names ad described the Correspondents, instead of Lælius and rontes, Timoclea and Calista. The taste for this sort of po-tical names is quite gone out, and they are apt now to excite ausea. The following remarks on the pleasures of the garden, ill shew that the Author is not a mere anatomist of flowers, ne whose chief delight consists in classifying them.

'It may be justly questioned whether works of art, however rare nd splendid, can yield, for any length of time, the pleasure which i continually excited by the renovation of flowers in the spring, hen they come up with the smiling faces of old friends, and seem to ook cheerfully on all around. How many feelings and ideas are as-ociated with them! Pure and innocent as themselves, they are he first objects of infantine regard: they offer to the youthful mind a ever-failing source of rational enjoyment; they are cheering in old ge, and yield a calm and elegant satisfaction, which pleases without gitation, and has a beneficial effect upon the health and mind. The ld man, who walks abroad in a fine spring morning, when the air is resh, and the flowers are opening to the sun, feels his spirits reno-ated, and his heart expands with joy. The productions of the woods nd hedges remind him of those which he has gathered with compa-ions who have perhaps long since departed. Something of melan-holy feeling may be connected with the recollection of them; but t is a melancholy which bids fair to render the heart better. He re-alls to mind the seasons in which he has seen them bloom and fade round him, and they appear as so many emblems of his own mor-

tality. He may sigh to think that all flesh is but as grass, and the goodliness thereof as a flower of the field; yet they still remind him that as the loveliness of nature is restored by the breath of the vernal season, so shall the dead arise from the winter of the grave to light and immortality. He remembers that there is a country which the sacred writers compare to a garden, watered by the river of life, and producing a tree whose fruit shall never fail; in which the unfading flowers of kindness, benevolence, and piety, transplanted from the bleak and churlish atmosphere of this lower world, where, even now, they bring forth abundant fruits of refreshment and consolation, shall blossom for ever with their beauty undiminished, and their lustre unimpaired.' pp. 77—79.

From the chapter on Forest trees, we shall select another specimen.

'Having seated ourselves beneath the shelter of a group of aged pines, through the branches of which the wind swept with a hollow sound, that seemed like the wild requiem of departed greatness, we fixed our eyes on the view beneath and around us. That view was no other than the beautiful retreats of Hawkstone, diversified with verdant lawns and rugged rocks, bold declivities mantled with extensive woodlands, and dells that seemed the chosen retreats of tranquil dryads. It was almost fearful to look down on the imposing mass of foliage that waved below.

"There the grey smooth trunks
Of ash, or lime, or beech, distinctly shone
Within the twilight of their distant shades:
There, lost behind a rising ground, the wood
Seem'd shrunk and shorten'd to its topmost bough."

'In the distance, a fine group of fir-trees appeared, like dark green pyramids, devoid of motion, bringing to recollection the purpose to which their inflammable qualities were applied by the unhappy Ceres, when seeking the lost object of her affections.

"At Etna's flaming mouth two pitchy pines,
To light her in her search, at length she tines;
Restless with these, through frosty night she goes,
Nor fears the cutting wind, nor heeds the snows."

'The *pinus sylvestris*, or Scotch fir, frequently produces an imposing effect in woodland scenery, especially when contrasted with others of a different character. Those which we observed from the Castle Rock were beautifully relieved by several graceful varieties of the *betula alba*, or birch-tree, the foliage of which continually plays about with every breath of wind. The bark of this interesting tree is similar to leather in pliancy; and so incorruptible in its nature, that, according to the testimony of Pliny and Plutarch, the books of philosophy and religion, written on it, and deposited in the tomb which contained the body of Numa Pompilius, were discovered at Rome, four hundred years afterwards, in such high preservation, that Petilius, the prætor

undertook to read them by command of the senate. The bark consists of ten or twelve laminæ, white and thin, like paper, for which it was used by the ancients. The Norwegians find the bark extremely convenient for the covering of their houses, on which they lay turf of the thickness of two or three inches. The Swedish fishermen make shoes of it; and the Kamschatkadales use it for their hats. The vegetable productions of different countries are uniformly adapted to the wants of the inhabitants. The northern lakes are shaded with large birch-trees; the bark of each is amply sufficient for a single canoe. This valuable tree affords the Laplanders fuel for the fires, which they are obliged to keep to defend themselves from the gnats, when in summer they pitch their tents upon the mountains. When covered with the skin of the rein-deer, the tender leaves and branches of it form their beds. It abounds with resinous matter. If an incision is made in the bark at the rising of the sap, a sweet liquor distils, which is capable of being rendered a pleasant wine. The birch, when in full vigour, generally grows in the form of an inverted pyramid, but varies considerably, according to its age and situation. The most elegant varieties grow in the romantic vale of Slugwy, near Bettws, in North-Wales. The birch furnishes food to many kinds of moths, particularly the beautiful *agaricus muscarius*. There are three species of this elegant tree, the *betula alba*, already noticed, the *alnus*, alder, or owler, and the *nana*, dwarf-birch, found in great perfection on the mountains and wet heaths of Scotland. It is a curious circumstance, that plants which grow on elevated situations, are also generally found in marshes; probably, because the clouds which rest on the summit of mountains keep the air in a moist state, as do also fogs, the clouds of the lower atmosphere, in meadow-land.

The *fraxinus excelsior*, or ash-tree; the Venus of the forest, with light quivering foliage and silver rind, rose gracefully on an opposite bank, elegantly contrasted with the stately though compressed foliage of the *ulmus campestris*, or elm. The loppings of the ash are used, in some parts of England, for the feeding of cattle, when, in autumn, the grass begins to fail. A curious petition is still extant, in which the inhabitants of Colton and Hawksheadfells remonstrated, in the reign of Queen Elizabeth, against the number of forges in the country, because they consumed all the loppings and croppings of the ash, the sole winter food for their cattle. The roots run near the surface of the earth, and extend to a great distance, whence it is destructive to the herbage of upland pastures; but, if planted on the side of ditches, or in low boggy meadows, the roots act as under-drains, and render the ground about them firm and hard: the wood is, however, in this case, of little value. Pliny notices this curious fact. He mentions that timber-trees, which grow in moist and shady places, are not so close, compact, or durable, as others differently situated. For this reason he preferred the timber-trees of Tuscany to those of the Venetian side of the country. Long before the time of this illustrious naturalist, experience justified the same opinion. The spear of Agamemnon was formed of a tree, which braved the fury of the tempest. Dydimus mentions the reason for this choice: "Because,"

said he, "being continually weather-beaten, it becomes harder and tougher." Seneca observes, that wood exposed to the wind is strong and solid; and, that Chiron made the spear of Achilles from a mountain-tree.

'Our attention was next engaged by a deep and ancient wood, principally composed of beech, which mantled a precipitous descent, immediately below the Castle Rock. In the spring, the foliage of this noble tree, *(fagus sylvatica,)* feathering almost to the ground, is exquisitely beautiful. Of a light delicate and lively green, it is perhaps unequalled by any of the forest-trees. When standing singly, or in groups, their old phantastic roots are frequently covered with a profusion of wild flowers. In the deep shade of extensive beech-woods, however, nothing will grow; and their gay smooth trunks, extending as far as the eye can reach, give an impression of boundless solitude and interminable shade.

'"There oft the muse, what most delights her, sees
Long living galleries of aged trees;
Bold sons of earth, that lift their arms so high,
As if once more they would invade the sky.
In such green palaces the first kings reign'd,
Slept in their shades, and angels entertain'd:
With such old counsellors they did advise,
And, by frequenting sacred groves, grew wise.
Free from the impediments of light and noise,
Man, thus retir'd, his noblest thoughts employs."' pp. 101-7.

Art. X. 1. *Attachment to Life.* A Sermon on Occasion of the Death of the late Rev. John Owen, M.A. One of the Secretaries of the British and Foreign Bible Society, &c. Preached Oct. 27, 1822, at Rev. Dr Winter's Meeting-house. By Joseph Hughes, M.A. One of the surviving Secretaries. 8vo. pp. 50. London. 1822.

2. *The Character and Happiness of them that die in the Lord.* A Sermon preached Oct. 13, 1822, in Park Chapel, Chelsea, on Occasion of the Death of the late Rev. John Owen, M.A. Minister of Park Chapel, &c. By William Dealtry, B.D. F.R.S. Rector of Clapham, &c. 8vo. pp. 48. London. 1822.

THESE are two very different, but alike impressive and peculiarly interesting discourses. Mr. Hughes was doubtless led by his own feelings into the train of thought which forms the ground-work of his Sermon. It is not many years since it appeared very problematical, which of the two, his deceased colleague or himself, would first have a period put to his active labours. He whom Providence has spared, must have had at that time a near view of eternity, which would give him an opportunity of deliberately estimating the strength and the reasons of his own attachment to life; and it must be with pecu-

liar feelings, of whatever character, that he finds himself the survivor. It might be that those feelings would partake of a sort of envy towards the labourer who had first obtained his dismission and his reward. Or it might be, that the feeling of gratitude would prevail, at being the one that is left. Or a conviction that this ought to be the predominant sentiment, may have dictated these reflections on the proper grounds of an attachment to life. It is altogether a very fine discourse. Mr. Hughes has chosen for his text the affecting language of the Psalmist: "O spare me, that I may recover strength, before I "go hence and be no more." He considers the principle of attachment to life, first, as it may have a criminal source; secondly, as it may be innocent; thirdly, as it may be laudable. Under the first head occurs a very striking passage.

'1. Life may inspire a *criminal* attachment, warranting our censure.

'The most obvious and aggravated case is that in which the attachment has its foundation in the opportunities which life affords, of procuring "the wages of unrighteousness," and "the pleasures of sin." Did you notice those last expressions,—"the pleasures of sin?" They are borrowed, indeed, from the writings of one that was inspired. But what a strange association of terms! My brethren, the Apostle was amply justified in presenting such an association, strange as it may appear, and mortifying to our common nature as it unquestionably is. It implies a reproach, which, as far as we know, or are willing to conjecture, is due, exclusively, to mankind. For, were it possible for us to ascend into heaven, we should there witness "pleasures," but no "sin;" on the contrary, were it possible for us to go down into hell, we should there witness "sin," but no "pleasures;" returning from those heights and from those depths, to this intermediate world, we should there again witness an appalling phenomenon, a monstrous spectacle, which has no place either in the celestial or in the infernal regions,—demanding the sad confession, that we inhabit that province of the empire of God, in which "pleasures" and "sin," are mingled with each other;—"sin" contaminating "pleasures," and "pleasures" nourishing and invigorating "sin." It is for the sake of these disgraceful "pleasures" that wretched thousands wish to retain their hold of existence; and emerge from ailments into health, from want into opulence, from obscurity into distinction, and from trouble, of whatever kind, into ease and prosperity. Well may it be said to them, when vexed, disappointed, and alarmed, "Ye ask, and receive not; because ye ask amiss, that ye may consume it on your lusts."' pp. 3—5.

The laudable attachment to life which a saint and philanthropist may be allowed to cherish, as described in the following paragraphs, admirably introduces a more particular reference to the lamented occasion.

'I would now refer to "a *Preacher of righteousness*,"—"a good minister of Jesus Christ." His aim, pursued in prayers, and sermons, and friendly conferences, is, to bring into the fold of "the Chief Shepherd" the sheep that are still going astray, and to guard and nourish those that are collected there. The former impress awful solicitude, relieved by the hope of recovering souls from the borders of perdition; the latter yield him an immediate, and a never-failing reward. His attachment to life grows with the labour which he expends on his important and beloved charge. Probably, this pastoral attachment was never kindled into ardour surpassing what flamed forth from the heart of the dignified, disinterested, and devoted Apostle, who, having been "caught up into the third heavens," had a foretaste of infinite felicity. Represent to yourselves the amazing expansion of his soul, when, though sure of returning to that heaven as soon as he should be emancipated from the prison of a frail and shattered body, he addressed to "all the saints in Christ Jesus, which" were "at Philippi," these memorable words, "I am in a strait betwixt two, having a desire to depart and to be with Christ, which is far better. Nevertheless, to abide in the flesh is more needful for you. And having this confidence, I know that I shall abide and continue with you all, for your furtherance and joy of faith."

'My brethren, the Christian Church is not without living specimens of this heroic generosity. Some heralds of salvation there surely are, in whom the Apostle, as it respects their predominant feeling, would recognise, if he were in the midst of them, what the primitive disciples found him to be. Like him, they "behave" themselves "holily, and justly, and unblamably;" they covet "no man's silver, or gold, or apparel;" they serve "the Lord with all humility of mind;"—"being allowed of God to be put in trust with the gospel," they "speak, not as pleasing men, but God, who trieth our hearts;" they are constrained by "the love of Christ;" and they "labour, that, whether present or absent," they "may be accepted of Him." Would you know their principle and the manner of their life? Paul states them, when he says, "To me to live is Christ." Would you know their habitual expectation? The same speaker informs you, when he adds, "To die is gain." All who can truly adopt this language, are divinely prepared for an exchange of worlds; and, at the same time, are best qualified to labour for the honour of God, and the benefit of men, in the world which is still favoured with their presence and example. That world can ill spare them. Hence, they esteem it a blessing to sojourn there; and, when brought 'quite on the verge of heaven,' they have been willing to retire from the view of its robes, its palms, its diadems, its mansions, and its enraptured companies,—that they might resume the "work of faith, and labour of love, and patience of hope," among friends, strangers, and adversaries. That they shall, one day, "enter within the veil," is a most cordial thought; and they adore the Saviour for having encouraged them to indulge it. But their chosen vocation, till He whose authority must not, for a moment, be contested, says, "Come up hither," is, to render those spiritual services to their fallen fellow-

creatures, which death will bring to a perpetual end. If spared, they hope, comparing their future with their former selves, to exemplify superior skill and excellence; to place some portions of scriptural truth in a clearer light, and to urge attention to invisible realities in a more impressive manner. Ashamed of their past deficiencies, they resolve to make new efforts, and to pray "yet more earnestly." They look on "them that are ignorant and out of the way," with unwonted compassion; and feel as if, in the prospect of restoring them, they could, with a readiness never previously experienced, walk over burning sands, and take up their abode in sickly climates, and brave the infuriated ocean. I hear them say, 'Perhaps these voices may yet speak effectual conviction "to them that are at ease in Zion," and consolation equally effectual to those that mourn there. Perhaps these hands may be stretched out in the presence of a people made willing, by the blessing of God, to seek and serve him, after a long season of carelessness, or even gross rebellion. Thus will captives be set free, brands plucked out of the fire, and grovelling minds elevated to the "things above, where Christ sitteth on the right hand of God." Were we to reach the age of Methuselah, a life so spent; whether among Jews or Gentiles, whether on a Christian, a Mahometan, or a Heathen shore, would not have been protracted too far.'

pp. 26—30.

Mr. Dealtry's sermon opens with a brief but excellent exposition of the passage (Rev. xiv. 13.) He illustrates, 1. the persons described; 2. their happiness. 'It is very possible,' he remarks, 'for a man to die an undisturbed and easy death, 'and yet not to die in the Lord.'

'Imagine, for instance, the case of a confirmed infidel: why should he be disturbed at the approaching termination of life? The event was not unexpected: and, according to his notions, there is nothing to apprehend beyond it. To betray symptoms of alarm, is virtually to abandon his principles; and, although he may tremble in his heart, the very *pride* of infidelity will counsel him to bear up with apparent resolution.

'Tranquillity in death may arise from a variety of causes: from constitutional apathy, from weariness of the world, from gross ignorance of true religion, from a hard and unfeeling conscience; and, therefore, taken simply by itself, without any good evidence that it rests upon a right foundation, it can never be admitted as a proof, that the man who possesses it, is duly prepared for his change.

'Neither can we repose with much confidence in this matter upon theological knowledge and an orthodox creed.

'Their value we mean not to disparage; but they cannot stand in the place of true religion. So decisive on this subject is the great Apostle of the Gentiles, as to assure us, that although a man *understood all mysteries and all knowledge*, and could speak with the tongues of an angel, these distinctions alone would profit him nothing. It is indeed to be feared, that all knowledge on religious questions, which is purely speculative, instead of humbling and improving the mind of

him that possesses it, tends rather to puff it up; and with whatever confidence we may rest in a dying hour upon the correctness of our views, it is possible for us to be as far from the kingdom of God and his righteousness, as the most ignorant of our species.

'Neither can we lay much stress in this argument upon vehement and rapturous transports.

'In many cases, they may be traced to the notions and habits of the particular class of professing christians to which the individuals concerned had previously attached themselves; and in some other cases, they are connected with high-wrought feelings or constitutional warmth of character, both totally independent of the influence of religion. God forbid that we should be supposed to throw discredit upon that holy and heavenly joy, which has often cheered the heart of the Christian in the last moments of existence, as if he were already on the verge of heaven. We are careful only to guard against the delusion, which is satisfied with frames and feelings: these are not necessarily derived from the communion of the Holy Ghost; and if it were possible, under such an excitement, to give in the alleged cause of the Gospel our bodies to be burned, we might still perish for ever.

'In various instances, from the diseased state of some parts of the bodily frame, so fearfully and wonderfully made, it becomes physically impossible for the most devoted christian to bear his testimony to the truth on the approach of death: the tongue, which had perhaps announced to others the glad tidings of the grace of God, may be silent: the eye may be dim: the intellect, apparently failing with the flesh and the heart, may have sunk into hopeless lethargy: and yet, with the evidence before us of his christian life, we are persuaded that such a man dies *in the Lord*.

'We should not hesitate to come to the same conclusion in many cases, where, while the senses are still comparatively perfect, and the mind is still capable of expressing its feelings, there is little manifestation of inward joy. It is doubtless refreshing to stand by the bed of a dying man, who can declare, "I am at peace with all men, and God is at peace with me: and from this blessed assurance, I feel that inward joy, which the world can neither give nor take from me:" but who shall presume to dictate to the Spirit of God in what manner the faith of his servants shall be tried, or how they shall be made ready for their change? It is recorded of one of the most eminent divines of the last century, that, as the time of his departure drew nigh, whenever any questions were directly put to him concerning his prospects of eternity, his answer usually was, "I cannot say much." "I rely," he observed, "on the promises for strength in time of need. There was a time when I should have been very unhappy to have had so little of sensible comfort; but I have seen reason to believe, that one of the most acceptable exercises of true christian faith consists in patiently waiting God's time, and in relying confidently on the written word. For many years, I have been endeavouring to live from day to day, as a pensioner on God's bounty: I learn to trust him, and he sends the manna without fail." ' pp. 9—11.

These Sermons can stand in no need of any further recommendation, but we must indulge ourselves in a few words respecting the distinguished individual whose decease has occasioned them.

It is painful to have, by this stroke, the three-fold cord broken which so long bound the Secretaries of the Bible Society in a harmonious and well disposed union, which at once represented and secured the harmony so happily characteristic of the Society. Never was an individual more admirably fitted to the work assigned him by Divine Providence, than the late clerical Secretary. The public thought so, who were witnesses only of his ready and commanding eloquence; of his ardour, guided by an ever watchful discretion, his lively wit, never at war with a serious spirit, his fertile imagination, which seemed but the sparkling of a solid mind, his frankness and urbanity, which were evidently native to his character. But those who knew something—few could know all—of what he had to contend with personally and officially, in the cause of the Society,—the constant trial which he had to sustain of his prudence and of his principles, the harassing demands made upon his physical powers of exertion, and the occasions which called for the display of all his dexterity, conciliatory address, and sound practical wisdom,—they only can be aware of the value of his services and the strength of his character. In the words of his respected colleague, 'one of the most efficient agents which the very first of human Institutions ever had the happiness to employ, is gone.'

Of the sacrifice he made of his secular interests in becoming a gratuitous Secretary to the Bible Society, it is enough to say that he never repented of it. When he accepted of the office, it was under a strong conviction that the Society which, at its origination, he had contemplated with somewhat of jealousy, was the cause of God. It was not the result of calculation, but the impulse of devout zeal which decided him. It was impossible that he should foresee on the one hand the displeasure, reproach, and rancorous hostility, which his connexion with the Society would bring upon him, or, on the other hand, the overpayment of satisfaction and delight which he was to reap in the wonderful progress of that great Institution. 'In the opinion of innumerable fellow-Christians,' says Mr. Hughes, 'he pursued the most auspicious course which could be assigned to a man hungering and thirsting after the most refined and dignified satisfaction. For, (passing over the demonstrations of individual munificence,) he lived in as much estimation as seemed compatible with the support of humility.' Yet, not to speak of his private trials and of the

personal mortifications to which he was exposed, it appears that he felt with an almost morbid degree of acuteness, the malignant hostility of the Clergy against the Institution,—that he was 'habitually pierced with anguish by the calumnious and 'unrelenting virulence vented against a Society entitled to far 'other treatment.' He felt as a clergyman sincerely attached to the doctrines and discipline of the Episcopal Church,—felt grief of heart and mortification at finding the spirit of anti-Christ still so strong within the Establishment, warring against the cause of God and the best interests of man. There are seasons when the loudest plaudits of the crowded hall, must pall upon the ear of the favourite orator,—when all that is personally gratifying in the applause and estimation even of the great and good, must fail to be a satisfying reward. A respect to no lower reward than that on which Mr. Owen has now entered, could have sustained his unflagging course under all the difficulties and vexations which he had to encounter. Nor have we any doubt that 'the principle which carried him on 'in his laborious career, through evil report and good report, 'till his frame was worn out and exhausted, was the divine 'principle of love to God, and love to man.'

As a preacher and as a writer, he was deservedly popular, and might have attained eminence, had he devoted his great abilities to the pursuit of distinction in either path. As the curate of Fulham, he would long have been remembered with affectionate esteem, had he never occupied a more prominent station. Possibly, those were some of his happiest years, which he passed there as a parochial minister, under the patronage, and enjoying the intimacy of the venerable Porteus. But the discomforts and disquietudes arising out of his connexion with the Bible Society, which pursued him almost to the grave, were unable to shake his attachment, or awaken his regret. A short record of his own, subjoined to some notes concerning the progress of the Institution, and written apparently but a short time before his last illness, affords a pleasing assurance of this fact.

'The sentence runs thus:—"How sweet to have toiled in this work! "And, if wasted with labours more abundant, he is compelled to with-"draw————*I have done.*" The last words occurring at a short distance from the other: as if, after a pause for reflection, he had felt convinced that his strength was already worn out, and that in this great cause he should labour no more.'

It will greatly enhance, in the estimation of most persons, the merit of Mr. Owen's exertions, and of the sacrifices which he made, that they were, as far as regards the Society he served as secretary, gratuitous. We are not sure that this ought to

be a necessary condition of public admiration and gratitude. We have a suspicion, that there is much unworthy feeling at the bottom of the prevailing notions concerning gratuitous services. The sinecurist is regarded as a gentleman; the devoted labourer who receives a labourer's hire, is regarded as a servant. Yet, if he be the servant of the State, or of the Church, or even of an individual, his wages shall not degrade him. But, if the indemnification or reward which he claims at the hands of the public, come to him through the medium of a religious committee, it seems to be thought, that he sinks at once into the character of a subordinate clerk of the Institution, subject to his masters of the committee. And the smaller the salary, the less consideration will be conceded to him. A secretaryship, with an income of 500l. a year, would possibly procure for the receiver almost as high a station in a committee as is taken by a gratuitous labourer; whereas half of that sum would place him in a quite inferior station. That 'others 'might be found who would take the office,' is a ready answer to any suggestion as to the injustice of robbing a family of the lifelong service, and domestic comfort, and it may be health, of its pillar and head, without any recompense. 'It is public 'money,' is another specious reason for the same sort of private injustice:—as if the public would not be content that the same principles of equity, honour, and liberality, which dignify a man in his private transactions, should regulate the conduct of a set of gentlemen collected into a committee. 'The com-'mittee are not paid.' True; but would it at once nullify all their claims to the praise of public spirit, and even of disinterestedness, if they were indemnified? But the case of the secretary is wholly different. His is not an appointment ceasing with the year, but, though annually renewed, is in fact for life. His are not private, but public labours, which continually appeal to the public, are before them, and are appreciated by them. And in point of amount, and diversity, and unremitting pressure, the labours of a committee-man will not bear a comparison with those of the Secretary. We have no particular Society in view, more than any other, in these hasty general remarks. But we shall be most happy, if they should lead in any quarter to a reconsideration of the subject at which we have glanced. If the labourer is worthy of his hire,—if the claims of an apostle to support rested on no higher principle,—the labourer who, in the high and holy character of a servant of Christ, receives hire, cannot be, on that account, less entitled to the civil respect and deference of his fellow-labourers, or of those for whom he labours,—cannot less deserve to be esteemed very highly in love for his work's sake.

Art. XI. SELECT LITERARY INFORMATION.

*** Gentlemen and Publishers who have works in the Press, will oblige the Conductors of the* Eclectic Review, *by sending information (post paid) of the subject, extent, and probable price of such works; which they may depend upon being communicated to the public, if consistent with its plan.*

The new edition of the Progresses of Queen Elizabeth, is in considerable forwardness. Two volumes are finished at the press, and the Third is so far advanced that the whole may be expected early in 1823. The volumes are entirely new arranged, and will be accompanied by proper Indexes. A separate Volume of the Progresses of King James is also preparing for the press, by Mr. Nichols.

The first Number of Mr. Fosbroke's Encyclopædia of Antiquities and Elements of Archæology, (dedicated by permission to His Majesty,) being the first Work of the kind ever edited in England, will speedily be published.

Shortly will be published, a volume of Sermons, by the Rev. Samuel Clift, of Tewkesbury.

In the press, the Hulsean Lectures for 1822; by the Rev. C. Benson. They consist of a Series of Discourses on Scripture Difficulties, divided into two parts. Part I. contains an Enquiry into the Origin, Existence, and Interpretation of Scripture Difficulties in general; and Part II., an Elucidation of some Historical and Moral Difficulties in the Book of Genesis.

Shortly will be published, in one volume octavo, illustrated with a portrait of the Rev. W. B. Collyer, D.D., his Lectures on Scripture Comparisons, forming the seventh and completing volume of the Series on the Evidences of Christianity. The six volumes already published, contain Lectures on Scripture Facts, Prophecy, Miracles, Parables, Doctrines, and Duties.

Shortly will be published, Dartmoor, a poem, by Joseph Cottle, Author of "Alfred."

Preparing for publication, An Essay on the Resurrection of Christ, by the Rev. James Dore of Walworth.

Mrs. Richardson, the nearest surviving relative of Dr. Watts, and widow of the late Joseph Richardson, Esq. Barrister, M. P., is publishing by subscription, an Abridged History of the Bible, in Verse; in which a clear and regularly connected outline of all the incidents and occurrences recorded in Holy Scripture, omitting all unnecessary description or detail, are thrown into verse, principally with the view of assisting the memory of young persons. The work will be completed in sixteen quarto numbers. Names and subscriptions are received at No. 12, Lower Fitzroy Street, Fitzroy Square.

In the press, Travels in the Northern States of America, particularly those of New England and New York. By Timothy Dwight, S.T.D. L.L.D. late President of Yale College; author of a System of Theology, &c. Reprinted from the American edition, with illustrative maps. The Travels of Professor Dwight exhibit a comprehensive and perspicuous account of the great, natural, and artificial features of the regions which were visited by the author;—their Topography and Natural History;—the general situation and character of the inhabitants;—their Civil, Political, Literary, and Religious Institutions; their original Settlement;—the origin, character, and manners of the Indian Tribes, together with remarkable facts relative to their history, &c. &c. The work will consist of four volumes octavo, about five hundred pages each volume, and will be printed to correspond in type and paper, with his popular work on Theology.

In the press, in six volumes 8vo. the fifth edition of Granger's Biographical History of England, with nearly 400 new lives. A few copies will be printed in folio, to accommodate those who may wish to illustrate the work.

The Life and Remains of the late Rev. Dr. E. D. Clarke are in the press.

Mr. T. Dale is preparing a translation of the Tragedies of Sophocles, in which the various metres of the original will be attempted as near as the genius of the English language will admit.

Mr. Isaac Holmes has in the press, an Historical Sketch of the United States of America, accompanied by personal observations made during a residence of several years in the country.

Royal Naval Biography; consisting of genealogical, biographical, and historical Memoirs of all the Flag-officers, Captains, and Commanders of his Majesty's Fleet now living, is put to the press.

A considerable portion of the celebrated Treatise of Cicero de Republica, discovered by Angelo Mai, keeper of the Vatican Library, in a Codex Rescriptus, will soon appear in an octavo volume.

The late Rev. Thomas Scott's Works, with the exemption of his Commentary on the Bible, are preparing for publication in eight or ten octavo volumes.

Mr. Roscoe has in the press, Observations on Prison Discipline and Solitary Confinement; including an inquiry into the causes of the inefficient state of the American penitentiaries.

Gleanings and Recollections, on moral and religious subjects, to assist the memory of youth, will soon appear, from the pen of a father to his son.

In the press, in 2 vols. 12mo. to be embellished with an elegant frontispiece, The Work-Table, or Evening Conversations; designed for the improvement and instruction of Young Persons.

An edition of Heineccius' Elementa Juris Civilis secundum ordinem institutionum, comprehending the very able notes of Prof. Biener, will appear in the course of this month.

A short Character of Charles II. King of England; written by John (Sheffield) Duke of Buckingham, Lord President of her late Majesty's Privy Council. With the conference between (George Villiers) the Duke of Buckingham and Father Fitzgerald, an Irish Jesuit, sent by King James II. to convert his then Grace in his sickness to the Romish Religion. Faithfully taken by his Grace's Secretary. With an elegant portrait of Charles. It will be printed in a very superior style, on fine thick hot-pressed paper.

In the course of December and January next, will appear the following new publications:

1. The Loves of the Angels, a Poem. By Thomas Moore. In 8vo.

2. The History of Roman Literature, from the earliest periods to the Augustan Age. By John Dunlop. In two volumes, 8vo.

3. Don Carlos, a tragedy. By Lord John Russell. In 8vo.

4. Memoirs of Mary, Queen of Scots, with Anecdotes of the Court of King Henry the Second, during his Residence in France. By Miss Benger. In 2 vols. 8vo. with a genuine portrait, never before engraved.

5. The History of England. By Sharon Turner, F.S.A. Vol. III. in 4to. embracing the Middle Ages.

6. Fifteen Years in India; or Sketches of a Soldier's Life: being an attempt to describe Persons and Things in various parts of Hindostan. From the Journal of an Officer in his Majesty's Service. In 8vo.

7. A new Edition of the Saxon Chronicles, with an English Translation, and Notes, critical and explanatory. By the Rev. J. Ingram, Fellow of Trinity College, Oxford, and late Saxon Professor in the University of Oxford. To which will be added, a New and Copious Chronological, Topographical, and Glossarial Index, with a short Grammar of the Saxon Language, and an accurate and enlarged Map of England during the Heptarchy. In one volume 4to.

8. Travels through the Holy Land and Egypt. By William Rae Wilson, of Kelvinbank, North Britain. In 8vo. Illustrated with engravings.

9. An Essay on the History of the English Government and Constitution, from the Reign of Henry VII. to the present time. By Lord John Russell. The Second Edition, in 8vo.

10. Views of Ireland, moral, political, and religious, comprising the following subjects: Education, Religion, National Character, Church Establishment, Tithe, Church of Rome in Ireland, Presbyterians, the Union, Rebellion, &c. &c. By John O'Driscol, Esq. In 2 vols. 8vo.

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12. The Family Shakspeare; in which nothing is added to the original Text; but those Words and Expressions are omitted which cannot with propriety be read aloud in a Family. By Thomas Bowdler, Esq. F.R.S. and S.A. A new Edition, in 8 vols. 8vo. large type.

13. Memoirs of the Life of Charles Alfred Stothard, F.S.A. Author of the Monumental Effigies, of Great Britain:

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14. Memoirs of the late Mrs. Catherine Cappe. Written by Herself. In 8vo. with a portrait.

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18. The Annual Biography and Obituary for the Year 1823. Vol. 7. Containing memoirs of celebrated men who have died in 1821-22.

The Rev. J. W. Whittaker, A.M. Fellow of St. John's College, Cambridge, Vicar of Blackburn, and lately Domestic Chaplain to his Grace the Archbishop of Canterbury, is preparing for the press, a "Dissertation on the Government, Discipline, and General Economy, of the Church of England, as by Law established."

In the press, Indian Essays, on the Manners, Customs, and Habits of Bengal, in one volume 8vo.

Shortly will be published, in post 8vo. Vallis Vale and other Poems, by the Author of the Juvenile Poetical Moralist.

Miss Isabel Hill, author of "the Poet's Child," a tragedy, &c., has ready for publication, a poem entitled, Zaphna, or the Amulet.

In the press, the 4th volume of the Preacher, or Sketches of Original Sermons.

The portrait of Mrs. H. More, lately painted by H. W. Pickersgill, R.A. is in the hands of an eminent engraver, and will shortly be published.

The Memoirs of Napoleon, dictated by himself during his exile, are in the press, edited by Count de Montholon and Gen. Gourgaud.

In the press, in 8vo., a Volume of Sermons of the Rev. Hugh Worthington, which were delivered at Salters' Hall, between the Years 1800 and 1810.

In the press, A Mother's Portrait, sketched soon after her decease, for the study of her children, by their surviving Parent. With a beautiful engraving, in 12mo.

In the press, Scripture Fragments, in prose and verse, with numerous cuts, for Sunday-Schools.

Early in 1823, will be published, Part I. containing five engravings, with descriptions, of Mr. J. P. Neale's Original Views of the most interesting Collegiate and Parochial Churches in England.

A collection of Poems on Various Subjects from the pen of Henry Maria Williams, is in the press.—The Volume will also contain some remarks on the present State of Literature in France.

In the press, A Letter to Mr. Canning, on the commercial and political resources of Peru; setting forth the Claims of that Country to be recognised as an Independent State.

In the press,—1. Narrative of a Journey from the Shores of Hudson's Bay, to the Mouth of the Copper-Mine River: and from thence, in Canoes, along the coast of the Polar Sea, upward of 500 miles to the eastward, and of the Return of the Expedition overland to Hudson's Bay. Undertaken, and now published, under the direction and authority of Earl Bathurst. By Captain John Franklin, R.N. Commander of the Expedition. Illustrated by Charts, and numerous plates. With an Appendix, containing Subjects of Natural History. By John Richardson, M.D. Naturalist to the Expedition. 4to.

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3. Suffolk Papers.—Letters to and from Henrietta, Countess of Suffolk, and her second Husband, the Hon. George Berkeley. 2 vols. 8vo.

*** This correspondence comprises letters from Pope, Swift, Gay, and

Young; the Duchesses of Marlborough, Buckingham, and Queensbury; and several other persons of eminence in the fashionable, political, and literary circles of the reign of Queen Anne, and George I. George II. and George III.

4. An entirely New Series of Curiosities of Literature. By J. D'Israeli, Esq. 3 vols. 8vo. At the same time will be published, the Seventh Edition of the First Series.

5. The Connexion of Christianity with Human Happiness. By the Rev. William Harness. 2 vols. post 8vo.

6. A Latin Grammar. By I. J. G. Scheller. Translated from the German, with an appendix and notes, by George Walker, M.A. late Fellow of Trinity College, Cambridge, and Head Master of the Grammar School, Leeds. 2 vols.

*** This Grammar is particularly accurate and copious on the Syntax of the Latin language. Matthiæ, in his excellent Greek Grammar, confesses, that he has taken Scheller for his model, and that his object was to effect for the Greek language, what Scheller had effected for the Latin.

7. Memoir of the Operations of the Allied Armies under Prince Schwartzenberg and Marshal Blucher, during the latter end of 1813 and the year 1814. By a General Officer, Author of the Memoirs of the early Campaigns of the Duke of Wellington. With numerous Maps, Plans, &c. 8vo.

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10. Narrative of the Expedition to Dongola and Sennaar, under the command of his Excellency Ismael Pacha, undertaken by order of his Highness Mehemmed Ali Pacha, Viceroy of Egypt. By an American in the Service of the Viceroy. 8vo.

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18. Travels in the Hedjaz. By the late John Lewis Burckhardt. With Maps, 4to.

19. Odes of Pindar. Translated from the Greek, with notes, critical and explanatory. By Abraham Moore, Esq. 8vo.

Art. XII. LIST OF WORKS RECENTLY PUBLISHED.

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Memoirs of the late Mrs. Catherine Cappe. Written by Herself. 8vo. with a portrait, 12s. boards.

CLASSICAL LITERATURE.

Photii Lexicon e codice Galeano descripsit Ricardus Porsonus. In 2 vols. 8vo. 1l. 10s. boards.

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The British Constitution; or, an Epitome of Blackstone's Commentaries of the Laws of England, for the Use of Schools. By Vincent Wanostrocht, LL. D. Alfred-house Academy, Camberwell. 12mo. 12s.

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Selections from the British Poets, with select criticisms and short biographical notices. By John Bullar, 12mo. 7s. 6d.

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An Introduction to the Critical Study and Knowledge of the Holy Scriptures. By Thomas Hartwell Horne, M.A. Illustrated with numerous Maps and Facsimiles of Biblical MSS. Third Edition, corrected. In four large Vols. 3l. 3s.

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